

ENGLISH - CHEYENNE DICTIONARY

BY
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INTRODUCTION

The present book is the result of twenty four years of labor. Excepting almost three years, all this time was spent among the Cheyenne Indians in Oklahoma. When I first came to this people only a very few understood English. I soon saw that to reach the Indian's heart a thoru command of their heretofore unwritten language was the sine qua non of our mission work. By living in close contact with the Cheyenne I had a rare opportunity to listen to them and become thoruly acquainted with their ways of thinking. In course of time a great amount of linguistic material was collected and the whole classified and systematized in lexical and grammatical form.

This Dictionary is the first of its kind in print and is not without mistakes and imperfections. The printing was not done by a printer but in our home. This will account for typographical errors and the sometimes arbitrary dividing of words at the end of a line.-- In an early edition of the Bible, Psalm 119:161 was made to read: "Printers have persecuted me without a cause" instead of "Princes"! In an other edition of the Bible (1632) the word "not" was omitted from the seventh commandment! In the Oxford edition (1717) of the same book the heading of Luke 20 read: "Parable of the Vineager" instead of "Vineyard"! Such blunders do not excuse ours but they comfort us to some extent.-- The printing was done by my son on the Multigraph; the Oliver Printype (from page 311 on) was not available for the first part of the book.

The working out of this Dictionary was done almost page for page ahead of its printing, leaving no time for uniform correction and review "d'ensemble". In spite of the limited time, experience and means for its printing, the present book offers to students of the Cheyenne a linguistic material which would be very hard and to

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some extent impossible to gather at the present time.

The English had to be adapted to give as close a literal meaning of the Cheyenne as possible. Thus "thou, thee" are used to express the singular form of the second person in Cheyenne in order to avoid confusion with the plural form of the same person.

The Cheyenne nouns, for the most part, are verbal substantives. They are formed by eliminating the pronominal prefix and adding suffix -stoz or -xtoz, as, "name-se, I eat, mesestoz, the eating, food; naanao, I fall, ana-xtoz, the falling, fall". Therefore many verbal substantives are not given in this Dictionary; they being only a form of the verb easily constructed.

New words or expressions coined recently by the younger generation are not recorded in this book, for the reason that most of them are still in the embryo state and very unsettled. I have endeavored to give the correct Cheyenne terms and not what young school boys and girls have coined of late under the influence of the English language.

The original purpose of this Dictionary was not only to give lexicographic but also anthropologic data as well as special details in fauna and flora. However the little interest shown by scientific institutions and libraries for a work of this kind did not warrant the expenses of time and money; therefore the book was especially prepared to meet the needs of our missionaries among the Cheyenne in Oklahoma and Montana.

The Cheyenne-English Dictionary, Cheyenne Grammar and Cheyenne Tales exist in manuscript form; they may be printed at some future time.

Rodolphe Petter.

Kettle Falls, Washington,
July 14, 1915.

A KEY TO THE CHEYENNE ALPHABET

The best phonetic system will not record an Indian language to undoubted satisfaction, unless the student have spent at least two years in close contact with the Indians. In my experience I found that vowels and consonant sounds differentiate more or less with individuals and families. Not only has the schooling of the younger generation influenced their enunciation, but different family groups camping together have not always the same pronunciation of word syllables. Especially is this noticeable between Northern and Southern Cheyenne. The difference is not great, but enough to make one very careful not to write Cheyenne just as a few informants will pronounce it. My experience has been, whenever possible, not to make the Indian repeat a word a second or third time, for he will invariably pronounce it so that you can retain it, but not the way it is usually spoken in fluent language.

The key to the Cheyenne Alphabet has been written after years of study and experience and aims to eliminate a cumbrous accumulation of consonants and typographical marks. The Cheyenne has a strong aspirate sound preceding vowels, which is indicated by "h"; when the sound follows the vowel as an expiration it is indicated by the grave accent placed above the letter; when a short gap follows a vowel or consonant it is recognized by the acute accent above the vowel or following the consonant. Long stress of a vowel is indicated by the macron above the same. A small ring above a vowel denotes the mere whispering of the same. The "e" will become "i" (as in "it") in rapid or mocking speech. When "e" precedes the "a" or "o" it sounds as if "y" follows it, thus "ea" and "eo" sound like "eya" and "eyo"; "aeo" becomes "ayo. This being the rule we dispense with writing the "y" except in some nouns ending in "-ayo", and in the word "onisyom" (=in truth).

A KEY TO THE CHEYENNE ALPHABET

- A, as in papa; -â- =a+o, pronounced like "ou" in house; -ä- =a+e, pronounced like "I"; -ā- is a long "a"; -á- (hiatus) is "a" followed by a short gasp; -à- is "a" spoken with expiring breath; -â- is "a" with whispered or evanescent sound.
- b, as in babe. The average Ch. makes no difference between "b" and "p". Sometimes "b" turns to "m" or "v".
- c, pronounced like -tié in the French word "moitié", similar to "teou" in the English word "plenteous".
- d, as in dad; but used only by some members of the He-vešksenx-pâess band (see organization).
- e, as in prey; -ē- is long "e", similar to "a" in "ate" or the French "ê"; -é- is "e" followed by a short gap (hiatus); -è- is "e" followed by expired breath. The ring over "e" would indicate an evanescent "e", but it is rarely needed.
- g, as in go; many Ch. pronounce it as hard as "k".
- h, as in hate, with strong aspirate sound.
- i, as in pit; "ī" is "i" with expired breath.
- k, as in key.
- m, as in moment.
- n, as in none.
- o, as in obey; -ō- is long like "o" in home; -ô- =o+e, pronounced like "oy" in decoy; -ó- is "o" with hiatus; -ò- is "o" with expired breath; -õ- is evanescent or whispered "o". In very rapid speech "o" is pronounced like "u" in "nut".
- p, as in paper.
- q, similar to "coo" in coop, but expired.
- s, as in sense; -s'- like "ss" but separated by a hiatus; -š- as "sh" in she.
- t, as in table.
- v, like the latin in "amavi", or similar to the French "ue" in "tue, hue", or like "f" in of.
- x, as "ch" in the German "ach".
- y, as in year.
- z, as "ts" or Ger. "z"; -z'- similar to "ds" or "d's".

Remark. When the Ch. temper is aroused all the consonants, but especially the aspirates become intensified; in endearing language much softer. In mockery or contempt the sibilants are intensified and the "e" turns to a short "i" sound, while the "o" becomes as "u" in "nut". The women and children use the softer language. Thus it comes that a word may be heard with the sound of "h" at times and again not; or a word may be written with an "e" today and be heard with an "i" tomorrow. In ceremonial and dignified language the diction is slower, even and chosen. Unaccented syllables are spoken in the same stress, except that the final vowel is half mute in words of more than one syllable.

ABBREVIATIONS

Act.=active	f.sp.=female speaking.
acc.=accusative.	gen.=generic.
adj.=adjective.	genit.=genitive.
adv.=adverb.	Ger.=German.
aff.=affixe.	gov.=governing.
att.=attributive.	gr.=grammar.
B.of Am.Ethn.=Bureau of American Ethnology.	hort.=hortative.
c.=with.	hypo.=hypothetic.
caus.=causative.	i.e.=that is.
c.com.=cum communionis.	imp.=impersonal.
c.instr.=cum in- strumentalis.	imper.=imperative.
cf.=confer.	in.=inorganic, inanimate.
Ch.=Cheyenne.	Ind.=Indians.
cj.=conjugation.	indef.=indefinite.
coll.=collective.	inf.=infixe.
comp.=compare.	instr.=instrumental.
coord.cj.=coordinate conjugation.	interj.=interjection.
dat.=dative.	interrog.=interrogative.
desid.=desiderative.	intr.=intransitive.
dic.=dictionary.	Lat.=Latin.
dim.=diminutive.	l.c.=loco citato.
dist.=distributive.	lit.=literally.
e.g.=for example.	m.=mode.
Eng.=English.	M.Am.Anthr.Ass.=Memoirs of the American Anthropol- ogical Association.
eqv.=equivalent.	masc.=masculine
estim.=estimative.	med.=mediate.
excl.=exclusive.	ml.sp.=male speaking.
f.=form.	n.=noun.
fem.=feminine.	n.agent.=nomen agentis.
fig.=figurative.	neg.=negative.
freq.=frequentive.	obj.=objective.
Fr.=French.	obs.=obsolete.
	or.=organic, animate.

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part.=participle.	ref.=referring,reference.
pass.=passive.	reflect.=reflective.
pers.=person.	rel.=related,relationship.
pl.=plural.	s.=see.
p.n.=pr.noun.	sc.=scilicet,to wit.
poss.=possessive.	sg.=singular.
pref.=prefixe.	sp.=speaking.
pres.=present.	stat.=stative.
pret.=preterit.	sub.cj.=subordinate
prog.=progressive.	conjugation.
proh.=prohibitive.	subj.=subjective.
pro.=pronoun.	subst.=substitutive.
q.v.=quod vide.	s.v.=sub voce.
rad.=radix,root.	tr.=transitive.
recipr.=reciprocal.	v.=verb.
redupl.=reduplicate.	v.f.=verbal form.
reflex.=reflexive.	v.n.=verbal form.

General Remarks.

When in a word a letter is in parenthesis,as, "en(h)oe-tam,noxtov(e)" it indicates that at times the letter is eliminated.

The word "state" when in parenthesis (state) refers to a stative or passive meaning

A word followed by an interrogation point (?) is of an uncertain meaning.

A letter by itself is usually between quotation marks. Being unable to obtain the brackets for the first few pages of the Dictionary,braces were used instead.

When "(in.)" follows the Eng. word "his" it means "it his",as,"nahestanomovo,I take his (in.),sc...it his".

The Ch.does not differentiate between "he" and "she". Unless the meaning be obviously masculine "he" may also mean "she"; oftentimes the Eng."one" is used to cover both "he" and "she", and has not the indefinite meaning.

"It or one" implies that the term is used for either the organic or inorganic form.

Sometimes the spelling of a Ch.word is changed. This is not a printer's error but on account of the mutation of vowels and consonants in certain word forms.

The cut on the title page is made from a photograph of Wolfrobe,a Cheyenne Chief.

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A

A, pronounced as "a" in father; with a macron (ā) it is long; with a circle above (â) it evanescences into a whisper; with a circumflex (â) it is a contraction of "a" and "o" and is pronounced as "au" in house. With dieresis (ä), it is a contraction of "a" and "e" and is pronounced similarly to Eng. "I" or Ger. "ei" in suff.-heit. With an acute accent (á) it has a short, exploded sound; with a grave accent (à) it has an expired sound, resulting from a hiatus. "A" as pref. governs the Sub. Cj. [cf. gr.] and denotes "ought". In general "a" indicates "basis, foundation, foot, subjectivity, predicate, surface".

abandon, expressed by rad. -nō-; naase-nōosan, I a., leave away; naasenōoxta (in), naase-nōoto (or.); naōvenōosan, I a., leave entirely, wholly, -ōvenōoxta (in.), -ōvenōoto (or.). Nanōhoxx ninov, I a., forsake my home; nanōhoxxého, I cause one (or.) to depart; nanōovanotto, I a., leave and flee from one (or.); nanōotana, I a. (in the sense of deposit and leave); nanōotano (or.); nanōxtaovo, I cause one (or.) to a.; enōxtae, one is abandoned; nahotamenōoto, I a. one behind, turn away from one.

abandonment, -ōvenōosanistoz, the abandoning; see leave, forsake.

abase, rad. -momox- = base, low, humble; namomoxanen (obs.), I a., lower, humble; namomoxana (in.), -momoxano (or.); namomoxazesta (in.), -momoxatamo (or.), I deem abased, humble. Namomoxaevōemo, I count one abased, humble. Naanovanen, I a., lower, let down, -anovana (in.), -anovano (or.). Navovovonatamo, -nazesta (in.), I a., deem weak. See low, humble, down, press.

abasing, momoxanenistoz, the a. (more in the moral sense); momoxatamahestoz, the state of being abased. Anovanenistoz, the a., putting down; anovanzistoz, lowering.

abate, expressed by rad.-ona- =subside,become less: eo-naoz,it becomes abated; eonatto, it abates.subsides; eonattonsiz,they (in.) a.; eonatoēta, one (or.) abates in acting,doing; naonatoého (or.), naonatoész (in.),I act abating to; eonataha,the wind abates; eonatooko,the rain abates; eonatoanea,the sleet, mist, drizzle abates; eonataehóta,the heat abates; eonazetonetto,the cold abates; eonazēto,the snowing abates; eonazetanēvō,the crowd subsides; eanōvatto,it abates, settles down (ref.to pain or fluid substance); eanōvaoz,it abates,recedes,gets low (sp.of water); -nhas-tom- as inf.denotes "getting less,slackening"; enhas-tomeoz,it becomes slackening,abating.

abating, or subsiding, nhastomeozistoz, the becoming abated; onatoētastoz, the lessening in action, doing or performing; onaozistoz, the becoming abated. The inf.-onat- is used in all verbal forms implying a slackening. Before stems beginning with "e",inf.-onat- becomes -onaz-.

abdomen, mavhonoiz,the a.; see belly; naóseno,I open,rip one's a.

abide, inf.-toom(e)- =to a. unchangeable; etoomahe, one abides the same; etoomatto, it abides unchangeable; etoomeoz,it or he becomes unchangeable; etoomenistxēo,they (or.) a.all together (not separating). Navesz'nemo,I a.with one (or.); navesz'nemota, I a.with it (in.); navesz'nemotovo, I a.with it his; nataešenethoe,I shall stay,a.with (only in the instr. form); nasethoe,I a.,stay (when others go away), remain. Natšetanoxtoz natōetanota, I a.by my opinion. Inf.-ēve- denotes abiding,engaged in, dwelling on or upon. Naēvèn,I a., have my whereabouts; naēvae, I am abiding,being (stat.); naēveēsz,I a. (am engaged in) speaking; naēvemxiston, I am engaged in writing. Zexhoes,where one (or.) abides, stays at; zexēvēns, where one (or.) abides (has his whereabouts); zexēvae,where one dwells,abides (stat.).

abiding, toomevostanehevestoz, life abiding, unchangeable; toomeozistoz,the becoming abiding; toomahestoz, state of abiding unchangeable. Vesz'nemazistoz, the abiding with; ēv'nistoz, the abiding, the whereabouts; ēvastoz,the state of living, being. See abode,dwell,live.

able, expressed by inf. -noxtov(e)-, denoting power, ability or faculty. Enoxtoveēsz,he can speak (not having been a. before); enoxtovensz or enoxtovoan, one can speak, utter (as when children begin to speak). Enoxtovae,one is a.(stat.); enoxtoveoz, he becomes a.; enoxtovetan, one wants to be a.; enoxtovetanona, one is trying to find out, to know. Esaa-noxtovetanoxtovhan,it cannot be conceived. Enoxtoveo-

zistov, it becomes a faculty. Naexae, I am able (to execute). Naotoxovae, I am able, wise, capable; the inf. -otoxov(e)- denotes capableness from experience or practice, can also be used in the sense of skilled, skillful.

ability, noxtovastoz, ability, faculty as a state; noxtoveozistoz, the becoming able; noxtovenszistoz, the ability of speech, power; noxtovoanistoz, the being able of uttering; noxtovetanoxtoz, the wanting, trying to be able, to know; noxtovheneenovastoz, the ability of knowing how, understanding. Otoxovastoz, skill, experience, wisdom in managing. Zenoxtovaess, those who have the faculty; zeotoxovaess, the skilled, experienced, capable ones. Exástoz, ability in executing, Ausführungsmacht.

abode, vē, abode, tipi, dwelling. Navē, my abode; navēnona-ovo, I make one an abode; zèvēetto, where my abode, tipi is; zexhoetto, where I have my abode; zexhoevo, where the abode of mine is. Vē has more reference to the dwelling while the verbal f. zexhoevo denotes the "place at". Heszevox, its abode, lair, den {of wild animals} lit. "its hole". Heexovoešestov, its resting place, {Fr. gîte} ref. to a slight depression in the ground or grass, where animals lie down; heestohestov, its resting place, sp. of birds.

abominate, naoxstazesta (in.) naoxstatamo (or.) I abominate; našenezesta (in.) našenetamo (or.) I ab., loathe; napeosan, I dislike, disdain, -peoxta (in.), peoto (or.) Rad. -oxs- denotes "away from"; rad. -pe- implies "crushing" and rad. -šene- conveys "loose from".

abomination, oxstaztastoz; oxstatamahestoz, state of abomination; šenetamahestoz, the loathing: peosanistoz, the disdaining. Oxstatamazistoz, mutual abominating.

aboriginal, adj. is rendered by inf. -xama- =natural, belonging to native character, not foreign, not artificial, normal, simple, indigenous, inherent, native. Sometimes the last syllable -ma is left out and only -xa is used. -Xamavostan, natural, native people; xamavèho, genuine, natural English people (as discerned from other white people). Xamahoxzz, cottonwood tree, also implying all poplar species; xamavē, the real tipi. Xamavostanehevestoz, the natural, the Indian way of living. When -xama- is infixed in v.f. it has an adv. meaning. Naxamavostaneheve, I live in the native way, lifelike, Indianlike; naxamamesse, I eat naturally, unaffectedly. An Indian having eaten at a table with a knife, fork and spoon will say: naxamamesse, when he again eats Indian fashion, meaning to say: I eat again naturally! Naxaēsztovo, I simply speak to one.

Nasaaxahestamé, I simply have no food! Esaaxaheneenohe hovae, he simply knows nothing! In connection with postures the -xama- denotes bowing, bending, stooping, e.g. examaáeo, one bows the head (head inclined downward); nanosxamaáeotovo, I bow the head to one {cf. bow} abortion, násestoz, the miscarrying; násoxxx, abortus (dead), zehóhestaz, living abortus; enás, she aborts; zenász, the one who ab.; enásoxxeze, it is an abortus; enásestove, it is an abortion.

abound, ehāenono, (-nononsz, pl.) it abounds; ehāenōheo, they (or.) are many; eetāmeoz, it (or one) becomes abounding, plentiful {cf. abundant}; emaxàtove, there abounds, is abundance.

about, tataetto, all about around; natataeoxz, I go about, around (and disappear behind), as when one goes around and behind a corner, or below the visual line. Inf. -tose- denotes about in the sense of time, at the point of; etosenaeoz, one is about to die; e-tosemesse, one is about to eat.

above, heamā, in the general sense; also means sky, heaven. Heamā zehesso, that which is from heaven, above; heamaeš, the realm of above (obs.) heamā henitō-neheva, above the door; heamā vónanistovā, above the window; heameohe, up, above the river (Fr. en amont). When infixed, heama becomes -heame-; naheameneoxz, I go above, ascend; heamemhayo, upstairs; eheameēsz, one speaks above = prays; naheamēnana, I set it above: heama-vostanehevestoz, life above, eqv. to Kingdom of heaven; heamahistanov, world above = heaven of the christians; heamapavoomē, the heavenly abode, paradise, region of bliss; heamavostan, person from above; heama ehesta, one is from above; heama ehoe, one has his abode above, on high. Zehehetovazemenotto heama zeho-étto = thou our Father being "at" above; Zeheamasz, the one above {ref. to God}; haeš heama, far above; hako haešheama, very far above; naheamōemo, I count, deem one above; eamhoomosan, one is above, greater than, surpassing: naamhoomosan zehexovaes, I am above, greater than, surpassing what "he degrees".

Abraham, Oxhāenōsz = the one who is many, as name form.

abroad has no exact eqv. in Ch. Inf. -mhon- denotes "in the field" but ref. mainly to procure by hunting, picking up: sometimes it implies a forward broad direction; namhonōsta, I spread it abroad (news).

abscess, poheozistoz, swelling; oháoxtoz, painful swelling; eszemá, scrophulous abscess (which the Ch. connect with the gopher); emazeve, it matters, forms an abscess; eōseoz, it becomes open, flows out; naōseozesz, I cause it to flow out, to open; lance it.

absence, hovanehestoz, the not being present, non existence, the being no more, state of death; dis-

appearing from life.

absent, ehovanē, one (or.) is absent; ehovahan, it is absent or not present, not here, it is gone; ehovahanehsz, they are absent (in.); exahovahan, it is simply not here! zehovahan, that which is not; matahovahan, when it shall be no more; zehovanēess, the absent ones, the departed, those not present; zexhovanēetto, during my absence; zehešhovanēs, as, since he was absent; zetāešhovanēez, until we shall be no more, until our death; ehovanēhestove, it is absent, it is a departing from life. The rad. of this is -hova- = personal objectivity. The n in Ch. has often a neg. or contrary meaning. Esaahomatovāzé, one is absentminded, {homatovazistoz = presence of mind}; saahomatovazistoz, absentmindedness.

absorb, namhaestana, I absorb it, swallow it {also fig.}; naponomaena, I abs. it (with a blotter or something) ref. to liquids; epoaneoz, it becomes absorbed; napoanen, I abs. with something.

absorption, poanenistoz, the act of absorbing; poaneozistoz, the becoming abs.

abstain, nanhasta, I abstain from it {tr.f.}; nanhastovo, I abst. from one (or.) nanhastomaeta, I abstain concerning it; nanhastomaetovo, I abst. concerning one; nanhastoosesz navōxōz, I make my body, flesh, abstain from; nhastomevostanehevestoz, abstemious way of living, temperate life. Rad. -nhasto- or -nhastom(e)- implying "from one". See forbid.

abstemious, see abstain.

abundance, maxātoz, emaxātov, there is abundance (of); emaxātovensz, there is abundance of them {in.}; etāmātoz, abundance, plentifulness; eetāmātove, there is plenty (of it); esaaetāmātovhan, it is not a plenty; esaaetāmātovhanehsz, there is not an abundance of them (in.); eohāehōstoestove, there is an ab. (in fruit bearing), sp. of growing things. Rad. -maxa- implies "touching all around"; rad. -etām- denotes "reaching up, full to".

abundant, ehaenono, it is abundant {s.abound}; eetāmeoz, it becomes plentiful emaxeetam, it is very abundant; eetāmhoneo, it grows abundantly, plentifully, richly; ehaestansz, (in.) ehaestxeo (or.) there are many of them. See many.

abuse, nahavsevoého, I ab. deal unfair with one; nato-tonšého, I ab. one {from -totonš- = spoil, hurt, undo}; naohāoého, I ab. act dreadfully towards, oppress one; šēmoz, one abusing in sexual matters, overindulgent; enasoého, he ab. her (zum Spiel geben). See mistreat. The inf. -heom- = over much; -havsevhetosse- = purposely bad, can be used to express abuse; eheomhozeoto hetahoestoto, he abuses his riding horse = uses

it too much; ehavsevhettosse-hozeotovō tāmā hetahoes-tovevo, they abuse, misuse, purposely badly use their own riding horses.

abuse, n. totonšēnhestoz, abuse in words; ohāoētastoz, ab. in acts, doing; nouns can be formed from any v.f.

having the inf. mentioned under the v. abuse.

abyss, vox zśaa-mxaoonevhan, hole without bottom {lit. hole that cannot be touched by foot; {from na-mxaa, I touch it, reach to it with foot}.

accept, naamha, I acc., receive (something given); naam-haenoz, I acc. receive them (in.); naamhaenotto, (or.) I acc. receive (sing. or pl. or.). naamāta, I accept it, consent to, agree with it; naamātovo, I acc. it his, consent to, agree with his; nahotohestana (in.) nahotohestano (or.) I acc. gladly, willingly; {rad. -hoto(e)- = gladly, generously; v.f. -hestan = to take}; namasezta (in.), namaseztovo (or.) I receive willingly, politely; nachamehotoaetovo, -ohamhotoatamaetovo, I accept his person (am more kind towards one).

This must be followed by sub. cj. with pref. zehexov-. acceptable, emātataame, one is acceptable, agreeable; namātazesta (in,) mamātatamo (or.) I deem acceptable, agreeable {cf. agreeable}.

acceptance, amhastoz, acc., the receiving of a gift; amātātōz, acceptance, consent, agreement; maseztovazistoz, freundliches Aufnehmen; zehešohamhotoaetonétto (or zehešohamemaseztaetonétto) zehexovaes es'-en, hen esaapevaehan, the acceptance of thy person before thy friend, that is not good. (Lit. that thou art dealt more generously unto than "degrees" thy friend). Hotoeamātātōz, generous acceptance, consent (Einwilligung).

access, zexhestaetta, where acc. is, ref. to a gate or opening, entrance; zevešhahanēnistove, access i.e. that by which there is an approach; navešhahaneovon haōnātovā, we have access to one (approach) by prayer; cf. admission and join.

accessible, enoxtovehoxtame, it is attainable, it can be reached {nahoxtamo = I reach, attain where one is; ehoxtame = it is attained}; enoxtovhoešenātove, it is accessible {implies reaching and staying at}. Maheo evešhahaneoe haōnātovā, God is (made) accessible by prayer. {Rad. -hahan- = nearing, approaching}. Esaahoešetoeahan, esaahoešenātovan, it is not accessible; esaahoxtamehan, it cannot be reached, attained; esaahahaneoeahan, it cannot be approached; esaahahaneohé, one (or.) is not accessible; esaahoxtamehe, one is not reached; esaanoxtovhoxtamehe, one is inaccessible; eoxceēsz'nistove, it is accessible, enterable.

accession, hoxstanenistoz, the act of adding to; hoxstāestoz, the state of being added; hoxseozistoz,

becoming an accession, admission. See admit and join.
accident, hooxtoomenestoz, atoomenestoz (lit. unpremeditated suffering); masohotoanavoéàtoz and masohotoanavoomenestoz, sudden misfortune (Fr. malheur soudain).

accidentally, -ata- and -ose- or -oseata- are inf. which denote something done without design, unintentional, not premeditated. Naatano or naoseatano, I shoot one accidentally; naatasso (or.), naatax (in.) I cut one acc.; naoseataneševe, I did it acc. Oseataneševestoz, accidental doing; atanazistoz, accidental shooting; naatoesz, I hit myself acc. naatoēta, I act without premeditation, make a mistake. This word has been used for "transgression", which it implies to a certain extent, but for which the right expression, totaxoētastoz (instead of atoētastoz) ought to be used.

accompany, naveoxzemo, I go with one; naveoxzemota, I accompany it, go with it, Veoxzemosanistoz, the accompanying, going with; navessevo, I acc. am with one (or.) See company and companion.

accomplice, zevhestozezevsz = the acc. (sing.) zevhestozezevessô (pl.) navhestozezezeve, I am an acc.; navhestozezevemo, I am acc. with one.

accomplish, naexanen, I acc. naexana (in.), naexano (or.), I bring to a finish. Rad.-ex- denotes a process ended, done thru. nazeexanen, zeexana (in.), -zeexano (or.) I acc. by touch of hands or fingers, by handling. Inf. -vâxs- or -vâs- denotes fulfill, complete, achieve; navâxseneševe, I acc. doing; navâxseexanen, I fulfill, -vâxseexana (in.) -vâxseexano (or.). Navaxtoēta, I acc. (in acts); navâxtanen, I acc. fulfill it, make it complete; -vâxtana (in.) -vâxtano (or.) navâxston, I acc. a design, building; evâxsenhesso, it is thus accomplished, completed; nahózeexanen, I cannot, (fail to) acc. Heēszistoz zeheševâxsenhessoz', since his word has been accomplished; enšeamevâxseexane, it is being accomplished.

accomplishing, accomplishment, exanenistoz, the accomplishing, preparing; vâxseexanenistoz, the accomplishment; heto zeheševâxseexane, the acc. of this; hózeexanenistoz, non accomplishment; vaxtoētastoz, the acc. of an act, rite, performance; vâxstonestoz, accomplishment of a design, building. See fulfill, complete, done.

accord, v. nanizeovsan, -nizea (in.), -nizeovo (or.) I accord, grant, allow; nahetooto (or.), I acc. grant, bestow {rarely used in the in.} See agree.

accord, n. manohotoemazistoz, of one accord, agreement; namanosēhešetanome, we think of one accord; {-mano- = together as one; -sē- = alike, same}. Nimanoho-

toemazhemâ, we are of one accord; nimanósēameamâtamhemâ, we agree, consent together; inf. -masómano- = with one accord (done with a rush or suddenly); emasómano-aseoxzeo, they left with one accord. -Epavsē-nemeneo, they sing well in accord, together; emanohotoemanstoneo, they design, build with one accord. Hestoxtaheonevo es'aasēheznettanehez', their testimony was not of one accord (gestaltete sich nicht gleich).

accordingly, is expressed by inf. -neše-, -osá(n) and -sá-. -Neše- = thus, from there (ref.); naneševostaneheve, I accordingly live thus: zehešhetas nanešemanisz, as he told me, so I make it. -Osá- also -osā(n) is much used in story telling: eosānenahoōn, he accordingly killed one. -Sá- is mostly used in the imper. as: nisámezz, give thou me now! (sc. what thou hast promised) See imper. in gr. Sometimes the inf. -tó- is used, implying the meaning "exactly as, exactly according to": zehēsz etóhessoz', that which he speaks comes accordingly (exactly) so. Etóneševō zexhetās Maheon, he did exactly as God had told him.

account, v. nanetōsta (in.), nanetōemo (or.) I account so much; evovōeme, one is acc. first, prominent; nanheetovo, I acc. for one; nanheeta, I acc. for it (stand for).

account, n. masóhōestonestoz, the full counting; nīmasóhōestoz zēmēstom, give (thou) a full account, explaining; nīmasóhōestomevsz, give me (thou) a full account. {also: nīmasómēstomevsz = explain (thou) me all!} Esaatonitoktahe, one is of no account, no value; esaatonitoktatamehan, it is of no acc. valueless; esaatonitoktaheonevé: one is of no account (in character).

accountable, naveštōenanenotto, I am held acc. responsible for one; eveštōene nitove, one is made acc. held responsible for me; havs navešheszhovaon, I am made acc. for (charged) the evil.

accumulate, nahovxthoz (sing. in.) -hovxthozenoz (pl. in.) I acc. See store, pile.

accusation, óēstomanistoz, the making of a malignant accusation; óésanistoz, the accusing malignantly; momaxsetanevâtoz, accusing-"tonguedness": momaxemosanistoz, accusation, telling on; momaxstomosanistoz, stative accusing; momaxstomoestoz, accusal; aestomemo-maxemazistoz, false accusation: hessâzistoz, accusation, blaming.

accusative, adj. The Ch. has no acc. case but has an acc. verbal sff. indicating direct action upon the object, without instrumentality or medium, (by "hands"): e.g. nahestana (in.), nahestano (or.) I take it. Thus sff. with n denotes accusative object. Besides this the Ch. gr. has an acc. mode to express poss-

essive relation between subj.and obj.e.g.nanomazenož, I steal one (to have), ich stehle ihn; nameanož, I give one (or.), ich gebe ihn. See gr.under Accusative Mode.
accuse, naóésan, I accuse malignantly; naóéto (or.), -óész (in.); naóēstoman, I make a malignant accusation; namomaxem'san, I accuse, (tell on), -momaxesta (in.), -momaxemo (or.) {lit.to tell of, move the lips touching}; namomaxsetaneva, I am (provided) with accusing tongue; namomaxsetanevaheve, I am one with an acc.tongue; namomaxstomosan, I am accusing; namomaxstomoe, I am (state of) accusant; naaestomemomaxemo, I acc. one falsely {inf. -aestom(e)- = for nothing, in vain} nahestoēmo. I acc. one of it, blame for (with rancor); nahessého, I acc., put blame on one; ehessàzeo, they (or.) acc.each other of, shove the blame on each other; ehessàzenov, there is an accusing of each other; ehessévotāzenov, there is an acc. and quarreling. Zeóésansz, the accusing one (malignantly); zeóēsz, the accused one; zemomaxsetanevaz, the accusing tongued) one; zemomaxstomosansz the one who accuses, tells on one; zemomaxstomosz = the accusant one; zehestoēmsz, the one accused of it.

accustom, is rendered by inf. -oxce- = use to, wont. E-oxcemeaa hovae nistoha ešēva, he is accustomed (used) to give something every day. Another inf. is -hox(e)- = acquainted with, also used in the sense of accustomed, inured. Ehoxeož = one becomes accustomed, acquainted; navónhan, I accustom myself to darkness (lit.I make light). Before stepping out of a lighted lodge into the darkness outside, the Ind.will shade their eyes, so as to become accustomed to the dark before they go out, where they will be able to see better. This expression becomes obs.

ache, v.ehāmatto, it aches, pains; etavomatto, the ache, pain increases; nahohoeoxz, I ache (all over); nahohoenaoxz, I ache in my limbs.

ache, n.hāmatazistoz, ache, pain; onšeožistoz, ache, hurt; hohoeoxzistoz, ache; hohoenaoxzistoz, ache in limbs. See pain and hurt.

acid, adj.eveēstoonaenoe (in.), it is acid (in taste); eveēstoonaenoensz (in.pl.): exāxeeno, it is acid, sharp.

acid, n.veēstoonaētož, acidity, puckering in mouth; xāxeēstoonaētož, acidity, drawing of mouth muscles. Both terms are also use as n. agent.

acquaint, nahoxazesta or nahoxazta, I am acq. with it; -hoxaztanož, -with them (in.) nahoxatamo, I am acq. with one; ehoxeož, one becomes acq. conversant with: ehoxae, he is acq.affable, friendly; nahoxeessého, I cause one to be acquainted; acquaint, make one familiar with, train one (as horses); hoxeesohestoz, the

making acquainted with; ehoxetahoetoe, he (of horses) has been made acq., familiar with riding (used to the saddle); ehoxetahoe, one is acq., familiar with riding; nahoxeeto, I acq. one, make him familiar with, train him (usually said of horses, where the Eng. uses the expression "break"); zehoxeēs̄sz, the one made acq. with, trained; ehoxeevosoe, he is acq. familiar with, trained, to play.

acquaintable, ehoxaztaeoneve, one is acquaintable, friendly, approachable, congenial; hoxaztaeonevestoz, congenialty, acquaintableness; nahoxaztaeonevetovo, I am congenial towards one; nahoxaztaeonevatamo, I deem one approachable; {Rad. -hox- implies close contact}.

acquaintance, zehoxatamo, the one with whom I am acq., my acquaintance; zehoxatamozē, our acquaintances (with whom we are acq.); zehoxatamaezē, our acq. who are acq. with us. See gr. Sub. cj. Hoxaztastoz, acquaintance; hoxatamahestoz, the state of being acq. familiar with. Hoxeesohestoz, acquaintance, (caus.); hoxeesóhe, n. agent.; hoxetahoestoz, acq. familiarity with riding.

acquire, nāena, (in.) nāeno (or.) I acquire, own. -aen- is the rad. but in the present tense of I. pers. the pro. pref. contracts with the a of the v. stem into one long ā, except in the pret. when the first a in "na-" becomes very short, e.g. náaena, I acquired, owned it. -Nāenanoz, I acquire them (in. pl.); nāenō, I acq. them (or. pl.); nanešeaena, I acquired it thus (as mentioned before). Quite often the Ch. use the expression: nahoehoxta, I come to it, or: nahoehota, it comes to me, to mean what one may acquire or get, as: hāmox-tastoz nszhoehota, sickness shall come to thee = thou shalt get sick; makātansz nahoehotaenoz, money came to me = I acquired money; māneševostanehevess nszhoehotaenov pavstaomenestoz, if you live thus, you shall have well being (lit. well being shall come to you). Nahóaota (in.), nahóaotovo (or.) I come to it, (get, acquire it gradually, not at random or accidentally). Nanešeamha, I have thus obtained, acquired: nāeneo zehešemeemeszetto, the property I have acquired (by working); niaeneo zeheševešeaenom nsthozechestovā, thy possession, which thou hast acquired by work; nitao zeheševešeamhaetto namakātaemeva, all I acquired with my money; heto nitao nanešeaena zexhòtovatto, this all I got by trading; naheszhovaovāz, I acquire it for me; zetohetaemeha-heszhovaovāzetto examahovahan, all I had acquired for myself is simply gone! Nahoxtamista (in.) I acq. it, attain it, (does not imply possession in all cases).

acquirement, hovae zeaenom, thing I own or nāeneo = my

property, possession; nitao zehešeamhaetto, all I have received, acquired; heneenovastoz zehóaotomaz, zehoehox-tomaz, zeamhaz, the knowledge we have come to, we have realized, we have received; etahanez' mhayon zeheszho-vaovàz nasima, here is the house my younger brother acquired.

acquit, naevhanonizeomēnāno (or.), I acq. one, let him go free again; naonhoemaoto (or.), I judge one straight, right, acquit him (by law). Hoemanistovâ (by law or council), hoemaotazistovâ (by judgment) evešeo-noevhosseme, one is acquitted; evešxanovhosseme, one is acq. spoken straight (with or by). Zèmehamomaxemanetto naevhaonhoemaotan, I am acquitted (by judgment) from accusation; zèmhameatōs hoemanemhayon eevhanonizeom-ēnane, he was acquitted by the court (lit. having been given over to the law house he was let free again).

acquittal, evhaonhoemaotazistoz, acq. by judgment; evha-nonizeomēnanenistoz, acq. release; eevhaonhoe-maotazistove, it is an acq.; eevhanonizeomēnanenstov, it is an acq., a release; navoešetanooz zeheševhanonizeom-ēnans, I become rejoicing at his acquittal (that he was acquitted).

across, inf. -oxov-, -exxov- and -ams(e)-, the three be-
ing also used as detached adv. -Oxov- = crossing (in the act of); -exxov- = crossed, on the other side. Both inf. ref. to the crossing of warecourses or space. {Rad. -ox- to cut thru}. Inf. -ams(e)- = crosswise, athwart. Naoxovèn, I walk across, wade; nahotoxovèn, I walk ac. several times; naoxovetaho, I ride across; na-oxovotohen, I swim ac.; naoxovekaax, I jump ac.; naoxo-vahàz I throw it ac.; naoxovahamo, throw one ac.; na-oxovetxeovo, I drive one (in.), chase ac.; naoxovōesz, I go ac. with boat; naoxovehetanon, we go ac. it (moving ac. it, "mit Sack u. Pack"). Naexxovèn, I come across (walking); exxovetto, across, on the other side; oxove-tto hōma, over on the other side (while one is stand-ing on this side); naexxoveozého, I made one cross, come across; naešexxovotanon, we have (done) crossing it. See cross and bridge. Amsetto, crosswise athwart; amsetto voeva, across the sky; amsetto vónanistovâ, a-cross the window; eamshāesso, it is far athwart it; naamšēš, I lie athwart, across; naamstxiston, I write a-cross it; naamseexa, I cut it across; esaaehōmattan, it is not far across (body of water); ehāehōmatto, it is far across, the shore is distant; naonòn, I come a-cross, ashore, land {see ashore}. Oxov'nistoz, the walk-ing across; oxovetahoestoz, the riding acr.; oxovahas-enistoz, the throwing acr.; zeoxovahamsz, the one thrown across (or.); zeoxovahame, the one thrown acr. (in.) zeoxovahamēsz (in. pl.); zeoxovahamessô, the ones thrown acr.; zeoxovensz, the one going acr.; zeoxove-

tahōsz, the one riding acr.; zeoxovetohonaz, the one swimming acr. zexxovetohonaz, the one who swam acr.; zeoxovekaaxsz, the one jumping acr. -Amstxistonestoz, athwart writing; amšešenàtoz, athwart lying; zeoxovetxeosz, the one driven acr. Naoxovetahoha, one brings me acr., give me a ride acr. (either on horseback or wagon). Inf. -otxov- =crossing many times is also used to denote reciprocal action, e.g. eotxovemeàzenovoz makātansz, they give each other (Einer dem Andern) money. But -otxove- or otxov(e)- implies distance between the givers, as when the Northern and Southern Ch. make gifts to each other. Eotxovevōmàzeo, they see each other (across). Some Ch. pronounce -oxov- with an h sound, hoxov or hotxov, so both forms can be used. Inf. -nos- =acr., but over a barrier or an elevation. See over.

act, v. sff. -oēta- =acting, -oého- =acting to one, and -oész- acting to it, convey the meaning of doing, performing. See doing. Ettoxetanonavoēta, he acts wisely; epevoēta, he acts kindly; ehavsevoēta, he acts badly; emamovoētao, they act in concert, together; esētoēta, he acts alike; ezestoēta, he acts as a Ch. Ofentimes inf. -ez- or -hez- following the verbal stem, implies behavior, conduct in acts, e.g. namaseztovo, I act, behave pleasant, acceptable towards one, {from -mase- =willingly yielding, accepting}. Nataneheztovo, I behave ashamed of him, {from -tane- shameful}; napevaeztovo, I act, behave good before, towards one; e(h)eznetto, it acts, proceeds; eéznnetto màztaheva, it acts in the heart, heart's intents; naheznessesz, I cause it to act, nìnešéhaenon, it acts upon us. When sff. -man is used, it implies pretence; etaēveononiseman, he acts as a, pretends to be fool. See pretend.

act, n. matšezistoz, the act, the doing; tóneševestoz, the very act; tóneševstovâ, in the very act; nitao hetšezistovâ eonoazeoneve, all his act are characterized by straightforwardness, (lit. in all his acting he is a straightforward one). Vhanenhessemanistoz, mere act, pretence; pevoētastoz, kind act; pevoētastotoz, (pl.); popevoētastoz, kind acts repeated. See doing. Inf. -nšena- =in the act of, while.

action, see act.

active, enàkae, one is active, industrious; enàkaetto, it is active. Active in the sense of busy is rendered by sff. -anen. Nazetanen, I am active, busy with, handling something with fingers; natotahopanen, I am kept busy by; nahāstanen, I am busy with much; navove-tanen, I am busy with preparing.

activity, nàkastoz; eohānàkastove, there is great activity.

actual, adj. -tó- inf. =the very; etónēhov, he is the

very one. The sff. -o in many v.f. has the meaning of "actual, real, taking place, true"; naanao, I actually fall; ehetom, it is true, real; napevetano, I rejoice (taking place, presently); nitatomenahaz, let me presently kill thee! etónhesso, it is actually so.

acute, eohāoxzezeve, one is acute, sharp, shrewd; eohāo, it is acute, sharp (not confound with eohāó, it is dense, sp. of growth of plants, 'as dense forest or dense, rank weeds). Enxooxta, one is cute, funny; enxhōs, it is cute, funny. Inf. -ohā- =acutely.

acuteness, ohāoxzezevestoz; ohāmatazistoz, acute pain. add, inf. -hoxs- implies adding, joining. Nahoxstanen, I add, -hoxstana (in.), -hoxstano (or.); nahoxseoz, I become added; nahoxstae, I am added (stat.); nahoxstanan, I am added (pass.); nahoxstaetovo, (or.), hoxstaeta (in.) unto one, unto it; ehoxstota, it is, stands added (as a house addition); nahoxsznetan, I want to join; nanohonetovo, I add to one (dazu noch); namamovhōston, I add, count together; namamovhōesta zehestoha, I count together how much it is, add; namamovhōemō zehestxevoss, I count together how many they are (or.). See join. Inf. -honaov(e) = added unto as much, that much more. Nitosehonaove-amhaenon hovae, we shall receive that much more added; ehonaoveamhastov, it is that much more added; namakātaemoz evešhonaoveamhastovensz, my money has increased that much more, once as much (thereby); nahonaovana, I make it that much more, once as much; Maheo exhonaovanomevo hevostanehevestoz, God prolonged his life once as much. Nahotonaovana, I increase it, more and more.

addition, hoxstanenistoz, joining together; mamovanenistoz, summing up together; hoxstanenistovā nan-ešhōsta zenhestoha, by addition I count how much it is; naōemō zehestxevoss, I count (them, or.) how many they are. Mamovhōestonestoz, addition (by counting); mhayo zehoxstota, the house addition; honaovanenistoz, addition, in addition to; hoxstaestoz, add. (state), the being added to; honaoveamhastoz, the receiving in addition to; hoxseozistoz, the becoming added; hotonaovanenistoz, making an increase more and more.

additional, adj. zehonaovasz, the add. one (or.), zehonaovenitáesz, the add. master; zehonaovevehonevsz, the add. chief; zehonaovoess, the add. ones (or.) often used for the upper side boards of a wagon box. Zehonaovehozeonevsz, the add. servant; zehoxstxéo, the add. writing.

addressing form (vocative). The Ch. has not a regular vocative in the sg. except in some names of relationships. In the pl. the vocative is usually sff. (e)hasz or -esz. Nihó, father! Nàko, mother! Nàz, daughter! Nisce, grandmother! Nxan, uncle! Nahan, aunt! Nàz,

nephew! Nahame, niece! Niš, grandchild! Mahā, friend! (of same age). Hovā or hōvé, friend! (more between older men). Kašgonasz, children! (in general) Nanisonasz, children (my, sp. to one's own children). Onisyomātaehász, believers! Onisyometanoehász, ye believing ones! Onisyomātatanesz, believing men! Hetanesz, ye men! Hesz, ye women! Vostanesz, ye people.* Notxesz, ye warriors. Vósesz, ye peaks. Nisenehasz, my friends. (ml. sp.) Niseehasz, my friends. (f.sp.) Nis'onasz, friends. (for ml. and f.) Veksehasz, ye birds. Maheonasz, ye gods. Ohehasz, ye rivers. Moehasz, ye grasses. Hoxzetasz, ye trees. Hovahasz, ye creatures, beasts. Hovaehasz, ye things. Hotoxkasz, ye stars. Voasz ye clouds. Māpasz, ye waters. Mēnasz, ye serpents. Kasovaehasz, ye young men. Kaseheehasz, ye young women. Another way of addressing is the second pers.sg. or pl.in. the sub.cj., as: zehevasemetovaz, thou my brother. Zehehetovazemenotto, thou our father. Zehehetoness, ye fathers. Vehonasz or ninēhovheme zevehonevess, ye chiefs. Naēsztovo, I address one, speak to one; naēszteta, I address it; hevehestoz nataxemxeomovo vehaneoneva, I address the letter (to one), {lit. his name I write upon the envelope or package}. Nīmēstomevsz zexhoes, explain me, tell me his address (where he lives); mxēomovehā hevehestoz na zexhoes, write his name and where he lives; mxexxz zexhestano mxistō, write (thou) his address (where he gets letters); mēstomoveha zexhestano mxistō, explain where he gets letter; maevehonenszistovā navešeēsztovo, I address one in German.

adhere, napanoetovo, I adhere, stick close to one; zepanoxevaeno, I merely set one close to me; napanoho, I put one close to me (make adhere to); epaoeoz, it becomes adhered, sticks, cleaves to; paeozistoz the becoming adherent, adhesive to, a word mostly used for printed pictures and photographs. {Rad. -pa- = adhesion, flat against, shut as to make one surface}. Napaeozessesz mxistō, I print a book, make it adhere against; epapanoetoe, it adheres to one (as stains from mud, etc.); havs napanoetoe evil adheres to me; epanota, it stands adhering to; nitao zepanōetto, all (in.) that adheres, cleaves to me; epoeoz, it comes off, from having been adherent; Inf. -saapo- = not discontinuing, adhering on, e.g. hovae esaaxamapohestanohe, he left nothing untaken, did not leave off taking everything; nahekonetanotovo, I adhere, cling strongly to one (in thot, mind); nasaapoeveoxzemahe, he does not quit me (an instant), adheres to me; nasaapó-heves'enehenoz, I adhere to my friend, am faithful to him, do not leave off having him for friend.

adherent, nahestaeveāz, I am merely adherent, not real member {from hesta = navel; hestaēva, umbilical

cord. As the umbilical cord drops after a time, so does one who is not a real member]; hestaeson, mere a. for a time; navhanenhestaesoneve, I am only an a. (for a time).

adhesive, epaeozeoneve, it is a.; see seal; enomàkozeve, it is a., gluey, pasty; axc eoxcpaeoz, gum adheres, is a., sticks to.

adjoin, rendered by inf. -hoxs(e); ehoxstota, it adjoins (standing close against); ehoxsemane, one is made to adjoin; ehoxsemaneo, they (or.) are made to adjoin. See join.

adjunct, n., hoxhehestoz, used as condiment, added to bread or meat, spread with; nahoxeevo, I use it as a., condiment.

admire, naohāpevazesta, I a. it; naohāpevatamo, I deem one (or.) good; napevatamanozesta, I a. the scenery, vista; naohāmoonazesta, I a., deem beautiful (in.); naohāmoonatamo (or.); eohāpevenono nahessezta, I a. it (lit. it looks fine I think of it); eohāpevenōhe nahessetamo, I a. one. Naheneena zehešohāpevatams, I know how he is admired.

admirable, eohāpevatamano, it is a., fine; eohāmoonatamano, it is a., beautiful (sp. of scenery, sky); eohāpavston, it is admirably built; eohāpevenono, it (in.) looks a.; eohāpevenōhe, one (or.) looks a.; eohāmomoxenōhe, it (in.) is a., very desirable; eohāpavevōseoneve, one (in. and or.) is an a. sight; esaaohāpavevōseonevhan, it is not an a. sight; esaaohāpavevōseonevé, one (or.) is not an a. sight; nisaa-heneenō zehexovohāpevenōs, thou doest not know how a. he is!

admiration, ohāpevaztastoz; ohāpevatamaestoz, state of being admired; yā! yā! interj. of a. (used by men only); naō! naō! exclamation of surprise or a. (used only by women). Heto zehešohāpevazto, his a. for this; zehešohāpevatamoss, his a. for one; nisaa-heneenohe zehexovohāpevatamanétto, thou doest not know how thou art admired, how fine thou art, what a. one has for thee! momoxenōhestoz, a., in the sense of desirableness.

admit, ehoxsze, one is admitted, joins; nahoxstano, I a. one (or.) to, let one join; eēseoz, one is admitted, let in; naēseozého, I let one in; naēseozhan, I am admitted; nahoxsz'netan, I want to be admitted, to join, to be let in, become a member; ehoxsz'netan, he wants to be with; evessenešetan, he admits with, thinks also the same; nasaaéztōhe, I do not deny it, I a. it; nasaaéztōhe zehešheneenovo, I a. that I know him. The expression "na hēhe" preceding a v. f. denotes admitting, acknowledging; na hēhe naneševe, I a. to have done it, (Ger. nun ja, ich habe es getan); nataxtanōve-mēsta,

I a.it (in words) openly, publicly (in the sense of explaining, confessing); na hēhe nanešeēsz, exhevo, since he admitted to have said so (lit. well yes, I spoke so, he said).

admission, hoxsz'nistoz (usually to membership); ēseo-zistoz, admission, entrance, the becoming entered; hoxsz'netanoxtoz, the wanting an admission; esaa-ēsz'nistovhan, there is no admission, no entering; zeto hetan esaahoxsznistovhan hevetov, there is no admission, membership for this man; zehešhoxstans nahesse-pevetano, I rejoice that one (or.) has been admitted, about one's admission; taxtā hēhe hešhestoz, free admission, confession (open, public); saaheztomohestoz, non-denial, admission.

admonish, naoneevàtoe. I a., advise; naoneevamo (or.), na-oneevàta (in.); naōhaevàtoe, I a. with counsel; naōhaevamo (or.), naōhaevàta (in.); naohāevàtoe, I a. with warning. Suff.-vàtoe (genit.), -vamo (or.) and -vàta (in.) denotes urging, coaxing, admonishing, exhorting. Axtom, Ger.achtung, passt Acht! (imper. sec. per., pl.); vavekōxz, reminding of one's duty, either forgotten or neglected. Vavekōxz nataneševe, this time I must not forget to do it! Ger. Jetzt aber in ernst! Navonhosemo, I a. one, persuade; navonhostomosan, I am an admonisher, exhorter; navonhosemo emeaseoxz, I a., persuade one to leave; namomehememo, I a., exhort, enforce upon one by promise (also used for "flatter"); naho-zeovosemo, or nahozeovoseto, I a. one, make one hope, urge to hold on; see hope; naàtozeeno, I a. one to listen to (by touching, poking). Zeoneevàtoesz, or zeoneevàtomosansz, the one admonishing; zeoneevàto, the one who admonishes it; zeoneevamsz, the one admonished; zeone-evamessō, the ones admonished; zevonhosetanevaz, the one exhorting (having that gift or habit); zevonhostomosansz, the one who admonishes (doing it constantly or as a vocation); zehozeovosēsz, the one admonished, made to hold on; zemomehemosansz, or zemomehemosansz, the one admonishing, exhorting, enforcing upon, flattering; zeàtozeensz, the one brot to attention by being poked or touched; hooxceēsztovōz nasz zenohétanoozz àtozeenō, when thou art speaking to one who becomes listless, make him listen by (gently) poking him! Ma-acseo eoxcenonametóàtozeenàzeo, old men will make themselves listened to by poking each other.

admonition, oneevàtoestoz, the a., redress; oneevamsa-nistoz, the admonishing; vonhosemazistoz, mutual urging, a.; vonhostomosanistoz, state of admonition, urging; momememamazistoz, mutual admonition, (by promise); àtozeenazistoz, mutual urging to listen to (by poking); evonhostomohestov, it is an admonition; evonhostomoetto, it admonishes; nahevonhostomo-

- (h)estov, I have an admonition (to give).
adopt, namhonōēnenoz, I adopt one as child; namhōnhēyae-
 noz, I adopt him for son; namhōnhēstonaenoz, I a-
 dopt her for daughter; naoxsenovo, I adopt one (for
 resemblance sake). If a Ch. loses a child by death and
 happens to see another one, resembling his own, he will
 adopt it; zeheševostanehevs nanešhestana, I adopt his
 way of living; nanešhestana vehoevsanistoz, I adopt
 white man's clothing = I take after white man's cloth-
 ing; zeoxchešemesēs vèho nanešemesse, I adopt the
 white man's way of eating (the way he eats, the white
 man, so I eat). Zemhonoēnetovata, the one who adopted
 thee as child; zevehonevsz namhonōēnetōen, the chief
 adopts us.
adoption, mhonōēnetovazistoz, adoption (as child); óxse-
 novastoz, adoption (from resemblance).
adorn, namanseonan, namanseonaoxz (in.), namanseonaovo
 (or.) I adorn, ornament; namanseonaoto, I adorn
 one; napevseonaoxz, I ad. it fine; epevseonaoe, he is
 well adorned; navaxē, I am adorned, fixed up; navaxēe-
 no, I fix, adorn one. The rad. -manseo- ref. to
 things put on as ad., and rad. -vaxē- denotes "fixed
 up".
adorning, manseonanistoz, the adorning; manseonaovazis-
 toz, manseonaoxzistoz, done to one. Popevanāzis-
 toz, the making fine, beautiful; vaxēhestoz, the fixing
 up, arraying.
adultery, hēocestoz, cheating with woman; ōcetovazistoz,
 mutual adultery, cheating; hēocéo, n. agent; ehē-
 oceoneve, one is aduterer; hee navesseōcemo, I commit
 adultery with a woman; matāevestoz, adultery in gener-
 al, fornication; ematāeve, she is an adulteress; matā-
 evostanehevestoz, life of adultery; tonšenovehestoz,
 loose life, lasciviousness, adultery; etonšenové, she is
 loose; etonšenoxka, he is loose; emasavoōta, one acts
 in a bad way (used also for adultery); masavoōtastoz,
 loose behavior.
advance, nahēphooto, I am in advance of one (on the
 road, beating); navovoehoto, I am in advance, be-
 fore one; Inf. -hēpe- =in advance, beyond, over (see
 comparison), more than. Maeto, in front, before, in ad-
 vance; maeto naameoxz, I go in front (vorher) in ad-
 vance; maeto naamēnevo, I walk in advance of another;
 sub.pref. zehešsaa- =in advance, before that, (Germ.
 ehe); enāe zehešsaavōmōvo, he died before, in advance
 of my seeing him) I saw him; Inf. -nista- =before-
 hand, in advance; noxa natanistahotono zetoseēsztovōz,
 wait, I will inform him in advance that thou wilt
 speak to him; nanistastanen, I buy on credit, before-
 hand; nitao zenistastaneniétto, all thou hast bought in
 advance; nistaēnanomohestoz, advance money.

advantage, ehoozenov, it is an advantage, gain; ehooztse-oneve, it is advantageous; ehoozetovàzeo, they are of advantage, profit to each other (see profit); ehoozenovensz, they (in.) are of advantage; ehoozenov-eo, they (or.) are of adv.; tah makātansz etonšhooztseonevensz etov? how does money be advantageous to thee? Nitao zeaenom tah etonšhoozenov etov mxhāmoxta-étto? all thou possessest how can it be of advantage to thee, if thou art sick? Makātansz esaahooz-enovhanehensz mavešeononistoētastovēs, money is of no advantage when used foolishly. Nitao zevovistomōez pavevostaneo eohāhoozenovez' etovan, all that good people teach us is of great advantage for us; hēpaosanistoz, the being an advantage; nahēpaosan, I advantage; vovonanovastoz, advantage, supremacy, victory.

adventurous, rendered by inf. -saahezev(a)- =bold; nasaahezevavoētahe, I act boldly. See bold.

Nasaahezevaheonevé, I am adventurous. The meaning is rather "venturesome" than "adventurous".

adverb. All infixes that modify the verb are adverbs and end with an e before verbal stems, except when the last begin with an h. When a predicative meaning is implied the infix usually terminates with -a or -ae, e.g. epevae, one is good; emonae, one is fresh, young; ehavsevae, one is bad; epeveēs, he speaks well; emoneēs, be now, recently, speaks; ehavseveēs, he speaks badly. Adverbs come under the nomenclature of infixes, q.v. Some adverbs can also be used detached from the verb, in which case they are suffixed by -(e)tto, e.g. naséhovevōmo, I see one suddenly; séhovetto navōmo, suddenly I see him; -anhoe- downward; nān-hoeneoxz, I go downward; anhoetto naneoxz, downward I go. Thus the adverb becomes detached when more stress is layed upon it. A remnant of old adverbial forms is surviving in words like: oatōs! of course self-evidently, that is a matter of course, obviously; otamenōs, genauerweise, paying exact attention to; taxamenōs, inquiringly, inquiring "wise"; aninōs, carefully, in a careful way; momātanōs, in a respectful way, frommerweise. These examples show that adverbial suff. -ōs or -menōs is the eqv. of the Eng. -wise in the sense of manner or way.

adversary, ònehe, opponent, the one against (n.agent.); zeòneztasz, the adv.(stat.) zeòneztōsz, my adv. enemy; zeònevoéhasz, the one who deals against me = my adversary. See enemy, foe.

adverse, rendered by inf. -òne- =not one with, adversely; naòne-neševe, I do it reluctantly, adversely; naòneztovo, I am adv. to one, act, behave so; eòneztæ, one is adverse (stat.); eòneztæheoneve, one is adv. (in character, held so); naònevoého, I act against one, deal

adversely unto one; naðnevoēta, I act adversely, am an "adverse-doer"; ònehe, adversary, n. agent.; ònevostan, adverse person; ònevostanehevestoz, adverse fortune or fate, inimical, hostile way of living; naðneztaetovo, I am adverse towards one; òneztastoz, the being adv.; òneztaetovazistoz, the being adv. towards one; ònevoē-tastoz, adv. doing.

adversity, haomenestoz, adv., affliction; heovazetoomeo zehoehtata, all the adversity, suffering which comes upon thee; heškovoeše-vostanehevestoz, adv. life (lit. life of thorns); heškovoeše-voomenestoz, adverse sufferings. See affliction, suffering, hurt.

advertise, napâena mxistō, I post bills (lit. I paste paper); hesthoxtovatō eamehaz' (or: eamšemez') hoxtahanemxistōneheva, his merchandise is advertised in the newspaper; hesthoxtovatō ehōxevàtovez' mxistō-neheva (or: hoxtahanemxistōneheva), his goods are adv. in the paper (lit. are heralded); mxistō evešhōxevàtove, it is advertised in the paper; ehōxeva zetoshox-tovàtovez', he advertises a sale.

advertisement, zeoxcepâene mxistō, advertising paper; hōxevàtoz, the heralding, advertising; ze-hōxevàtove mxistōneheva, that which is heralded in the paper; masóhoxtovàtoz ehōxevàtove, "mass" sale advertisement.

advice, oneevàtohestoz, counsel, admonition; oneevaosan-istoz, the giving advice, counsel, redress; -vàtoe, to advise, becomes -vâta (with in. obj.) and -vamo (with or. obj.), hence different nouns as oneevâtàtoz and oneevamazistoz. Vovistomosanistoz, advice, the advising, teaching; onoevamazistoz, well advice.

advise, the three suff. mentioned under "advice" (-vàtoe, -vâta and -vamo) denote advising, urging, admonishing, counseling or persuading. They can be suff. to any rad. susceptible of above meaning, e.g. napavevamo, I advise one to be good; nahavsevevamo; I adv. one to be bad; nahessevamo, I adv. urge one to come; namanevamo, I urge one to grow, increase; naaseoxzevamo, I adv. one to leave, etc. See persuade.

affability, hoxaztaheonevestoz, aff., congenialty, friendliness; hotoastoz, aff. kindheartedness.

affable, ehoxaztaheoneve, one is aff. nihoxaztaetova, he is aff. towards thee; zehoxaztaheonevsz, the aff. one; nahoxaztaetovo, I behave affably towards one.

affect, suff. -man- =pretend; ehāmoxtaman, he affects to be sick. See pretend; evešemxe, one is affected, hit by; naheznessesz, I aff. that it; naheznessého, I aff. that one; nitao zehoehtaez, zetōeōez, zevešemxaonez, all that affects, comes to, touches us.

affectation, vhanenhessemanistoz, aff. hypocrisy; heto ev-

- hanenhessemanistov, it is only affectation; vhanevōm-sohestoz, aff. artificial, shallow display; evhanevōmsó-hestov, it is only affectation.
- affected, eheoceve, one is affected; heoce, masc. n. agent; heoka, fem. n. agent, the affected one; eheocevōm-só, he is aff. showy, dude; evhanenhessemaneheoneve, he is affected, pretending one.
- affection, mehoxtastoz, mehoxtaeonevestoz, kind love; namehosanetovo, I have an aff. for one; inf. -hetos- =fond of, bent on, habit of; ehetostôam, one has an affection for horses (is fond of them); ehetosemane, he has an aff. for drink, (has the drink habit); nahe-tosâz, I have an affection for, am fond of; hetosazis-toz, fondness, affection for; mehosanistoz, love, aff. namehosetanotova, he shows affection for me.
- affectionate, emehoxtaeoneve, one is affectionate; ehox-aztaeoneve, one is af. friendly; mehoxtaez-tovâz nonametó, be affectionate one towards another (in actual behavior); inf. -vovòneše- =with kindness, tenderly, affectionately; nivovònešetanotōen, he thinks of us with affection; nivovònethozeohetōen, he works for us with tender care (as nurse for her patient).
- affiliate, naneštovāeoxz, I belong with, one with; enoto-vaeoxz, he is not af. does not belong to; inf. -vess- denotes association, partnership, affiliation; navessevo, I am af. with one; navistoēta, I am af. in doings, performances; nivisthozezevemo, thou art af. accomplice with one; naveoxzemaōn, navessevaōn, my companion (the one affiliated with me; naheveoxzemaōnen-oz, he is my companion, affiliate; naveâz, I af. with, go with, belong to.
- affiliation, vistoētastoz, af. in acts, deeds; vessevazitoz, the being, going with; vesthozezevestoz, the being accomplice; veâzistoz, the belonging to.
- affirm, hēhe naheve, I affirm, I say yes; nahetomemosan, I af. declare of true; nahetomesta, I af. it, declare it (of it) true.
- affirmation, hetomemosanistoz, declaration of truth; hē-he hešhestoz, af. the saying yes.
- affix, v. napâanen, I af. fix to, seal, -pâana (in.), pâno (or.); napoen, I af. to, patch (having reference to flat pieces); -poenoxta (in.), -poenoto (or.) nahoen, I af. patch (in the sense of adding to the length or width), hoenoxta (in.), -hoenoto (or.); nahoenoxta navēnoz, I affix, attach to my tipi (in adding to it); epâaene, it is affixed, sealed; epâeoz, it becomes af. pasted, adherent (to a surface); epoenoe, it is af. patched (sp. of the patch or object patched); ehoe-noe, it is af. patched (by adding to). See tie.
- affix, n. See respective nomenclatures of pref., inf. and suff. -Pâanenistoz, the affixing, sealing; pâaneo,

affix, stamp, seal.

afflict, naonšého, I aff. hurt, harm one; nahāomenesého, I aff. one, cause him sufferings or misfortune; naohāoého, I aff., oppress, deal hard with one; naanove-tanoho, I aff. one, make him sad; naanovetanosoe, I cause affliction.

afflicted, nahāomen, I am afflicted; naanovetanooz, I be-come sad, sorrowful, aff.; nahāomeoz, I become aff.; namomohenoomen, I am aff. greatly distressed; namhaomeeoz, I am utterly aff.; naanovae, I am sad, sor-rowful, aff. (stat.); zehāomenēsš, the aff. one; zeano-vāšš, the sad, aff. one; zeohāoēsš, the aff. oppressed one; zeanovetanōšš, the one to whom affliction is im-parted; See suffer, trouble, misfortune.

affliction, hāomenestoz, bereavment; haomeo, n. agent; ha-omeozistoz, aff., the becoming afflicted; ano-vetanoxtoz, affliction, sadness (in thot, mental state); anovastoz, aff., sadness (state of); anovetan-oxzeše, growth, field, realm of affliction, sorrow.

afflictive, eanovetanosohetto, it is aff.; ehāomenesohe-
hetto, it causes affliction.

afford, nahoxtamesta, I aff. reach to it; nasaahoxtamis-tohe ememeatto, I cannot aff. to give it; zeheš-hāstoemakātaemas emevoešemeaa hovae, since he has much money, he can afford (lit. he may well give) to give something; zenstamenōhehevsz esaaxamahoxtamistohe mxa-stovsanistoz, the poor cannot afford gorgeous clothing (cannot reach it). Oftentimes the inf. -tonš(e)- =ab-ility of, means of e.g. zehešhāmoxtas emetonšhozeohé? Since he is sick, how could he work? Zehešsaahemakāta-ems emetonšeneoxzé, since he has no money how can he afford to go? Nanexovae, I can afford, come up to re-quirements, am equal to.

affright, see frighten, scare, afraid.

afire, see fire, burning.

afloat, etahokovōeo, it is afl., floating on top, surface; eamōeo, it is (or one is) afl., drifting; naamō-eo, I am afloat, drifting. See float.

afraid, naétoxtae, I am afraid; naého, I am afraid of one; naéta, I am afraid of it; étoxtastoz, the be-ing afraid; inf. -saahez(e)- =not afraid; nasaahezevemo, I am not afraid to tell of him; nasaahезevavōē-tahe, I am not afraid to do, am venturesome doer; zeé-toxtassō, the afraid ones; zeétoss hovae, those who are afraid of something; enoéata, he is afraid of, (from superstition, something tabooed). Some Ch. fear certain animals or objects, which they superstitiously believe to have occult or malevolent influence, e.g. homū eno-éata, he is afraid, superstitious about the beaver; na-xamaétoxta, I am naturally, simply afraid; étoxtastoz nszhoehota, fear shall come upon thee; naétoxtasého, I

cause one to be afraid; étoxtasohestoz, cause of being afraid. See fear. Inf. -ise- afraid of, hesitating, e.g. eiseneoxz, he is afraid, hesitates to go; niiseēsztovo, you are afraid to speak to one; nasaaaiseneševe, I do it without hesitation, fear.

after, inf. -eše [from -eš = lying] denotes the space of time lying after a specified action or condition and =done, e.g. naešemese, I am done eating (the interval following the eating); nataešemesse, I shall, will be done eating =after I shall have eaten. In the sub.cj. the pref. ze-, preceding -eše- (becoming zeeše-) =after, in the sense of being done, e.g. zeešeemesetto, after I had eaten (= being done eating). [Do not confound with pref. zeheše- = as, since]. When pref. ma- or mata- precedes -eše-, (becoming mataeše- or maeše-) it means after, being done, refer. to a mediate or immediate future, e.g. mataešenāetto, after I shall be dead; maeševōmo nizeoxzeo, after thou shalt have seen him come hither. Thus zeeše- denotes after, refer. to past, and maeše- or mataeše- = after refer. to future. Both prefixes govern the sub.cj. Inf. -hestoxe- =after, in the sense of behind; nahestoxhoeoxz, I came after, behind, last, not in front; letter n followed by either one of the vowels a, and o carries the meaning of "after" in the sense of succeeding, following, getting; nanehea, I am after, following it; naneševostaneheve, I live accordingly, after it; enhē, he keeps at (a place). Hence nanoxzevōmo, I seek one, ich suche nach ihm; nanoxzeovo, I seek where he is; nanohoz hoevoxkōz, I get meat, ich komme nach Fleisch; nanòztovo, I inquire (after) of him; inf. -honaov(e)- implies the one after, next to, second, next in rank to, e.g. zehonaovevašitaevsz, the Vice-President; zehonaovenitāesz, the one next to the master or ruler. While letter n implies coordination, after, succeeding, the contrary meaning is brot in by letter é, which implies a stopping, ending = no more after, e.g. naénemese, I stop eating; eénótovae, he is beheaded. Inf. -né- or -ni- is eqv. to English pref. un- and in-, e.g. nanitavana, I change, unset its coordination; nanıtana, I pull it out (after it had been set in). See letter n. In repetition of an action or condition, one after another the Ch. use the reduplicating form, e.g. oešēva, day after day =every day; totāeva, night after night =every night; epopevoēta, one does good repeatedly; ehathavsevoēta, one does bad repeatedly; nameto, I give to one; namometo, I give to each, one after another. Inf. -hotoe- is also used for "one after another", e.g. ehotoeanao hotoxceo, the stars are falling one after another; ehotoehetovàzeo, they follow, come one after each other. See line, row.

afterbirth, hestahe. Is usually tied fast together and placed in the crotch of a tree.

afternoon, zeešesitovōs or zeešénsitovōs, after the middle of the day (ref. to past); mataešesitovōs or mataešénsitovōs, afternoon = when it shall be after the middle of the day. [Esitovōs = it hangs in the middle, sp. of the sun]. This expression is general and can have ref. to the whole afternoon, from 1-4 o'clock, but when the time is to be stated more exactly the terms -homōs and -kaōs are used. Zeešhomōs, afternoon about 2-3 o'clock; zeešekāōs refers to the time of the afternoon from 5-7 o'clock. These terms become in disuse among younger Ind. who have learned to divide the day into hours. Zenokxeo, zenisxeo, zenanxeo, zenivxeo zeénsitovōs, 1, 2, 3 etc. o'clock in the afternoon. Māvōna mataénsitovōs, to-morrow afternoon; māvōna maénsitovōs matanixeo, to-morrow afternoon at 2 o'clock; han ešēva zeešénsitovōs zēnanxeo, the other day, at 3 o'clock in the afternoon; zistōešesitovōs noxsetto zistakaōs, the whole afternoon [lit. from the very middle of the being suspended until it suspended short from (horizon)]. Nistoha maoxc-énsitovōs, every afternoon.

afterward, hohoma (on this side); hohomaevetto, shortly afterward; nheš, then, then afterward; nñitā, after....until now, ever since, from there on until now; niszetā, ever after, until here; hotama, soon after, gleich darauf.

again, -hosse- inf. again, a second time; -hot'se- = again and again, over and over; -evhâsse- = back again; -evhâtse- = back again and again, repeatedly; -honaov(e)- again as much. Ehosseneševe, one does it again; nahot'seneoxz, I go again and again; naevhâsemeto, I give it back again (to one); eevhâtseneoxz, one goes back again and again; nahonaovemetan, I am given to again as much. Inf. -evha- = back, but is now also used in the sense of "again"; naevhakašgoneve, I am a child again (return to childhood). Hotxsetto, again and again, over and over, e.g. hotxsetto nakokonoha henitō, over and over I knock at the door.

against, -òne- and ònez- as inf. denotes against, adverse, hostile. Naòneztovo, I behave adverse to one [see adverse]; eòneztaetovàzeo, they are against each other; eònehozeohe, he works against, (mit Widerwillen) reluctantly; eòneztaenōhe, he looks adverse, opposed; zeòneztaetōess, those who are against me, my enemies.- Natchaheztovo (or.) I am against, oppose one; natchahezesta, I am against it; ehetoexz, it rolls (or. when sp. of stones) against; enxhetoeoxz, it (also or.) comes rollig against; navéstaenoz, he is my opponent (Gegner); navéstaetovo, I am against (not

with) one. Inf. -vé- is used in the prohibitive form and means "be not with", e.g. nivémesse, do not eat! Inf. -ata- and -xaata- = against, straight against, facing against. [See face]. Aōx, over against, the other side; onēota, against, contrary to; natōeovo, I go against one (friendly or hostile); eveštōeoe hoemā, it is against the law; evešēōneztaetoe hoemanistoz, it is against (inimical to) the law; hosz zestoētastovā e-vešetōeoe hoemanistoz, some of the Ch. ceremonials are against the law; napeoxta, it is against me, I disdain it; naoxkanomeōhaevamo, vātometto emasavoēta, against my warning advice he leads a bad life.

age, -ā- is the inf. denoting years [from ā = winter, in-ert state]; eōtnišēānama, one is twelve years of age; zenišēānamassō, those of two years old, aged two; zeheeāes nstaneēāhemā, as he is old we shall be old; zemxistoneveāessō, the ones of school age; emeševoze-veāhe, he is of baby age; etoxtoeānama? What age has he? Naveāhenoz, one is of my age; naveāhetova, I am of his age; ehāēāe, he is of age; esōzeceāe, he is still young; naāenamo, my years, my age; hāēāestoz, the being of age. See old, year. Totanoomē, in ages past, ref. to epoch [totanoom, tozanoom, long ago]; nistavonoomē, ancient age, remote epoch; eoxnestoeamexov, in all the ages, durch all die Zeiten; emahaciseveāhe, er ist im Greisenalter.

agency, meavehoeno, the agency (ref. to Ind. agency). Inf. -veše- implies means, agency, instrumentality; heomotomeva èvešemanhaoxtoveneo, by the agency of his breath (inspired word) there was a creation. When -veše- is used, the accompanying n. agent. takes an ablative form, usually sff. -eva or -ovā. Mere agency is expressed by sff. -eva added to the verbal stem, e.g. namezevaena, I just hand it over; naonōsetanaeva, I am calling, for another one; namanševaena, I merely make it; ēsztomotxevātoz, agency of speech = interpretation; ēsztomotxevahe, n. agent. = interpreter; nahessevaena, I take it (not to keep), am instrumental of its being taken; nahōēnevaeno, I let one go out, am instrument of his outgoing; nahotševaenā, he uses me, I am his tool, instrument. [This agency form (-vaen) implies always a short duration of the action or condition].

agent, meaveho, Ind. agent; emeaevehoeve, he is Ind. agent. [from -mea = to give, and veho = whiteman].

Eēsztomotxevaeheve, one is interpreter, the instrument of speaking; venootxevahe, instrument of saving.

agglomerate, see pile, heap together.

aggrandize, namahaana (in.) I make it large, enlarge. See great, large.

aggravate, ehonaovhotoanatto, it is the harder; ehonaov-hotoanavoomen, one's suffering is aggravated;

hesthāmoxstastoz ehonaovanez', his sickness is aggravated; ehonaovhāmoxta, one increases being sick; evešhonaovhotoanazhestâtov, by it the condition is aggravated.

aggressive, enàkae, he is agg. active, industrious; eáeoz, one becomes agg. attacking, assaulting; evehona, one is agg., goes ahead; ešévae, one is agg. diligent.

aggressivness, nākastoz, activity; aeoizistoz, the rushing at; vehonastoz, the going ahead; šévastoz, diligence, promptness.

agitate, emomoxtōmeoz, it becomes ag., sp. of a body of water; emomoxtōmeōstaha, it is violently agitated (sp. of water ag. by wind); namomoxtōmana mǎp, I ag. the water; namomoxtana, I ag. it; namomoxtano, I ag. one [from -momo- to move]; emomooz, it becomes ag., moving; eoeotōmaha, it is ag. by wind (ref. to waves); namomoozesz, I ag., cause it to move; naohāetanooz, I become ag. excited (thinking pitched high); namomoxtōea or namoxtōea, I ag. it, stir it (liquids); hovae etonševeš-emomoxtōmeozistov, by some reason the waters became agitated; nanxsovōea, I ag. it, stir it, durcheinander rühren (of liquids) [also used in the fg.] See move.

agitation, momoozistoz, ag., becoming moved; momoxtanenistoz, the agitating; momoxtōmeozistoz, agitation of waters (becoming so); momoxtōmanazistoz, the agitation, moving of the water (when done by some one); ohāetanoozistoz, agitation, excitement; emaxohāetanoozistov, there is a great excitement; emaxehomōozistov, there is a great excitement (in a crowd).

agitator, zemomoxtanensz, the one who agitates; momoxtaneneo, momooshe (caus.), the agitator; ohāetanosohe, zechāetanosōsz, the one who cause agitation, excitement; zetaneneo zevešemomoxtōmane mǎp, instrument, tool with which water is made to agitate;

ago, tozea, long ago; totánoom or tozanoom, the long ago; totanoomē, in the long ago; esaahānexovhan, it is not long ago; moxhezé, not long ago, awhile ago! This is usually an exclamation, e.g. moxhezé ehoe! Was he not here just a while ago!

agony, ôzetanonavoomenestoz, distressing, suffering. [-ô- and -ôz- = break]; -tan ref. to mental condition and -oomen implies suffering [rel. with drying]. See suffering.

agree, naamāta (in.) naamātovo (or.) I agree, with, consent to; emanohotoemāzeo, they agree together, are of one accord; hestxtaheonevo esaasēeznettanehez', their testimony does not agree; inf. -sē- = alike, conform to, harmonize; hapo nanešetan, I agree with, think the same, am of the same opinion; emanohoemaneo, they together make a law, agree in making a rule; eamāta

- zetoseveoxzemas, he agrees to go with me.
- agreeable, napevazesta, it is agr. to me (I deem it good); napevatamo, I deem one agr.; eaxaetan nitove, one is ag. friendly, pleasant to me; emàtatame, one (in. or or.) is agreeable, deemed so; ehotoa, one is agreeable (Ger. leutselig); nahotoazesta (in.), nahotoatamo, (or.) I deem agreeable; ehotoatamano, it is agr. sp. of weather or nature; ehotoeoz, it becomes agr.; ehotoevostaneheve, one is agr. lives a pleasant life.
- agreement, amatastoz, agr., consent; amatovazistoz, mutual agreement (not written); ēšexhoemanistove, the agreement has been made (law has been passed); nanitovhoemanheme, we pass a law, an agreement together; nimehaešhoemamhemā na nimehaešemxana mxistō, we had made an agreement and thou hadst signed the paper.
- ague, n. natosevomoxtastoz, chilly feeling; nanatosevomoxta, I have the ague, chills; [-natos- = cold].
- ahead, evehona, one goes ahead, is progressive, aggressive; maeto, in front; maeto etaešeneoxz, he has gone ahead; nanitāe, I am ahead, ruler, master; maeto eheznetto, it goes, proceeds (gestaltet sich) ahead; maeto naameoxzetova, one goes ahead of me; maeto naameoxzevo, I go ahead of one (of one's going); etašenistaaseoxz, he has gone ahead, beforehand; maeto èmēstano zetoshessoz', he explained (reflect. m) that which was going to be.
- aid, v. See help. Navistāmo, I aid assist one; naomotaho, I aid, assist one (stehe für ihn ein). [This -omota- is used in the substitutive m. See gr.].
- aid, n. vistāmosanistoz, faculty of helping; vistāmazistoz, aid, mutual assistance. Zèvistāmas nanšhesshoeoxz, I came here by his aid. See help.
- ail, namek ehāmatto, my head ails; naēvhāmata, I am ailing; natotonstae, I am ailing; nasaapevomoxtahe, I do not feel well, am ailing, feel indisposed. See ache, pain.
- ailment, hāmatazistoz; heovasz hešehāmatazistoz naešhoehota, all sorts of ailment have come to me; he-to nahesthāmatazistov, this is my ailment; zaahāmatazistovhan, there will be no ailment; totonstàtoz, ailment, infirmity; saapevomoxtahestoz, feeling indisposed, not well; onševostanehevestoz, a life of ailments.
- aim, t'sē either detached or infixed implies: with a purpose, aiming for, determined, e.g. t'sē naneševe, I do it purposely; in the sense of being "set towards, facing to", the letter t expresses aim, set purpose [see t]. Natazeoxz, I go there, to a place; tāno, there (pointing forward). The mental suff. -tan implies the inward desire, intent toward an object, e.g. namesetan, I want to eat; easeoxzetānō, they desire to leave. The

-tan implies the aim in thot or desire. The o implies object, aim, e.g. meo etaoeoz, the road reaches at; na-hoeoxz, I arrive; e(h)oaena maātano, he points, aims the gun, objects it; henova zehessetovaneoxzess? What is the aim, purport of your going? [Inf. hessetova-, or -hešetova- = purporting; zehešetovatto = what it purports]. Nanosenaha zexhōmaōez, I get at, reach the aim, goal (one had set for us); [zexhōmaovo, where I put a blanket for one. The Ch. used a robe or blanket to designate the goal in races]. Inf. -he- implies aim in the sense of "have to, am bound to", e.g. nahevehōmo, I aim, am bent on seeing him. This would be said while in the act of going to see one. When the action is not yet carried out, only intended, the desiderative m. is used, as: navehōmatanotovo, I desire, aim to see one. The v. -hoahe- = run for, covet, like, is sometimes used in the sense "to run, tend towards an aim or goal", as: nahethoahe, I am after; nahethoahe zetoseamhaetto, I run (in order) to obtain. — I all divers expressions there is no special verb or noun for aim as we have in Eng., altho the meaning is conveyed as above mentioned or by using following forms: tâ nahethoahe, there is my liking, aim, goal; eoxksaaēštāeozé, one is without purpose, aim, does not reach anywheres. [From etāeoz = it reaches completely]. Niononevetto nasaavostanehevé, I do not live without aim, ignorantly; haeš eoxksaaēšhoche, one has no further goal, aim; toxtomonetto e-saaēszé, one does not speak aimlessly. See aimless.

aimless, -toxtomone- = aimlessly, toxtomonetto [used detached]; nionone and niononevetto, at random, without aim, ignorantly; nionone nasaaneševé, I do it not with ignorance, without aim; niononevetto eoxchaōna, he worships in an aimless way, without system (Ger. blindlinks); etoxtomonevostaneheve, one lives unregulated, aimlessly (hit or miss); natoxtomona, I am aimless; niononevetto examavostaneheveo, they simply live in ways of ignorance, without system or rule; haeš eoxksaaēšhoche, he comes nowheres, has no aim, no goal; eoxksaaēštāeozé, one reaches no goal, no aim; nataomevhanetoxtoetan, I have no aim, merely surmise; nataomevhanetoxtoeoxz, I go without aim, having nothing special in view. [toxtō means plain, prairies, boundless, not limited]. Taomevhanetoxtoetanoxtoz, mere conjecture; taomevhanetoxtoeoxzistoz, natural free, aimless going. [Taome = self (von selbst), natural, of one's own accord; -vhane- = merely]. Taomevhanetoxtoevostanehevestoz, natural free, unrestricted life. [Toxtoevostanehevestoz, prairie life, unrestricted life].

air, omotom; omotomestoz, the air that one breathes. — [Omotom is also used for inspired word in the Ch. religious terminology. Eomotomeve, it is air, breath;

- otatavoom, air region, space, the blue lodge or dome; eahanomotom, one pants, gasp for air. See breathe. Zehešenōs, one's air, mien, how he looks. Suff. -non denotes air in the sense of tune, melody. See song.
- airship, semo zeamehatto, flying boat; éoahamazistoz, the flying-up-by-wind.
- aisle, zeōmepoota, zeōmepopoota (pl.) that which is open between a row [also used for streets]. Hotoma mohēoxzemhayo zeōmepopoota, the aisles in the meeting house; [zeōmepopoota mâevehoeno, the streets in town].
- ajar, etataota henitō, the door stands ajar, open; etatahame, it is flung ajar (door, lid).
- akimbo, -zeškseona-; nazeškseonàn, I walk akimbo; ezeškseonaeo, he stands akimbo.
- akin, see related and relationship.
- alacrity, ševetanoxtoz, alacr. willingness, diligence; šévastoz, alacr. (state) Inf. šéve- =with alacr., vivacity, sprightliness, e.g. etašéveaseoxz, he left with alacrity.
- alarm, v. enotxeva, he gives the alarm, announces strangers (from noz =alien); nachāetanooz, I become alarmed, excited in feeling; naseaovo, I arouse one from sleep; ehomōozeo, they become alarmed, are in a commotion; emasóhèpōoóeo, they become suddenly alarmed, frightened; nahèpoetan, I am al. entertain fears; nahèpoetanoho, I cause one alarm; nahèpoestomohe, I am alarming (by words); nahèpoesetaneva, I am an alarmist; eohāoanistov, it is an alarming report; eohāotōeneo, he looks alarmed, frightened; axxeve eoxzcetahame hooxceaseoxzistovez', the bell is rung when there is a fire; nahèpoemo, I alarm one (by words); našeševaosemo, I alarm, waken one by noise.
- alarm, n. notoxevàtoz, sound of alarm (also the call to arms); enotoxevàtove, the alarm is sounded; ohāetanoxtoz, alarm, apprehension; ohāetanoozistoz, alarm, sudden excitement; homōozistoz, sudden commotion, alarm; masóhèpōozistoz, sudden alarm, fright; hèpoetanoxtoz, alarm (within one), dread; hèpotanoozistoz, the becoming alarmed, filled with apprehension; hèpoestomohes-toz, the alarming, by words; hèpoesetanevàtoz, alarmist disposition; šeševaose-kokoxaseo (or šeševaostomohe), the alarm clock, Ger. Wecker.
- alas, ahahē! interj. exclamation of woe or regret; ā! long drawn out with subdued voice is an exclamation of sorrow, great astonishment, regret, oftentimes with the hand held before the mouth.
- alcohol, vehoemàp, the water of the white man; evèhoe-màpeve, it is alcohol. .
- ale, mènemàp, also used for beer.
- alert, eohānākae, one is alert, industrious; inf. -ševe- =with alertness, quickness; ševeneoxxx, be quick

about going! ešévae, one is alert; šévetanoz, get busy, be alert! -hohoomē- alert (in the sense of watchful); hohoomēto (when detached from the v.); enonahaxka, he is alert, brisk, nimble; enonahaxczesta, one is of alert, brisk, agile disposition; enahetan, one is alert, on his guard.

alertness, ohānākastoz, state of being busy, industrious, (Ger. grosser Fleiss); šévastoz, alertness (stat.) šévetanoxtoz, alertness in thot, diligence; šévezetanenistoz, alertness in doing something with the hands; šéveam'nistoz, alertness in walking; šivaztastoz, alert in disposition, friendly, merciful disposition.; [šivatamahestoz, mercifulness, favorable disposition]. The words šivaztastoz and šivaztamahestoz are much used in religious terminology and denote pity, mercy, grace, favor. Nonahaxkastoz, alertness, briskness, agility; nonahaxczestastoz, alertness, agility (in disposition); nahetanoxtoz, alertness, watchfulness, the being on one's guard.

alien, n.noz (masc.), nota (fem.), alien, foreigner; not'-son, foreign child, young alien; nanozeve, I am an alien; nozevestoz, the being an alien; hestōevostan, alien, outsider; nahestōevostaneheve, I live as an alien; hestōhetan, alien man; hestōhee, alien woman; hestōevostanehevestoz, foreign way of living; nahestōevostanehevetovāzheme, we are strangers towards each other; hestōhistanov, foreign world; zehestōhestassô, the alien born (ones).

alien, adj. rendered by inf. -noze- alien, foreign: enozeēsz, enozevoan, he speaks foreignlike; inf., -hestōe- =from outside, ehestōhesta, he is alien born, an outsider; -notova- = foreign, alien (from another place); nanotovaeoxz, I roam from my place, am homeless, barbaric, not within a nation, country or association; enotovaeo, they are alien; enotovaeveo, they are aliens; nanotovaetovo, I am alien to one; enotovatto, it is alien; enotoxevâtov, it is a calling for strangers =sound alarm when strangers come (in war times or otherwise); notovatto evostaneheve, he leads the life of an outsider, outcast, waif.

alienate, v. naovahāovo, I al. myself, separate from one; naasevoeovo, I separate myself from one; navovenosâz, I alienate myself from; navovenosâzetovo, I al. myself from one.

alienation, ovahāovazistoz, the being alienated; asevoeovazistoz, alienation, separation; vovēnosâzistoz, alienation, disassociation.

alight, ehōešeš, it al. (or.) (from flight); etaōeš, it alights on (or.); zistaōeš, (or,) where one alighted; zistaōea, where it alighted, lit; eōeš hoxzezeva, (or.) it alights on the tree; hohona eōeš, the

stone (or.) alights [màpeva, on the water, mhayon, the house]. Eōéa, it alights; eōstao, it alights (when remaining suspended, as on trees or on houses); eséao, it alights (into water); naomevonèn, I alight, from a horse or wagon, by descending; naomekaax, I alight, by jumping from, off.

alike, inf. -sē- =alike, the same; esēhesso, it is alike; esaasēhessohan, it is not alike, it is different; esēhessonsz, they (in.) are alike; esaasēhessohanehsz (in.) they are not alike; esēhessonetto, it acts alike, is the same; esaasēhessonettan, it is not alike; esēēšeneo, they look alike (or.), ref. to face; esēhestao, they (or.) are alike, ref. to state, condition; ešēpevaeo, they are good alike, of the same goodness; esētōanistov, it is the same speech, it is uttered alike; esēēz'netto, it is alike (Ger. es äussert sich ähnlich, gleich); esaasēēznettan, it is not alike, behaves, acts not alike; esēēšeamataeo, they have pains alike (or.); -sēēše- =alike, sp. of people; esēēševostaneheveo, their customs are alike; esēēšeexan, he has the same eyes; esēetova, (or.) it has the same fur, is furred alike; esētóēva, one (or.) is of same skin; esētotav, it is of the same color; esētotao, it is of same size; esētotaeta, he is of same size; esēetossô, it is of the same length; esētostone, it (or.) is of same length (sp. of thread, rope); esētonotto, it is of same thickness; esētoehōsta, it is low alike; esēhestota, it is high alike (standing objects); esēthāstota, it sets alike very high; esēhestohoe, same height, sp. of trees, poles, something planted; esēzechestahē, one is short alike; esētohomao, the same elevation (low) of ground; esēekiess, it is alike of short length; esēekass, it is of the same short distance; esēkasexov, it is of the same short time; esēeszehenao, they are shirted, coated alike; esēesaneo, they dress alike; zsēhessosz, those (in.) being alike; zsētotavēs, those of same colors; (in.) zsēhestassô, the ones (or.) being alike; zsēetovassô, the ones (animals) of the same fur (color); zsēetotaosz, the ones (in.) of same size; zsēetotaetassô, same size (or. pl.); zsēetostonēs, the one (or.) of same length (sp. of ropes and thread) or long cylindrical bodies; zsētóēvassô, those (or.) of the same skin; zsēetotaevetovassô, the ones of the same thickness in body; zsētāpetassô, those (or.) of same volume, capacity, bigness; zsētāpeosz, the ones (in. pl.) of same volume, bulkiness; zsēetososz, those (in. pl.) of same length; zsēēstonēssô, the ones (or. pl.) of the same length of body; zsēetostassô, the ones alike (or. pl.) in height, tallness; zsēetoeāessô, those (or. pl.) of same age. See same, kind..

alimentary, zevešemesestov, wherewith is to eat; zeveše-

mâtameve, wherewith there is food; mhaestomohestoz, alimentary canal.

align, see row, line, straight.

alive, adj. nšeametan (while living); eametanen, one is alive; esaa-ametanenettan, it is not alive; esóea-metanen, one is still alive, living; hovèn eametanen, one is barely alive. See alert, brisk.

all, nitao, all in a general sense, rarely infixed; zehe-tā- pref. gov. the sub, cj. denotes "the reach of", all of them, or all of it, e.g. zehetāepeva, all that which is good; zehetāepevaevoss, all who are good; zetohetā- has the same meaning, only that the o = every one; zetohetāepevoētavoss, all, every one of those who are "good-doers"; zetohetāehoneo, all, everything that grows; Inf. -mae- or -mä- and -mhä- =all of it, e.g. nszemāaena, thou shalt own all of it; emäheneenovahe, he is a knower of it all. [Not to be confused with inf. -ma-, -mam- which implies bigness, bulkiness (Ger. umfangreich), large body of it, e.g. emamota, it stands, sets in bulk; zemhaōmoeha, the ocean, the great body of waters]. Nšemätto (detached), all of it; mhastoz, the all of it; namhastonan, the all of us, our whole company; nimäozhemā, we are all together, we bunch together; etamāneoxzeo, they all went there; nšemaetto and nimaestovaetto =all of me, together; nšemaétto and nimaestovaétto =the all of thee together; nšemaes and nimaestovaes =the all of one together; nšemaez and nimaestovahez =the all of us together; nšemaéss and nimaestovaéss =the all of you together; nšemaevoss and nimaestovaevoss =the all of them together; nšematto and nimaestovatto =the all of it together; nistoxetto, all of me; nistoxétto, all of thee; nistoxs, all of one, every single one; nistôxez, all of us; nistôxess, all of you; nistôxevoss, all of them. [The o in the pl. forms becomes so short as not to be pronounced at all and we write usually nistxez, nistxess, nistxevoss]. Nistāsz, all of those (i.pl.).- Nistnovaez, the whole of us; nistnovaéss, the whole of you; nistnovaevoss, the whole of them; nistnovatto, the whole of it; nistnovāsz, the whole of them (in.pl.). Nitāeta, all of my stature; nitāéta, all of thy stature; nitāetas, all of one's stature; nitāetaz, all of our stature; nitāetass, all of your stature; nitāetavoss, all of their stature; zehetao, all of its stature, size; nistxestoz, the all (Ger. die Gesamtheit) sp. of or. beings: nanistxistonan, our all (Ger. unsere Gesamtheit); nanistxheme, we are all (of us); enistxexo, they are all of them (or.); enistansz, they are all of those (in.pl.); etoomenistxexo, they remain, abide firm together; nistxenov, the all of, (Insgesamtheit); heovasz = all kinds of, e.g. heovasz hešemenoz, all kinds of

berries; anonatto heovasz heševostaneo, all kinds of people (mixed up); zeoxtohetāomao, all over the land; zeoxtohetāoxoss, all over one's body (hemekon noxsetto heszehesseva =from head to foot); zeoxtohetāeamehoessô, all thru them, all of them, who are sitting. This pref.zeoxtohetā- (with sub. cj. is used in the sense of over or thru, as examples show. Zeoxtohetāe-mazeomeve, all thru the spring. When "all" implies moving together (Ger.mit Sack u.pack), journeying with belongings, or "packing" [when pack =to bear as a load], then suff. -ē or -ehe is used, e.g. naasēheme, we leave with all, packing all; ehoxovēheo, they all cross the river (Ger.mit Sack u.Pack); natāehetanon, hoe, we come with all our belongings to land; exoxovehetanov ohe, they crossed the river with all their belongings; ehoxovehestoveneo, there was a crossing with the packs. Nahoēme, we have come with all; ehoehestov, there is an arriving with everything. Inf. -hovô- (sometimes without h) =all together as one fold. Hovotto, all together (in a collective sense), as a whole; ehovhoeoxzec, they come all together, all of them. This inf. -hovô- or -ov- is extensively used in n. and v. forms, as: ninitoveaenanon, we own it in common; enisovatto, it is twofold. [It is also used as suff. in the endings -tove and -nove; emesestov, it is eaten; emesenov, there is an eating (Ger. es wird gegessen, man isst) implying "folded" action; naēsztovo, I speak to (with) one]. Nomoss, all the time, ever; meseto, mešsz, all the time, always; as inf. -mese- and -amese- =always, all the time is used, but not frequently, e.g. naamesetaetovo, I am with one all the time, always; nitao tataetta, all around, that surrounds, the surrounding vista; taxtanoom means the same only is an old and more ceremonial term, it denotes the region in view above the horizon; nimaoetto, all around, about, refers not to a line around, but the whole surface; tāe zeēso, all the night long. [Inf. -vôn- =thru the whole night, as: evōnēvèn, he walks about the whole night thru]. Zehetāoxsetto, all of my body, flesh; zehetāoxoss, all of one's body (see suff. of sub. cj.); hóehāetto =hóyāetto, all the same, even, just the same [what would not be expected]; Maheo, the All-Father, All-One; eamevonèn, one goes on all fours; -masó- inf. = all of a sudden, suddenly; èmasóaeozetovovô, all of a sudden they rushed at them; Māmanstomanehe, All-Creator; inf. -mat- (and -matx- before an aspired sound) denotes "all out" = entirely, completely, as: ematane, it is all used up (so there is no more of it); emaseoz, it becomes all used up, (Ger. verschwindet); namatoan, I have uttered all (I had to say); ematxiston, he has written all (completely); emathoxtovàtove, it is all,

- entirely sold; eoxcematxpevōva, it does all, entirely, dissolve in water. [From -mat =entirely, all; -hōp- = dissolve, melt; and sff. -ōva =water or liquid].
- allay, -oan- inf. =subside, cease gradually; naoanaxano, I allay, quieten one. See peace. Navešhaomoxta, I allay with; toxtōehovàn evešhaomoxtanov, hesthāōnstov, the wild animals allay their thirst with it; nahao-moxtoého, I cause one to be pacified, I allay his feeling; nahāomosého, I allay one (pacify); nahāamosetanotovo, I want to allay one; naekōvaoz naoestōnatoz, I allay my thirst (lit. I wet my dry throat). See abate, subside, pacify.
- allegiance, vistomōanistoz, all. to, covenant. [From navi-stomōan =I promise by oath, in smoking] navistomōhaovo, I promise allegiance to one; navistomōhaovo zevistamōnanetto, I swear all. to one (or.).
- alleviate, navèpanaovo, I alleviate one; navèpanamoxta-maného, I make one to feel easier, alleviated; naénoxeno, I all. unburden one; naénoxena, I am alleviated; naénoxeoxz, I walk alleviated, unburdened; nahomono (see unload), I all. take off a load; naoanaxano, I all. relieve one; naoanaxāmoxtaman, I cause relief, I all. the feeling; naoanaxanomoxtae, I feel alleviated; navèpanāmoxtae, I feel all. light. [Rad. vèp- =light, empty; -moxta- physical feeling; -ox as sff. =packed, burdened; -énox- =unpacked, ending the burden; -oan- =allay, subside, calm down. [Inf. -māsto- =not in use but available, released, relieved, not with, stripped; namāstohano, I all. relieve one, as a relay horse; emāstohahe, one is all. relieved, stripped from; emāstoheoz, one becomes deprived of; ēševhamāstoheoz, he is single again (after having been married)]. Eoxchaomoxtaomotto, it alleviates, gives relief (as of medicine); navèhaénomata, my pain is all., relieved; navèpanaox, I am all. (from burden; nahāomosého, I cause one alleviation; nahāamosetanotovo, I desire to all. one. Nasèpotomaovo, I all. one, from strain; nasèpotostahaovo, I all. one's heart.
- alleviation, vèpanāmoxtastoz (in feeling); vèpanāoxistoz, all. [from burden, also used fg.]; oanaxanestoz, all., calm; énoxenàtoz, all. from burden; oanaxāmoxtastoz, calm, alleviated feeling or condition; sèpotomaovazistoz, alleviation from great strain; sépotostahàtoz, all. relief of heart. See relief.
- alley, see street, aisle.
- alliance, see fellowship. Manohoemazistoz, common (mutual) alliance; nistxnoemazistoz, the being allied together, being all together; vistaetovazistoz, mutual fellowship, alliance; manohēvis'onemazistoz, alliance of friendship, brotherhood; manohoemanistoz, alliance, pact; visthozezevemazistoz, alliance, accomplici-

ty; visthozezevestoz, the consorting, being allied with; momeno hestaneo zehešemanohoemazevoss, the alliance which groups of nations have made (=the mutual laws they have passed for each other). Vistoxestoz, all. of warriors.

allied, navistamaozetovo, I become allied to one; navisthoemazemo, I am allied to one; navisthozezevemo, I am allied, accomplice with one; nahevis'onemo, I am friend with one; navestax or navestox, I am all. (as warrior). Navistohènemo, I am allied with one (am of same mind). The inf. -ve-, -vesse- (which becomes vest- or -vist- before an aspired sound) implies association, being allied, fellowship, as: naveàz, I am with; navessevo, I am allied go with one.

alligator, hestanová.

allot, nahestoaovo, I allot land to one (make that he have land; etāomohe, one is allotted (measured land) [natāa, I fit one with; natāomevo, I measure unto one]. Zehestoaocessō, the allotted ones (land); ninēhov zehestoaonétto, thou who art allotted land; natāevamea, I allot, give by measure; tāevavetto eoxcemometo soss hestamevo, he allots to each one their food; zetāevao-netto, that which is allotted, measured for me; hovae soss zemezz, what is allotted to each in particular (lit. thing particularly given to one) zenhestohazēs makātansz soss ninetāomōenonsz, so much money he allotted to each of us (lit. that much monies particularly he measured unto us); enahan vostanehevestoz Maheo zetāomōez, this is the life which God has allotted, appointed to us.

allotment, tāomosanistoz; hesthoaovazistoz, all. of land; zehesthoaonetto, my allotment; hoe zetāomonetto, my all., the land measured to me; séozehoe, dead land (allotment of a dead Ind.) séozehosz (pl.); nāehosz (pl.) nāehoe (sg.), land, allotment of "died" ones, one. [Do not confound with nāeohē = Dead river].

allow, nanizeovo, I allow, permit one; nanizeon, I am allowed; nanizeomon, it is permitted to me; esaanizeoehan, it is not allowed; esaanizeovazistovhan, it is not permissive; zetā ninizeon, hēpetto hovahan, thus far thou art allowed, not further; nizeovsz emeaseoxz-etto! Allow me to leave (that I may leave); inf. -ox- and also -oxkanom- =allowing, in the sense of conceding, granting, otherwise....but, as: naoxkanomemahaciseheve, granted the fact, allowing that I am an old man; eoxpeva oha emevešhavsevevostanehevstovez', allowing that it is good, but it may lead to a bad living; eoxtatonetto navātomehozeohē, allowing that it be very cold, I work just the same. Nasaanizeoné zemeēssetto, I am not allowed to speak.

allowable, enizeovazistov, it is all.; esaaneševstovhan,

it is not all.admissible,not to be done; esaanethoe-manistovhan,it is unlawful,not all.;enizeomohe, it is all.to one; esaanizeomohehe,it is not all.to one; e-meneševstov,it is all.,admissible,can be done; esaa-nhastōehan,it is all.,not tabooed; enhastonestov, it is forbidden,tabooed,not allowable.

allowance, nizeovazistoz; zenizeomonetto,my all., that which is allowed to me; soss zetotāevamezes-sō,the allowance,apportion to each [see allotment]. Zeoxsaanizeovōvo etanšeneoxzé, he went without my all.,permission; esaanizeoehe,allowance is not given one;nohass hama vistoētastoz esaanizeomohenov,all. to any religious doing is not (given) them,they are not allowed.

allude, is rendered by inf. -n-, as: nanhesta,I allude to it; nanheto,I all.to one;enhevo,one says (alluding to one's talk); né (or.) the one alluded to; hen,that,which was mentioned before (alluding to it); eneševostaneheve,he lives thus (alluding to his ways of living).

allure, nahessetanotovo,I all.one,attract. See attract.

ally, nistax,my ally,co-warrior; estax, thy co-w.; he-vistax,one's co-w.; nistxenan,our co-w.; estxevo,your co-w.; hevistxevo,their c-w. The pl.is: nistxeo (my),estxeo (thy),hevistxeo (one's), nistxenaneo (our); estxevō (your) hevistxevō (their); zvesthozevemo,my ally,accomplice; zvestamo,my ally; zevessevo,my all.the one with whom I am; zvesthozechemo, my co-worker. Vistāmosanehe,ally,helper. See allied.

almighty, emāexaovae, he is almighty, all powerful (state); emāexahe,he his alm. (in execution); emāexaosan,one is alm.(acting as such); eoxsēohātamahe,one is alm.,most powerful; enocenanosohātamahe, he is alm.omnipotent.

Almighty, Maheo Zenocenanosohātamahešz, God Almighty; Maheo Zemāexaovaz,God Almighty (to overpower); Zemāexahešz Maheo,the Almighty God (to execute); Maheo Zeoxsēohātamahešz,God Almighty (mighty and dreadful); Maheo Zemāexaosansz, God Almighty (overcoming all); Maheo Zehotoanahešz,God Almighty (to be feared, rigorous).

almost, is rendered by several infixes,as: -tomeešease- =almost ready to,presently starting to....; es-tomeešease-ēsz,one was almost,about (ready) to speak; estomeešeanao,he was almost,ready to fall; -toseeše-almost at the point of;etoseešenāe,he is almost dead; etoseeš-nišeānama,he is almost two years old;-toseeš-štó- =now almost,at the very point of; natoseeštóvo-vetanen,I am now almost done preparing; -tosetó- and -tostoeš- =almost,very nearly,natostoešeēsztovo,I almost done talking to one; -oxcetoeštós- almost

would....; nioxcetoeštoshovanē, thou wouldst have almost died otaešetos- pref. sub.cj.denotes when almost....; otaešetosenāeoz nāvostanevého, when he was about to die, almost dying, I saved him.
alms, hovae zeoxcemeàtov hevetov stamenōheo, something given for the poor. See beg.
alms-house, mhayon zeoxchoevoss stamenōheo zsaaheveno-vehessô =house where live the poor who have no home.

alone, enocē, one is alone; enocēetto, it is alone; nino-cēmā, we are alone; enocēeo, they are alone; -noce- inf.to be alone; enocepeva, he alone is good (oftentimes used for superlative) he is the best; etanoceneoxz, he goes alone; nocēhestoz, the being alone. [from nokā =one, enocē, he is one]. Nìnokätto, I alone; nìnokaétto, thou al.; nìnokaes, one alone (or.); nìnokaiez, we alone; nìnokaéss, you alone; nìnokävoss, they alone; nìnokaiez', (for in.and or.) one alone (excl.3d.pers.). Nìnokatto, it alone; -noka- =alone, the only one, e.g. enokae, he is the only one, he is alone; enokaheto zeaenom, it is the only one I own; this form is used in the third pers.and more for in.objects; venšenoka nocetovatto, when alone by itself; venšenokätto nocetovätto, when alone by, for myself; venšenokaétto nocetovaétto, when alone by thyself; venšenokasz nocetovaes, when one by one's self; venšenokaiez nocetovaez, when alone by ourselves; venšenokaéss nocetovaéss, when alone by yourselves; venšenokävoss nocetovävoss, when alone by themselves; nonocevetovaez, alone, each one by ourselves; nonocetovaéss, alone, each one by yourselves; nonocetovävoss, alone, each one by themselves; nìnocevetovätto, for myself alone; nìnocevetovaétto, for thyself alone; nìnocevetovaess, for one's self alone; nìnonocevetovahez, each one for ourselves alone; nìnonocevetovahéss, each one for yourselves alone; nìnonocevetovahevoss, each one for themselves alone; nìnocevetovatto, for itself alone. Nokaenehā, let it be alone! Nocēehā, let one be alone; totšenokatto, it is the only one, alone it; tótšenokaes nimevistae-maen, he alone, the only one, who may helps us. See only, solely. Naoseekahe, I am alone (having no one else), also used for destitute, left alone, forsaken, pure chaste; naoseeceoxz, I walk all alone; -oseec- and -oseek- =alone, nothing but, nothing besides. See pure, only.

along, -toxe- =along side of; toxeeohe, along the river; nēnasz, come along! eveàz, one goes along, belongs to; -no- inf. implies along with, ref.to obj.in. or or., as: nanoeoxz, nanoèn, I bring it along: enoeaena, he owns along (Ger.dazu with it; -(h)esto- int. carries the meanig of along, thru the length of, in a contin-

uous line of time or distance. This inf. is used alone but more often combined with another susceptible of denoting "along", e.g. -am- =on, continuing; amesto (used detached or incorporated) =along in a continuous line. Amesto epavevostaneheve, he lives well (moral sense) all along; -shov- =lessening, diminishing; -shov(e)sto- =less all along, less and less; nashovevōsan, I see less; nashovstoevōsan, I see less all along (less and less); -nehe- =soon; -nehestoe- =soon all along. [For this inf. form and the one ending in -stov (which is practically the same) see Infixes].

already, rendered by inf. -eše- =done; naešemese, I have already eaten; -nistaeše- =already, beforehand; nanistaešenheto, I have already told him (beforehand).

also, mato; hapo, also like wise; both of these words are infixed at times, but not in the rule; [hapoevetto =in like manner]; -vesse- =along with, also; navessemese, I also eat with; -aāze- =also in the sense of besides, withal; aāzevetto is used detached.

altar, matoovatoz, where upon burning (ceremonial) is done; also matohovātoz and matohestotoz.

alter, nanitavanen, I alter; -nitavana, (in.) -nitavano (or.); enitavae, one is altered, changed; -nitave- =to alter, change, be different; enitaveēsz, one alters in speaking, speaks different. See change, different.

alternate, v. is expressed mostly by inf. -metóe- =by turns; metóe ehozeoheo, they work alternately. [Nonametóe, reciprocally]. Toto(h)ovetto =alternating (lit. one between); etotohovhetanevōèn, she has a male child alternately (between birth of girls); nistoha ešēva eoxksaahozeché, oha totohovetto, he does not work every day, but every other day.

alternative, n. emetomoe, alternative is given to one; metomosanistoz, the giving of an alternative, chance; emetomohestov, it is an alternative; zemetomoness zaaevhametomohestovhanehen°s, the alternative (given to you), you have, will not be a chance again. Tóna nasz nimetomon, hozechestoz na mato hāeanātoz, either one alternative is (offered) thee: to work or to hunger. [Nametomevo, I give one a chance, make room for one].

altho, is rendered by inf. -kanom- and -oxkanom, altho, even tho; ekanomeēsz, altho he speaks. The inf. -ox- =otherwise, tho; naoxheneena, altho I know it; -(h)onš- =altho being; honšhāmoxtasz esaaōzetanohe, altho sick he does not fret; [not to be confounded with -onš- =hurtful].

always, mešsz, mesēetto, all the time; -mese- and -amese- inf. =always; naamesetaetovo, I am with one all the time; amestoe, always, continuously.

am, see v. to be.

amaze, eotōhesso, it is amazing, strange; eohāetanooz, one becomes amazed; eotōsetan, he is amazed, astonished; naotōstazesta, I am amazed at it; naotōstatamo, I am am. at one; eohāoētastov it is an amazing deed (dreadful). See wonder, strange, surprise.

ambition, nākastoz, amb. zeal, industry; nahenākastov, I have amition; ótsetanoxtoz, amb. endeavor (in thot); hoxtamistaetanoxtoz, amb., desire to attain; ve-honaetanoxtoz, amb., desire to be progressive; nahetho-ahe zistoseamhaetto, my ambition is to obtain; nahetho-ahe, I run for; esaaxaševetanoheonevé, he has no amb.

ambitious, eohānāka, one is very amb.; nha zehoxtamista-etanoz, the one who is amb. to attain; evehona-etan, he wants to come ahead. The sff. -tan denotes the inward desire; evehonaeeoneve, he is an ambitious one; enākaeeoneve, he is an ambitious, industrious one; esaaxama-ševetanohe, he simply is not ambitious; nha zsaaxahoxtamistatanotohess hovae, ehecehoeo na ehāean-ao, those who are not ambitious sit still and hunger.

amble, enonomeoxz, he ambles (as if shaking); nonomšee-naheo, ambling horse.

amend, naevhapevanen, I amend, repair, make good again; napevana (in.), napevano (or.); naonoanen, I amend, reform, straighten; -oñoana (in.), -onoano (or.); naevhamesēoz, I amend, come to better judgment, feeling, repent. See repair, reform.

American, is rendered by vèho, which refers to non Indians; the Ch. proper name Vèhoevoha(m), usually translated American horse means "non Indian horse"; xamavostaneo = aboriginal people, American Indian; véhoevoham = horse of the whiteman; when the Ch. wants to differentiate between Germans, Mexicans and other men he calls the Americans xamavèho. Zevèhoevōemsz, the one who is an American citizen (counted as a whiteman). Nivašitaeman, our American Government (lit. our Washington).

amiability, axaetanoheonevestoz; hotoaeonevestoz, am. goodheartedness; hoxaztaeonevestoz, am. friendliness.

amiable, eaxaetanoheoneve, one is amiable; ehotoaeoneve, he is am. kind; ehoxaztaeoneve, he is am. congenial, friendly.

amicable, see amiable; eohāhoxaztaeoneve, one is very amicable, friendly disposed.

amid, amidst, rendered by inf. -sôxs-, sôxseno- = in the midst of (Ger. mitten unter); navōmo šistato esxso-enoheo zexaoz', I saw pine trees in the midst of the forest; nasxsenaovo, I make one to be amidst; nasxse-naōen, he is among us; esxsenoēn matā, he walks among the woods; esxsenoetaho, he rides (horseback) in, amidst, among; esxsenoevonēn matā, he crawls among the

woods. The o preceding the x is mostly dropped, especially when more syllables follow. Sxsōetto, amid, among (detached); sxsōema, in the woods or brush; sxsoemhayonoz, among, amidst houses; etoovhoeo hohonaxceo monseceva, there are little stones among the beans; etoovensz makātansz maxemeneva, there is money among the apples. The inf. -toov- =folded in with inf. -sxso- denotes amidst in the sense of thru (Ger. hindurch). The v. -veāz is also used in the sense of amidst, among, together with, as: vōstaeo eveāzeo esevonstovā, white buffaloes are among the buffaloes (herd).

amiss, aheto, out of the way: hovae aheto esaaneševé, he did nothing amiss; [ahetovazistoz, fault, mistake]. Sometimes inf. -ox- is used, denoting not as intended, erroneously, by mistake, as: naotxiston, I write amiss; naotoan, I utter, say amiss; naotoēta, I act amiss, in error; naoxsemo, I mention one by mistake; naoxsezesta, I judge it amiss. See mistake.

ammunition, heskovaneonoz, denoting all the war weapons, formerly used by the Ch. At the present day the word vēhoemahoz (white man's arrows =bullets or shots) is used for ammunition, as: nanoēnenoz vehoemahoz, I carry ammunitions; nahevēhoemā, I have ammunitions.

among, amongst, rendered by inf. -sōxsoe- and -toov-; see amidst.

amount, enhestoha, it amounts to that much (alluding to); nisōe makātansz enistoha ninistastanenistoz, thy debt amounts to \$10; zehestoha, that amount, as much as; nohase tonestohā, any amount; nistanehā, let it be that amount! nohass emetonitāeonetto, whatever amount it may be; tonstōxnov, any amount; zehetao, that amount, in bulk, size; esaatonitoksohan, it does not amount to anything, is useless; eohāōeme, it amounts to very much (in value, worth); etonitāo, it amounts to that much (of size, bulk); etonitāeta, one (or.) amounts to that size; etonitōeme, one (in. or or.) amounts to that much (value); etonestoha, that amount (in numbers) in.; etonestxeo, that amount (or.) in numbers. Zehetāo esaanitāohanehez', it amounts not to this size (in.); haestoemakātansz, a great amount of money; ehaestoha, it amounts to much (numbers); etās-toha, it reaches to that amount; inf. -tāestov- =same, equal amount; etāestovepeva, it is equally good; etāestovōeme, it (or he) is of equal amount (value); zethāstoha ninistastanenistoz mxsaaēnanenehétto hezeze-hā; thy debt will amount to very much if thou does not pay now.

ample, etonitāo? how ample is it? Etonitāeta? how ample is it? (or., sp. of dry goods, etc.); naeštāeozheme, we have fully enough, amply; naeštāhemakātaeme, I have

ample money, fully enough; esaaeštāexovhan, there is ample time. See large, enough, sufficient.

amulet, vonhāxa (sg.), vonhāxasz (pl.), charm, idol.

amuse, navosoe, I play, dance, amuse; nahetós, I amuse, more in the sense of interest, entertaining, fond of; nahetósého, I interest one; zehetós hovae, something interesting, entertaining; hetósàzistoz, interest, amusement, fondness for. This inf. -hetos(e)- further carries the meaning of "habit", as: nahetosàz, I am in the habit of, am fond of; nahetostôam, I am fond of horses. See funny.

amusement, vosoestoz; hetosàzistoz, fondness for; hovae zevešohazistove, cause of amusement, merriment.

See pleasure.

anatomy, see body (parts of).

ancient, adj. nistaešiensz, ancient, former days; hako nistavostanehevestoz, ancient custom or way of living; nistaēnoz, ancient, former years; nistavostaneo, former, ancient people; nistaomevostaneo, ancient people, of a former period; nistaomē, in the ancient time, epoch; nistavonoom, the very ancient period or epoch; nistavonoomē, in the very ancient times; vonoom, ancient time; hakovonoom, very ancient time; vonoomevostaneo, ancient people. The word nista means before, former, whereas vonoom (von + om =lost period, epoch, time) means real ancient. Both words can be used detached or prefixed to the n. which they qualify; vonoomemxistō, nistamxistō, ancient, former book or writing.

ancient, n. nistamahacseo, the ancients (lit. former old people); vonoomemahacseo, the ancients; zevonoomēvsz, the ancient one (or.).

and, na usually with a longer stress upon a; na mato, and also; na nheš, and then; na hapo, and likewise; hòt =and, in counting, as: nisóe òt nasz, twenty and one. This hòt is found in old tales, taking the place of na [hence the word hòtaheo =story; hòtahanistoz, the telling, narrating]. E.g. "Vèho hòtaveamensz t'sa moevasé, hòtosešetóeavōns vosxot hohona hòtanonōs =a non Indian and he was walking, where he went, and he was nearly starved; there was a mound and he spied a stone upon it, etc.". This hòt is the criterion for old Ch. tales. Nā with a very long a =and in the sense of surprise or disapproval, e.g. nā zehešeaseoxz! And that he should have left! Nā zehešeonisyomàtomass, and you believe it! Nahass or nohass =and whatever; when and has a purposive or resultant meaning or expresses a reduplication, then e is infixed, as: eanhoehozeohe, he goes down and work =to work; naenòztovo, I ask and ask one =ask him many questions; naohaešekaax, I arise and jump.

anecdote, hòtaheo, story, narration; hòtahanistoz, the telling of an anecdote; ehòtaheoneve, it is an anecdote. See story.

anew, inf. -hosse-, nahossepevana, I repair it anew, again; -vovoeš- =anew, from the start again; evovoeš-hestaoz, he is born anew; naevhamonana, I make it anew, new again.

angel, hoze zeheszemēnsz, feathered servant, hozeo zeheszemēnessô (pl.); Maheo hesthoze, God's servant; maheonhoze, mysterious, godly servant. The Ch. use feathers to symbolize the world of spirits. The downy feather worn by priests in ceremonies ref. to spirit power or being for which or with which they work. Thus hoze zeheszemēnsz is not altogether borrowed from christian terminology. The expression vehoa (white woman) used by some young Indians is improper.

anger, v.nataoveoosého, I anger one; ehavsevtahaoz, he becomes angered. [Havs, bad + staha =hearted]. E-saanehestaha, one is slow to anger; enehestaha, one is soon angered (from nehe = soon + staha). See angry, wrathful.

anger, n.taovetanoxtoz, anger, rancor (from taov =frowning); taoveōsochestoz, cause of anger; hāstahàtoz, anger (intense feeling of the heart); nehestahàtoz, quick anger, short temper; takovstahàtoz, anger, rancor of heart; momotōetanoxtoz, show of anger (the knitting of the brow); momátaeozistoz, anger, violence.

angle, v.nanononō, I fish with hook and bait. See fish.

angle, n.zehešksaevxeo, that which is written or drawn to a point. [-hešks =pointed, tapering + -vxexo = writing, drawing]. Zehešksavxeo =several written angles =triangle. This has special ref.to the angular drawing of the Ch. upon certain robes and parfleches. Such drawings are symbols, used in certain ceremonials and to a large extent in the Ch. ornamental art. Heš-kxsanōnestoz, angular writing, drawing on robes or parfleches; nahešksaevxiston, I write angular, in angles; nahešksanoha, I make it an angle (with an instrument). When ref.is made only to written lines, suff. -vxiston or -vxexo are used. Hešksanōmā, robe having an angle or the form of a triangle; zehešksaetto, that which forms an angle or triangle. Inf. -nime- =at an angle from, deviating, as: enimetaho, he rides at an angle (when body of rider leans at an angle from the horse he rides). Enimāz, he has a mouth at an angle (drooping or tilting at one corner).

angry, emomátaeoz, he becomes ang.violent; enehestaha, he gets angry easily; nahāstahàtovo, I am angry at one (or.); nahāstahàta, I am ang.at it; nahaoetovatovo, I am angry with one (in words); nahestaoetovatovo, I am ang.on his account; nahavsevtahaoz, I am ang., feel

bad; nahavsevstahaozetovo, I become angry, "mad" towards one; naasetaoveoxz, I go away ang.; naāstahaoxz, I am becoming ang.; nivéeāseoxeve, do not speak, angrily. See anger and wrath.

anguish, ohāōzetanoxtoz (tense feeling of worry); ôzetanonavoomenestoz, anguish (suffering worry); oeometanoxtoz, broken up feeling, ang.; oeomevoomenestoz, suffering anguish. See agony.

angular, see angle.

animal, hovàn, general term for quadruped; hóva when used in the constructive genit. as: hóvahekonoz, animal bones; vesshovàn, small animals; pehet, small animal (game); mevavovàn, carnivorous animal; hóva(e)hasz, ye animals! Toxtoehovàn, prairie animals.

animate, v. naametaneného, I animate one; naametanen, I am ani., live; naametanesého, I cause one to be animate, to live.

animate, adj., zeametanenetto, that which is animate, has life; zeametanensz, the animate one (or.); enonahaxka, one is ani., brisk; eomotom, one is ani., breathes; eametanenstove, it is animate, has life.

animation, ametanenesohestoz, the cause of life. See life.

ankle, zexonaotta (mazhess, of foot), ankle joint; [-ona- =round, branch like]; veoō or veooo, ankle bone (malleolus); naenškovononasso, I cut one's ankle; nanimononaoz, I twist, sprain my ankle; nanimaehohan, I sprain my foot.

annex, nahoxstanen, I add, annex; -hoxstana (in.), -hoxstano (or.); ehoxstae, one is annexed; ehoxstota, it sits annexed. See add and join.

annexation, hoxstanenistoz, the adding, joining to. See addition, joint.

annihilate, navonenoto, I annihilate one; navonenoxz, I destroy it; navonhâha, I annihilate it by heat, fire; navonhâno (or navonhaðno) I ann. one by fire; navoneōstâno, I ann. one by fire (instantly); evonhâe it is (pass.) ann. by fire; evonhâe, it (or he) is annihilated (state) by fire; navoneōvoto, I destroy, ann. one by water; navoneōvoxz, I ann. it by water; evonōmeošeš, one is ann. instantly by water (body of), engulfed; navonana, I ann. it, wipe it off. See destroy, wipe away. Inf. -von- =destroy, lose.

annihilation, vonenotazistoz; vonenotsanistoz, the act of annihilating; voneōvâtoz, ann. by water; voneōmeozistoz, ann., becoming engulfed by water; vonōmeōstohestoz, annihilation by water (in one sweep); evonōmeōstohestov, it is an annihilation by an on rushing body of water; voneōstâestoz, instant ann. by heat.

announce, ehōxeva, he announces, heralds; enotoxeva, he

ann. strangers; eonōsetaneva, he ann., calls out to come
 evevhōeševa, he ann. the breaking of camp; emooxeva,
 he ann. inviting to a feast; ehéneotonova, he
 ann., makes known, give information; emhōnhōesta, he
 ann., spreads the news abroad; ehénevhōesta, he ann.
 scatters the news, proclaims. The sff. -eva implies a
 heralding by one invested with that office; maeto na-
 mēsta, I ann. explain beforehand; nahōxevooxta, I ann.,
 publish it; nahōxevooto, I ann. proclaim one; hōtahane-
 mxistō evešhōxeva, he ann. in the newspaper. The expres-
 sion -hōxeva is used for general announcements made
 for the camp or the tribe. Only men invested with of-
 fice of heralds are allowed to make public announce-
 ments.

announcement, ehōxevàtove, it is an announcement; ēšemez
 hōxevàtoz, the office of heralding has been
 given to him; notoxevàtoz, the announcement of stran-
 gers (ref. mostly to Ind. from other tribes), alarm; ve-
 vhoēševàtoz, the ann. to break camp; mooxevàtoz, the
 ann. of an invitation to eat in a certain lodge; onō-
 setanevàtoz, the ann., calling to come; ax°xeva evešhō-
 xevàtov, the ann. is made with the bell; hotonazistoz,
 the ann., information; héneotonovàtoz, the ann. procla-
 mation, information; hénevhōstomosanistoz and mhōnhōs-
 tomosanistoz, news announcement, the announcing of
 news. [Rad. -hén- = scattering from center, radiating;
 rad. -mhōn- = abroad afield; -hōesta- = to tell of it].
 Hénevhōstomohestoz, mhōnhōstomohestoz, the announce-
 ment.

announcer, hōxevahe, herald; onōsetanevahe, ann., the one
 calling to come; hōtaheo, announcer, messenger
 (Lat. nuntius); hotonovahe and héneotonovahe, announ-
 cer, informant.

annoy, namavetanona, I am annoyed, wearied; namavetanoha,
 he ann., wearies me; naōzetan, I am ann., bothered;
 navenomoxta, I am ann., vexed; etakovetan, one is ann.,
 irritated; naōz-hemeemoého, I ann., disturb, molest one;
 eōzetanosohetto, it ann. (causal).

annoyance, mavetanoxtoz, ann., wearies in mind; mavetano-
 hazistoz, causing ann., wariness; ôzetanohazis-
 toz, ann., bother; venomoxtastoz, ann. vexation; takove-
 tanoxtoz, ann., irritation; ôzhemeemoéhazistoz, ann.,
 causing disturbance, molestation, pestering; naōzhemee-
 mostoman, I create annoyance.

annoying, emavetanoxtov, it is ann., wearisome; eōneztae-
 nono, it is ann., tedious, irksome; evenomoxtas-
 tov, it is ann., vexatious; eōzetanosohestove, it is
 annoying (causal). See bother, disturb, meddlesome.

annuity, zenanôtāsz makātansz, the \$8.00 interest given
 twice a year to the Southern Ch.

annul, navonana, (in.), ann. it; evonane, it is ann., wiped

away; easetane, it is ann. taken away, off; eveševha-ho-vahan hoemanistovâ, it is annulled by law; eveševha-asetane hoemaotazistovâ, it is ann., 'taken away, by judgment; zêmehavistômâzevoss ēševhahovahanehez', their marriage is annulled, (is no more); nanešemanisz zexovahan, I make that it be ann., that it be no more.
annular, hohonea ehesso, it is ann., ring shaped. See ring.

annunciate, see announce.

anoint, naxoeonano, I anoint one, putting salve or ointment on any part of one's body; naxōestā, I have my hair anointed, oiled. See ordain, install.

anon, òneheetto, anon, immediately; á, and á-kass (close to, in time) presently, in a very short time; emeha-ēsz na á enāeoz, he was speaking, anon he died. Inf. -nehe- =soon, in a little while, and -ònehe- =very soon, immediately can be used for anon.

anonymous, t'sē esaanoxeohe hevehestoz zēmetas mxistō, the letter he sent me was anonymous, (lit. purposely he wrote not his name, when he gave me the paper); zēmxeo ènohoesz hevehestoz, esaanoxeôhanehez', he wrote me an anonymous letter, (lit. when he wrote he hid his name, it was not written with it); t'sē enohoez' esaanoxeôhanehez' hevehestoz mxistōneheva, the letter is anonymous (lit. on purpose it was written one's name, in the letter, or on the paper).

another, mato nasz, one more; zenitasz (sg.), another; zenitassô, others; enitae, it (in. and or.) is another, a different one; enitaensz, they (in.) are others, different; enitaeo, they (or.) are others; enitavae, it is another; enitavaensz, they are others (in.); enitavaeo, they (or.) are others, are changed; nanitavae, I am another man; -honaov- as inf. =another, a second; zehonaovasz, the second, next to, next one; nonohoma, one to another; zenita ešēva nszevōmo, thou shalt see him another day. See change, different.

answer, v. nanōsta, I reply, ans.; I reply to it; nanōstovo, I ans. to one; nasaaoxohe, I ans. nothing; esaaoxoheo, they answer nothing; natoseoxheve, I am going to answer; etāa, it answers for one, meets the requirements; etāeoz, it ans.; heto zēmetanetto navešpevetāeoz, this which I have been given answers well for me, is enough, meets my needs; esaaveštāeozehan, it will not answer the purpose; zetohetāehoneo nivešepavetāeozenon, all that grows answers, is sufficient for us; hooxceonōmanetto naamāta, when called I answer, obey; mănōztovaz nōstovsz, when I ask thee answer me; nani-zeomon zêmehavēstom, my asking was granted, answered; niamātomon zexhaônatto, thy prayer was answered; zexhaônatoš natoseamātomevo, I will answer his prayer to me; zēvēstomōš naamātomevo, I answer his petition

- (grant, agree to it); natanēhovevomotâ, I shall answer, stand for one; noxa zetaomhoehota hesthavs! wait he shall answer for his evil! (his evil shall come unto him).
- answer, n.nōstâtoz, reply; zehešeamâtoe nsthaônâtonan, the answer to our prayer; oxhestoz nasaametohe, I give one no answer.
- answerable, esaanōsâtovhan, it is not answerable; heto zeheševétto namesaaveštōenané, I cannot be answerable for this which thou doest; exheszhovaoe nitao nitšezistoz, he was made ans. for all thy doing.
- ant, azesc (sg.) azesceo and azceo (pl.); azesceo heszevoxevo, ant underground dwelling; azceo heavenovevo, ant-hill; zetâpetass azesceo, large ants; zetoce-tass azesceo, small ants; azesceo zeoxcevestanehevevoss, the custom of ants. Azesc nāhanoma, an ant has bitten me; zemoxtavassō azceo, black ants.
- antagonism, òneztastoz. See opposition.
- antagonist, zeòneztasz; zeòneztōsz, my antagonist. See adversary, opponent.
- antagonistic, eòneztastov, it is ant. See adverse, opposing.
- antagonize, eòneztâ, he ant.; eòneztâetovo, he ant., acts antagonizing towards one; naòneztovo, I ant. one; naònevoého, I do ant. one; natakovetanoho, I ant. one, cause him to feel angry; natochossemo, I ant. provoke one, (by words); naomosemo, I ant. provoke one (in words), rail; naomosého, I act antagonizing, provokingly towards one.
- antecedent, nistavetto, beforehand; nista can be used as pref. (constructive geni.) or inf.
- antideluvian, adj. hako vonoom zehešsaaešemhaōvattan, in the ancient epoch before it flooded all over.
- antelope, voāe (sg.) large antelope; voāeo (pl.); vokā, small antelope; vokāeo (pl.); vokaesson, young antelope; hotoavoā, antelope buck.
- anterior, maeto zehešsaa- (pref. governing sub. cj.) =in front, ahead before; maeto zehešsaahoeoxzēs, prior, anterior to his coming; nistavetto zehešsaaešemesehétto oxchaônaz, anterior, to thy eating, pray.
- anteroom, nooxtóe zepoota, zeneota mhayo, in the room of the house back of the front one; zepoota = open; zeneota = that which is inside.
- anti-, is rendered in Ch. by pref. or inf. òne =opposed to.
- Antichrist, Ocevostanevhan, false Christ; OxneChrist, Antichrist. This last name is not to be used without previous explanation.
- anticipate, nanistavoešetan, I ant., rejoice before; hōmatän naoxheneena, I ant. it, I was conscious

- of it; nistavetto nahomaoz, I ant., feel beforehand; zehešsaaeševēstomōhesz hovae nanistameto, I anticipate his asking something by giving him beforehand; nahozeovōsetan, I ant. hope; see hope. Natāohemetan [do not confound with nataohemetan = I want to lack], I ant., apprehend (Ger. zum Voraus ermessen). Inf. -hohooe- = beforehand, anticipating; nahohoomemeto zehešsaaešemetas, I anticipate his giving me by giving him.
- anticipation, nahotometan, I rejoice in anticipation; hotometanoxtoz, the rejoicing in anticipation; tāohemetanoxtoz, ant., apprehension; nista-homaozistoz, pre-feeling, ant.; zexheneenom zenstoshoēnsz nanistavovetanen, in ant. of his coming I prepare (things). Nistavetto nahoxtovavo, I sell in ant. of his selling, sell before his selling.
- antipathy, ōneztaetanoxtoz; peosanistoz, anti., aversion; nataomešenitamo, I have a detest, an anti. for one, natural aversion; naxamapeoxta, I have an anti. for it, simply disdain, dislike it.
- antique, hako vonoomē enxhesso, it is antique (comes from ancient times); zeto vostāhona hako vonoomē enxhesta, this white stone is from ancient times.
- antiquity, nistaomēno; maxenistaomēno, great antiquity.
- antler, see horns.
- anvil, taxetonōnestoz.
- anxiety, heomstōtanoxtoz and hōmstōtanoxtoz.
- anxious, naōzetan, I am anx., worried; naheomstōtan, I am anx., preoccupied; nahōmstōtan, I am anx., apprehending; nahessōzetanotovo, I am anx. about him; navōmatanotovo, I am anx., eager, desirous to see one. The mental sff. -tan, (tanota for the in. and -tanotovo for the or.) denotes eagerness, desire, anxious for; e-ohāvēāzetan, one is very anxious to go along. See desiderative m. in the Ch. gr.
- any, nohas, nahas, any; ahas, and any; nohass emetonitāe-onetto, any amount (size); tonstoxnov, any amount (number). When connected with a n. nohass and nahas take a final e except when the n. begins with an aspired sound; nohasenaha, anybody; nohas hetan, any man; nohashama, any (matters not which); nohashama tonexoveva, at any time; nohase nasz, any one; nohase nasz zehestxevoss nisaavōmohe? Did you see any one of them?
- anyhow, vātometto, notwithstanding; as inf. -vātom (e)-; evātomeneoxz, he goes anyhow; inf, -tanš- is used for anyhow, at times, as: nivéneoxz naxheta, na natanšeneoxz, he told me not to go, but I go anyhow.
- anything, nohas hovae; hamanaeš, most anything; nohas hama zemezetto nazevešepevetan, anything thou givest me, I shall be glad of it; tonxestoe, anything, whatsoever; hovae esaa-amhahe, he received not anything; ponoxta exhoèn, he came without anything, empty

handed.

anyway, rendered by inf. -tanše-; natanšemesse, I eat anyway; nitanšehozeohemâ, let us work anyway; nohas etonšhāmoxtaeoz, anyway (not known how) he got sick.

anywhen, nohashama toneš, at any time whatever.

anywhere, nohase t'sa, wherever.

anywise, rendered by the negative inf. -saaxama-; esaa-xamapevahe, nor is he anyway good, in no wise whatever.

Apache, Mozeeonhetan (sg.); Mozeeonhetaneo (pl.). According to Mooney [see Memoirs of the Anthropological Assoc. Vol. I, Part 6, p. 426] this name refers to "people using the rasp fiddle". While not contradicting this, I simply state here that moze is used a prefix for the larger male animals, as: mozeehotoa, bull (of buffaloes); mozevehoeotoa, bull (of cattle); mo-zènoham, stallion; mozenàko, male bear. The mozeeon in itself designates a medicinal herb (also mozenista) used to promote the flow of the breasts. The proper name Mozeeōeve =sweet root.

apart, inf. -áe-, áeš-, oáe- and -oáeš- denote apart, by self; the ending -eš refers to a passive state, while the o before ae and aeš implies distributive meaning; éáehōemâz, he counts himself apart, separate from others; éáehoe, he sits apart, by himself; nioáehoemâ, we sit apart, by ourselves; nioáehoetovaz, I sit apart from thee; naoáehanō, I take them apart, sort them (or.); naevhaáešeo, I become apart, by myself; na-áešvostaneheve, I live apart; nioáešvostanehevhemâ, we each live apart; eoáešhistanoveo, they are living apart, as people; inf. -nohé- =apart, aside, deviating from; nanohéno nitovâ, I put him apart, aside from me; nanohéoz, I become "side tracked". See separate. Inf. -vohov- denotes apart, asunder (of objects put together); evohovaeo, they come apart (as shingles, flooring, which are spoken of as or.) evovohovšen they lie, come apart; evohovonatto, it breaks apart (anything around, cylindrical); evohovonattonsz (pl.); evohoveoz, it comes apart; navohovaovâzheme, we keep apart from each other; navohovaovo, I keep apart from one; evovohovohoeo, they come apart (as flooring). The reduplication of -vo designates plr. distributive meaning; naoninxanen, I take apart; -oninxana (in.), -oninxano (or.), also demolish; áešeozeess nitovâ nimesaatoneōsaneheme, apart from me, ye can do nothing, ye cannot prevail; hevaoáešeozeetovess nimesaatoneōsaneheme, being apart from me, ye cannot prevail; emōsetto, apart, secretly; -mōs- inf. = secretly; naemōseēsztovo, I speak to one apart, secretly.

apathetic, esaanitomotsané, one is apa., without feeling;

- ehózenitomotsan, he is apa., cannot feel; màzhesta zsa-aomatôhan, an apa. heart; esaaxama-tonšetanoheonevé, he is apa., simply indifferent.
- apathy, saanitomotsanehestoz, ap., the having no feeling; saatonšetanoxtoz, ap., indifference.
- ape, n. hotamevostan, person dog; make-vostan, ape, monkey; make is corruption of the Eng. monkey.
- ape, v. nahoxeszeha, one apes, counterfeits me; voz =ape, imitate in acts or gestures; this word is not a verbal f. but implies mimicking. See imitate.
- apex, honoc, apex, point; -tonocnanoss- =extreme apex, extremely (used as infix); hekamônôon, apex, pinnacle, tip.
- apheresis (aphesis), is indicated in Ch. by the small ring (°) over vowel, as nitovâ, ësasztovâ, ax°-xev.. In other places the aphe. is shown by the apostrophe, as: eësz'neo for eëszèneo. The e or i of nouns ending in -estoz or -istoz becomes apocopated when they add more syllables, as: navostanehevestoz, my life; nivostanehevstonan. The vowels o and a in the syllables ox and ax become apocopated when more syllables are added, as: eëstax, he steps in; eëstxeo, they step in; nistoxs, each becomes nistxeo =all.
- aphonia, hóze-ešehahestoz, not able to voice, hoarse.
- apiece, in the sense of each, every, is rendered by o and reduplication of first consonant in the word, as: nasz =one; nonasz, one apiece; nononasz, one apiece (many times); noniš two to one; nononiš, two to each, two apiece; nonive, four to one; nononive, four to each, apiece; nametonož maxenož, I give to one apples; namometonovoz, I give them each apples; nononasz maxem namometonov, I give to them an apple apiece.
- apologize, natamēstomovo zehešhavsevoanetto, I will ap. to one for my speaking bad; heto zehešhavse-veoxhetaz naevhaasetana, I take away what evil I had said to thee; naevhamesēoz zehešhavsevoéaz, I repent, apologize, for havin illtreated thee; nahavsevoan e-tov, tätō, go and tell him that thou hadst spoken evil concerning him (lit. I spoke bad concerning thee, go and tell him)
- apoplexy, séhovenāestoz, sudden death.
- apostle, hénevenēnahe, one who is ordered to go, apostle; hožeo zehénevenēnahessō, the apostles, messengers, those who are sent out in all directions.
- appal, nachāetanoho, I app. one; eohāoētastov, it is an appalling deed; nachāetanooz, I become app.; nama-sóhèpōoz, I become suddenly frightened, app.; eohāhoto-anaenōhestov, it is an appalling sight; maxhotoanavoom, appalling condition; séhovanistoz, the suddenness of, the appalling; séhovanistoz màztaheva, the sinking, sudden feeling in the heart, that which appals.

apparel, ēs'anistoz, honeō, clothing. See dress, clothing.
apparent, is rendered in Ch. with the hypothetic m. (see Ch. gr.); moetaasé, apparently he has left; èvōs-tomanoōn hotoxq, mo estāevhan, he showed the stars, it apparerently was night.

apparition, mxeenos hetaneo, apparition of men; zehetxe-ens, the app. the appearing one; mxeeom, ghost tent, lodge of apparition. The pref. mxee- has ref. to spiritualism or manifestation from the spirit-world. At irregular times the mxeeom is put up, where a camp is, or several families live. Back of this lodge is always tied a bundle of tall willows or saplings. During the night a votive service or ceremonial is held. Votive offerings of dry goods are exposed outdoors. The apparition or spirits are supposed to impart their power to the votive gifts, by putting them on or touching them. Towards dawn there is a rush for the votive offerings, for they have acquired a special spiritual power. Mxeeozistoz, the apparition; mxeeozistomanistoz, the making of an apparition; this is also used for stereopticon views. Seooxz = dead person, is also used for spectral apparition, in so far as the apparition is one of a dead person. They are supposed to be very obnoxious to human beings, causing cramps, twitching of facial muscles and other afflictions. This affection is called seozeatastoz, "spectral infection".

appeal, v. namomoxzemosan, I app.; namomoxzemo, I app. to one; namomoxzesta, I app. to it; pref. momoxe- (gov. sub. cj.) =appealingly, implorigly; momoxenistōsz, oh may he hear me! Nimomoxzemaz, I appeal to thee; navessemomoxz, I appeal with, worship with (expression used mostly by Northern Ch.). [The rad. momo = low, humble; emomoxae = one is low, humble].

appeal, n. momoxzemosanistoz, the appealing; momoxzema-zistoz, appeal; momoxzestomohestoz, imploration; emomoxzemosanistove, it is an appeal. Ninisonevō hemomoxzem'sanistovevo, the app. of your children. Oftentimes the o in such forms is apocopated and replaced by an apostrophe.

appear, inf. -me-, -mee- and also -mehe- =to come to view (usually from plane or surface). Emehoax, he appears stepping out; Meeō, appearing-woman (Ch. proper name). Evhanemeeō, one merely appears (not yet in full sight); emeēn, one appears coming up; ešēhe oxmeēnēs, at the appearing of the sun; enstoseešemeēn ešēhe, the sun is about to rise (come up); Hotoameēne, Bull-coming-up (proper name); emeehōēn, he app. coming up, out of; nivae ehoena-meēneo, he app. four times (in connection with ceremonials); eme-hénevhošta, it app. (coming) suspended; ememomenokōsta, it app. in single

bunches, suspended [as the apparition of the fiery tongues, Acts 2:3]. Emeezevatōeō, a rising dust appears, comes up in sight; emeheetatavatto, it appears blue (when distant mountains come in sight); emasómehetooxzeo, they suddenly appear coming; emxeeoz, it appears (see apparition); zehetxeens, the appearing one (spectral apparition); emeeoz, it (or he) appears, is in sight; emeeozensz (pl.in.); emeeozeo (pl.or.); nameena, I make it appear, bring it to view, reveal [therefrom: naméa, I find it; naméovo, I find one; namenōn, I mine; namenōmen, I dig out (edible bulbs); namēnoōvoto, I dig one out by means of water (by pouring water into the hole of burrowing animals)]. Nameovōea, I make it appear (out of liquids), bring it to view; meo =early, dim; when day light appears; meovōna, in the early morning; meo =road, path appearing (likely: from the ground); nameemo, I reveal, divulge one (by words); namēsta or namehesta, I bring it forth, make it appear by the lips =explain. Sff. -nōhe for the or. and -nono for the in. denotes external show, look, aspect. Emomenōhe, emomehemēnōhe (or.), one app., looks fine; emomehemēnono (in.) it app. fine; emomoxenōhe (or.) one has a desirable app. look; emomoxenono, it has a desirable look; epevenōhe, (or.) one app., looks good; ehavsevenono, it looks bad. [See look, appearance]. Tass ehetōme, it or he, appears to be (but is really not); tass ehetōmensz (pl.or.), tass ehetōmeo, they (or.pl.) appear to be (but are not).

appearance, meeoizistoz, the coming into view; meēnistoz, the rising to view; mehōēnistoz, appearance out of; mxeeozistoz, appearance (see apparition); zehēšenōs, his appearance, aspect (or.); zehēšenonoe, its appearance; zehēšepevenōs, one's fine app. look; zehēšetōme esaanhessohan, it is not as its app. is; momoxenōhestoz, a desirable app., look; hovae zsaamomoxenōhestovhanehez' esaahoae, something of undesirable app. he does not like; hovae nivēōhaztanov tahoc tass zevhan-hetōme, do not judge by the outside ap. of a thing. Tass nihetōman zehēšepavaétto, thou hast the app. of being good; zehēšemāvōms, his app. before all = his being seen by all. See look, sight, view.

appease, inf. -oan(o)- denotes settling, ceasing; naaoanoevātoe, I appease; -oanoevamo (or.), urge to peace, quiet; -oanoevāta (in.); oanōsz! be quiet, appeased! naaoanozeeoz, I have become app.; naaoanoeyaoesemo, I app. one (by speaking to him); naaoanoevaostomosan, I am (appeasing), an appeaser (in words); zeoanoevaostomōsz, the one who speaks soothingly, appeasingly; oanoevaostomohe or oanoevaostomosanehe, the appeaser; heto ēszistoz et'sēoanoevaostomohetto, this word (speech) is certainly (t'sē) appeasing; oanoevātoes-

- toz, the appeasing counsel; oanacoevamazistoz, the act of appeasing by advising, urging; nahaomooz, I become appeased; nahaomoxtae, I am (state) app., have peace; nahaomoxtomoxta, I feel appeased, at peace; nahaomoxto-ého, I app. one; nahaomosého, I cause him to be app., at peace; haomos! be cool, quiet (Ger. rege dich nicht auf!); nahaomostanotovo, I am anxious to appease one; haomoxtastoz, the state of being app.; haomoxtomoxtas-toz, the feeling app., at peace; haomostanoxtoz, desire to app.; haomoozistoz, the becoming app.; navovoešemo, I app., soothe, comfort one. See pacify, calm, peaceful. Naoanomoxta, I feel app. comforted; naoanomoxtamán, I make to feel app.; naoanaxamoxta and naoanaxamoxtamán have the same meaning as naoanomoxta and naoanomoxtamán, only refers to the state of being appeased.
- append, nahoxstanén, I app., -hoxstano (or.) and -hoxs-tana (in.) =add unto; nahoenó, I app. (or.sp. of dry goods) to, in mending (adding to the length or width); nahoxstaeta, I append to it; nahoxstaetovo, I append to one. See add. In Ch. the h sound implies an adding, huggig, hangingg to. Nanoxéa, I append to it (in writing); noxeoxz nivehestoz, append thy name to it, along with it (Ger. dazu).
- appendage, zehetoxsetto all my flesh, body, all the appendage of my body, my members; zehetāestōn, all its appendage, appurtenances, parts, (of a building); zehetāeveāzetto, all its appendage, all that belongs to it.
- appetite, mesetanoxtoz, the desire for eating; measenistoz, app., taste; nameasen, I have appetite, taste for; esaaxamesetanóhe, he has no app., feels not like eating; mavōxōz zehethohatto, the app. of the flesh (what it desires, covets); hemakātaemetanoxtoz, his app. for money. [Sff. -tan denotes want, greed].
- applaud, navešepevazesta zèpoezessezetto, I approve of it by clapping the hands.
- applause, poezessezistoz, clapping of hands; emasópoezessezistove, there is a sudden applause.
- apple, maxemen (sg.), maxemenoz, (pl.); hestovoeškon, dried apples; maxemenoe (sg.), maxemenosz (pl.), apple tree; maxemenoeše, growth of apple trees =orchard. [Maxe =large, big + men =berry]. Maxemeneva, among the apples; maxemenoeva, among the apple trees; maxemenoešeeva, in the apple orchard.
- application, ótsetanoxtoz, endeavor; paoanenistoz, the app. pasting to; vēstomevazistoz, app. request; momoxzemosanistoz, app., appeal.
- apply, napaoanen, I apply, -paoana (in.), -paono (or.) to paste on, upon a surface; napoenoe, I apply (a patch of clothing); napoenoto, I patch (or.), napoe-

- noxta I patch (in.) apply patch on; namomomoxzemo, I app.to see one (see appeal); evēsta hozeohestoz, he app., asks for work; inf. -ótse- denotes application in the sense of "to give oneself wholly to", as: eót-sevhōna, he app.himself to prayer; eótsehozeohe, he app.himself to work; zehešetovaetōez, applied to us, that which it means to us. [Hešetova, inf. =purpose].
- appoint, naēnana, I app., set one; navhestano, I app. one to be with, as: navhestano nathozeoneva, I app. one to be with, among my servants; navhestanāz, I app. myself to be with, throw my lot with; namatōno, I app. ordain one (religious term); zematoessō, the appointed, initiated ones; navōmēnoto, I app., select one; navōmēnotā, I app. one for one. See select, choose. Exhoema-neo zetosemohēoxzistovez', they appointed a gathering (made a law for); nanitootan heto hozeohestoz, this work is appointed to me, (entrusted). See allot.
- appointment, ehethoemanistove, it is an appointment, ruling; ēnanenistoz, the appointing, laying down; vōmēnotazistoz, app. selection; matóhestoz, app., ordination; zehešeenans, one's app. to; meavēho mata-ešēēnansz, when the Ind. Agent shall have been appointed =after the appointment of the Ind. Agent; See allotment.
- apportion, navozenovo, I app. to one, give one one's portion; navozenohova, I app., am one who distributes; navozenomevo, I app., distribute to one; navhozēna, I app. it, divide it into distributive parts (with no ref. to equality of portions); nasēstoxšana, I app. divide it into equal parts. See allot.
- apportionment, vozenohovātoz, the act of apportioning, distributing; sēstoxtanenistoz, app., division into equal parts; vozenomevazistoz, app. distribution. See allotment.
- appose, ehestoematto, apposes, juxtaposes; nahestoemaoxz, I app., put it side by side; nahestoemaovo (or.) nahestoemaeta, I appose, juxtapose it to it. See side. Napaoana I appose it, flat, close against.
- apposition, hestoemaestoz, juxtaposition; see side.
- appraise, nahoeman zehexovōeme, I app. it, determine (make a rule as to its value); nahoeman zehexovōems, I app. one (or.); ehexovōeme nanitōesta, I app. it, estimate its value; zehexovōems nanitōemo, I app. one (or.), count how much worth he is; natāōesta zehexovōeme, I app., measure its value (by counting); natāōemo zehexovōems, I app. one (or.), measure one (by counting); ēšetāōeme zehexovōeme, it is appraised; naōhatama zehexovae, I app. one, judge of one's value (not in counting); naōhazesta zehexovae, I app. it; naōhata-mo zehexovōems (or.).
- appraisal, ōhatamazistoz zehexovōeme hoe, the app. of the

- land; nitōestonestoz zehexovōemevoss mohēnoham, the app. of the horses. See worth.
- appraisement, zehexovōeme, its app.; zehexovōems, his app.; zehexovatams, one's (or.) valuation, estimation (not in counting).
- appreciate, napevazesta, (in.), napevatamo (or.), I app., deem good; zeheševistaemetto napevazesta, I app. thy helping me; esaahesseztohe zēmehapevoēs, he does not appreciate that he was well treated [nahes-sezesta, I consider, heed]; zēmезess nahāoemезesta, I app., value what you gave me; hahō nahešetan, I app., am thankful for; mo hahō nihetohe zeheševistaemata? doest thou app. that he helped thee?
- appreciation, hahō hešetanoxtoz, feeling of thankfulness; pevataamazistoz, app. approval.
- apprehend, natāohemetan I app., measure in thot; naneš-staha, I app., not knowing what will happen; nahohoomēta, I app. it, have foreboding fear; nahēpoe-tan, I am app., dread; nanoxtovheneena, I app., grasp with the mind, understanding it.
- apprehension, tāohemetanoxtoz (in thot); nešstahàtoz, app., foreboding; hohoométoxtoz app. foreboding fear; hēpoetanoxtoz, the being in dread of; noxtovheneenovastoz, app., mental grasp, understanding.
- approach, v. rendered by inf. -hahan- =nearing, near; e-hahaneoxz, one is approaching; ehahanèn, one is app., walking nearer; ehahanènetto, it is app.; ehahane-xov, time is app. [-exov- =the cut off, degree]; ehahan-exov'netto, time app., comes nearer and nearer; nahahaneoxta, nahahaneoto (or.), I am app. it; nahahaneovo, I app. where one is; nahahaneta, I app. to it; [nahahaneoe-tovo, I stand near one]; hahane-sit'tāeva, approaching midnight; nakahanèn, I app. closer; zehahanènsz, the one approaching; zehahaneōsz, the one (or.) app. me; zehahaneoeetto, the one (in.) app. me; hahanetto, hahetto, approaching, near by. See near. Ehanemeaneve, the summer app.; ehahane-nexovōeme, it app. to the value. Esaahahaneōhan, it cannot be approached. See approachable.
- approach, n. hahanènistoz, the app. (in walking); hahane-oxzistoz, the app. (coming); hahaneoveozistoz, the app. (the soon becoming time); hahaneovazistoz, the app. to, nearness; kahanènistoz, near approach; hahanestoz ehotoanatto, it is difficult of app.; evešhahanestov oxovō, the app. to the bridge; ehotoanatto zeveše-hahaneoe, its app. is hard, difficult; hotoana-hahanestoz, hard of app.
- approachable, ehahanestov, it is app.; ehotoana-hahaneoe, one (or.) is not easily approachable; ehózehahaneoe, it is unapproachable; ehózehahaneoeheo, they (or.) are unapproachable; esaahahaneōhan, it is not app.; esaahahaneoehe, one (or.) is not app.

approbation, see approval.

appropriable, eheszovstov.

appropriate, v.naheshzhovaovàz, I app.for myself; namhon-heshzhovanetovo, I app. it his; namhonheshzhovanenoz, I app.one for myself; namhonheshzhovaetova, he app.me; namhonheshzova, I app.,provide as property; zevašitaevsz eēnananoz makātansz zetosevešhozeohestovezēsz, the Government appropriated money for labor; emhonheshzhovaoenovoz makātansz, they have been appropriated money (provided with money for their own).

appropriate, adj.enešepeva, it is app., suitable, befitting (alluding to); epavazeonatto, it is app. befitting; napevazeonazesta, I deem it app. Epevazeona heto hozeohestoz, this work is appropriate, befitting.

appropriatness, pavezeonàtoz; pavetāeozistoz, fitness.

approvable, epevatamazistove; epevazeonna, it is app.; epevazestàtove, it is app. (or appropriate; esaapevazestàtovhan, it is not app. (or appropriate. See appropriate.

approval, pevazestàtoz, pevatomazistoz.

approve, napevazesta, I approve of it, deem it good, am in favor of it; napevatamo, (or.); epevazeona, it is approved, appropriate; naamàta, I app.of, consent to it.

approximate, v.see approach and near.

approximate, adj.hahanetto, nearly; hoetov, app. usually used in giving numbers, as: hoetov nanóe = about, not quite 30.

appurtenant, adj.zehetāeveàzetto, all that goes with; zehetāoxsetto, all that is app. to my body, all of my flesh; zehetāestōn, all its parts (of something built).

apricot, ocemaxemen; ocemaxemenoe, ap.tree; ocemaxemenoeše, ap.trees growth, orchard. [Oce =sly, cheating, disguising + -maxemen =large berry].

April, poetaeše, moon of shedding; vèpozeveše, moon of leafing. The first is the old name. Very few of the younger Ch. are acquainted with these names.

apron, taomo-osoestoz [from taomo, to hedge, bar; etao mo =it bars, hedges (sp.of growing plants or trees)]. Nxpsoestoz, nxpsoestō (obs.) =loin cloth, breech-clout; enxenxpsoestonaovàzenovōnoz, they made unto themselves aprons, breech-clouts. [This word has only ref.to loin cloth. Where in Genesis 3:7 the Eng.version has "aprons" we translate as in Hebrew by "loin cloth, or breech girdle].

apropos, hozamó! hozamó emeseō, apropos, he ate; with this hozamó the Reflective m. (see Ch.gr.) is used oftentimes.

apt, adj.See able. Txo =apt, liable to, likely; txo etos-hosseēsz, he is likely to speak again; enešeoonā, one

- is apt, skillful.
- aptitude, see ability. Hetosàzistoz, apt. propensity.
- aquatic, zehetāēvatto màpeva, that which lives, has its being in the water; zehetāēvāvoss màpeva, aquatic beings, all who live in the water; zehetāehoneo màpeva, aquatic plants.
- aqueduct, zeametomōstoon zevešeamōvanenistove, continuous structure wherewith water is led.
- arable, ezetomaxovâtov, it is arable, plowable; esaazetomaxovâtovhan, it is not arable.
- arbitrary, adj. toxtomon as inf. denotes something without fixed rule or principle; toxtomonetto na-saaneševé, I did not do it arbitrarily; toxtomonetanoxtoz, arbitrary in thots; taomenitāetanoxtoz, arbitrary, domineering, despotic disposition; emomènkoezesta, one is arb., selfish (in disposition); [-momènkoe- =to be by one's self]. Eoáeštanoheoneve, one is arb., apart in his thinking; esaakooxtahe, one is arb., selfish.
- arbor, oveoehom, arb., summer house, shady place made by brush or saplings; oveooestoz, that which makes up an arbor; naoveoeōston, I erect an arbor; naoveoeōstonavo, I erect an arbor for one; eoveooeševe, it is an arbor, a shady place, a shady growth (not made). See shade.
- arch, zevoxk, that which is bent; navoxkoana, I set it arched. See bend, curved; zevovōemsz, the arch one, in the sense of most worth; zevovōemsz zeheszemēnsz hoze, the archangel; zeahaneōneztōez, our arch enemy.
- ardent, can be rendered by inf. -ohā- =in a high degree, tense; eohāmehoseoneve, he is an ardent lover.
- arduous, ephotoanatto, it is ard.; ephotoanavoma, it is ard.; ephotoanavhozeohestove, it is an ard. work.
- are, see v. to be.
- area, zehetā- pref. gov. sub. cj. =the reach of, as; zehetā-omao, the area, reach of land; zehetao, its area, size, amount; zehetāexov, area of time; zehetāpoota, the open area (in a wood, or in a town, etc.) zehetāēnanao, the area of (things) planted; zehetāzetomax, the area of plowed (land).
- argue, nahestovhesta, I arg. about it; nahestovhestanon, we arg. about it [hestov =both sides, + hesta =to say it]. Naēsetāzheme, we arg., dispute (Ger. Wortstreit); nahosaovāzhem, we arg., sp. pro and con.
- arid, zsaahestonemaoehan, arid land; nemetomao, barren land; ookomaoxzeše, arid, bare ground; ensómaehóta, eóomâta, it is arid, parched ground.
- arise, nachā, I arise; nachāešekaax, I arise, jump up; nachāetao, I arise at, against; nachāetaotovo, I arise at, against one; nachāetaota (in.); natóe, I arise (from sleeping). See rise. Ešēhe enemeèn, the sun is arising.

arithmetic, zeoxceōstonstov, the numbering, counting.
ark, semonemhayo, the ark (boat-house); vistomōhane-ve-
 šeēseo, ark of covenant. [Navistomōhan, I make
 a covenant; vešeēseo = case].

arm, v.naheskovanen, I am armed (with weapons); nahesko-
 vaneoz, I become armed [from heškov = that which is
 thorny, pointed]. Formerly this ref. to bows, arrows,
 spears and knives. Nahemahatano, I am armed with a
 gun, have a gun; kao enoèn, he is armed with, carries a
 revolver; namhonooxan, I am armed (provided with club
 or stones); emāesena, he is without arms, unarmed.

arm, (weapon) n.heskovaneo (anything to stick or pierce
 with), heskovaneonoz (pl.); naheskovaneon, I have
 arms. See armor.

arm, n.maàz, the arm, maàzenoz (pl.); naàz, my arm; naàze-
 neva, in my arm (or arms) or in my hand; maàz-mazeno-
 ne, arm pit; natossenaevaena, I am long armed, overlong;
 natoksenaevaena, I am short armed; nahestatamōnasso, I
 cut his arm (at shoulder); ehāesenaevaena, he is long
 armed (one arm): ehathāesenaevaena, he is long armed
 (both arms); ekokaena, the arm is short, ref. to sleeve;
 nahenehavenaeva, I lift the arms; nahenehavenaevao, I
 stand with uplifted arms; nahenehavenaevàn, I walk with
 uplifted arms; nahenehavenaevaeno, I uplift one's arms;
 nazeenaee, I stand with outstretched arms; naheameze-
 enaee, I stand with arms outstretched upward; naan-
 hōnaevao, I stand with downward arms; nahotxavenaevao,
 I stand with crossed arms; etamenaevaena, he has a
 stumped arm (is one armed); etotamenaevaena, he is arm-
 less (both arms stumped); ēsenaevaoxtoz, armhole (in
 sleeve), to which sleeve is attached; otāenaevaoxtoz,
 open arm hole, as in sleeveless vest; navešeàzenanoto,
 I sheath his arms, fitting closely, similar to gloving;
 namanoèàzenaeto, I tie, bind his arms, hands together;
 nahotameàzenaeto, I tie one's arm or hands behind his
 back; nanskoxtseno, I hold one in my arms; nanskoxtse-
 na (in.); naeénaevaena, I am with a broken arm; the
 inf.-naeva- = with arm; the added sff.-ena is a verbal
 adj. form which denotes "provided with"; ohotomezis-
 tov, armful; eamōs, he stands with arms stretched for-
 wards, palms downward. [The same word may mean: he
 floats on, from -ōes = to be suspended].

armor, mahataeszehen, armor, coat of mail (lit. metal
 coat); mahataevsanistoz, armor, war dress; [mahata
 = metal, iron, + eszehen = coat, shirt]. Meoevhoneō, ar-
 mor [meo = warring + honeō = apparel]; makātaevhoneon =
 armor, metal apparel; namahātaevhoneonaovo, I cloth him
 with armor; naēseonaoto mahātaevsanistoz, I put armor
 on one (lit. I sheath one the armor); namhātaevsaneno,
 I clad one with armor [from naēs'aneno, I clad one];
 namahātaeszehenano, I coat one with armor; emahātaes-

- zehena, he is provided with armor; mahätaeszehenàtoz, the being provided with a coat of mail. The Ch. proper name "Mahataeszehen" is usually translated "Iron-Shirt". Nameoevsan, I am clad for war. See war.
- army, maxenokova-notxevestoz, [maxe =large, + nokova = collected in one, + notxevestoz =the being warrior (from notax =warrior)]; emaxenokova-notxevetto, it is a great army; zeheszemēness hozeo henotxistov, the army of the angels; t'sa zēmomenoenotxevstov, where different army corps are; emaxhāenōheo, there is an army of them (they are a great many); emaxhāenonoensz (in.); zehetāhenotxemetōess ehahaneoxtó, his whole army, all his warriors, is approaching; Maheo zehenotxemetōess, God's army (his warriors); zehetāhenotxemetōess, my whole army, the whole of my warriors.
- aroma, pavemeeozistoz, good smelling.
- aromatic, epavemeeozistov, it is ar., of good smelling.
- around, nimaoetto, all around, on all sides (of a plane); ahāetto, around, in the sense of away from, avoiding it; enimaōsta, it orbs around; enimaexz, he walks around; eahāexz, he walks around, making a byway; eahāexzeta, he walks around, passing it (Ger. umgehen); inf. -ahā- implies avoiding, keeping off; natāxtaeōetovon, we are around one (see circle, surround); noka-tāoheoneva etāxtanitāōmoeha, it is one mile around the water. [Sff. -ōmoeha refers to a body of water, from ō =not set, not solid + m =aggregation of]. Etāxtaōmoeha, it is a body of water around, =it is surrounded by water; etāxtaoneōeo, they stand around, encircling; etāxtaohoneōeo, they stand around, as a ring; naohoneetovon, we sit in circle (ring) around one; naohoneetovon, we stand in circle (ring) around one. See encircle, surround.
- arouse, naseaovo, I arouse one (from rest, sleep, lethargy); emomātaeoz, one becomes aroused, angry; natakovetanoho, I arouse, provoke, anger one; nanākasého, I ar. one to activity, industry; naševetanoho, I ar. one to diligence.
- arraign, eonōme hoemanemhayon, he is arr. in court, called to the law house; nitoseonōmanheman°s zehetaēs Maheo, we are to be arraigned before God; ebnōmeo zetoshoemaeovoss, they are arr. to be judged. Nha zeonōmsz hoemanemhayon, the one arraigned in court.
- arraignment, hovaeva zevešeonōms hoemanemhayon, the thing with which one is brot to court.
- arrange, nahoxeanen, I arr., put in order; hoxeana (in.), -hoxeano (or.); nahoxeexanen, I arr., prepare in order; nahoxeosan, I arr. place in order; nahoxetahosan, I arr. set in order; navovetanen, I arr. get things ready beforehand; ehoxenono, it looks well arranged; naonoanen, I arr. straighten, settle things; -onoana

(in.), -oncano (or.); napevanen, I arr., in the sense of repairing, making better (usually with inf. -evha-. See prepare, ready, agree. Naexhoemanheme zetosemohēox-zistove, we arr. that there be a meeting. [Naexhoeman = I pass a law].

arrangement, hoxeaneanistoz, hoxeexanenistoz, the arranging; vovetanenistoz, the preparing; vovetanazistoz, arrangement, preparation; oncanenistoz, the arr., straightening; evhapevanenistoz, arranging, repairing; tāma enethoeman, it is his arr., his law; emanoxhoemanistove, there has been an arr. made.

arrant, is expressed by inf. -ahan(e)- =extremely, out-and-out; eahansenova, he is an arrant villain; eahanemashanē, he is an arrant fool; eahanatamae, he laughs extremely, genuinely (Fr. il se meurt de rire).

array, v. navaxē, I am arrayed, dressed and painted; navaxēno, I arr. one (or.); emxastovsan, he is arr. with the finest clothing (Ger. -mit der Fülle von Kleidern); enonotohoo zistosemeoevoss, they stand arrayed for battle (they stand ready for warring); ehoxeotansz, they are arrayed, placed in order; nahoxeosan, I place in arr.; nahoxetahosan, I array, arrange upon, place in order upon something; ehoxetahota, it stands in array, well ordered; nahoxetahotana, I place it in array.

array, n. ēšexhoneōeo, they stand in array, formed in line (see line, row); vaxēhestoz, array, ref. to dress and paint; mxastovsanistoz, arr, display of fine clothing; ehoxetahosanistov, it is an array, placed in order upon something.

arrear, n. našenomaéo, I am in arr., late, behind time; našenomaéom, we are in arr.; ešenomaéō, they are in arr., behind time.

arrest, v. matanēevèho ehestanā, one was arr., taken by the police [matan =milk; see police]; natóhaēto, I arr. stop (as a horse). See stop. Nahessevaeno, I arr. seize one; nahessevaena, (in.).

arrest, n. nxpaozistoz, the arresting, stoppage; hessevae-nazistoz, arr., seizure.

arrival, hoènistoz, (from walking); hoeoxzistoz, arr., coming; hooxzistoz, arr. at home; heoēhestoz, arr. (with belongings); ehoeōnov, there is an arr.; hooxzistoz, arr. with game; enoxtomoehestov, it is an arr. from hauling; monetochoeoxzistoz, immediate arr.; napevetano zehešhooxeovoss, I am glad of their arr. home with game; napevetano zehešhooxzevoss, I am glad of their arr. home.

arrive, nahoèn, I arr., from walking; nahoeoxz, I arr., come; nahoeoe, I arr., am arriving; namonetochoen, I have just arr.; nahoox, I arr. packing game; naheoē, I arr. with all my belongings; nahoeoe, I am arrived now; nanoxtomoe, I arr. from hauling; nahoešena, I am arriv-

ed, have attained; etaoeoz, it arrives, leads to (of a path); nahoxtamista (in.), nahoxtamo (or.) I arrive, attain, reach at; manxhoènetto, when it arrives; maeš-honexoveoz, when the time will have arrived, come; naonovōhesz, I arr. with a boat, land on shore; naonove-to-hona, I arr. (to shore) by swimming.

arrogance, menoxcetazetanoxtoz, arr., haughtiness; ohāe-menohestoz, arr., pride; menoxcepeosanistoz, arr., disdain.

arrogant, echāmenoheoneve, he is arr., overbearing; emenoxcetazetan, he is arr., haughty; emenoxcepeosan, he is arr., disdainful and proud; zehešohāheneeno-vaevatamāz eoxcemenoxcetazetanotovō zenitāziss, deeming himself very learned he is arr. towards others; oxtosešeavaozistovēs maeto eoxcevovoeam'netton's menoxcetazetanoxtoz, where there is to be a fall, there goes before hand the arrogance.

arrow, māhe (sg.), māhoz (pl.); namāhe, my arr. namoxoxzz = my flint arr.; namāhean = our arr (sg.); namāheanoz, our arr. (pl.); māheveva, by an arr.; nahemāheve, I have an arr; nimāhenan, our arr. ref. to sacred arrows owned by the Ch. They are mysterious, religious symbols, greatly venerated by all the Ch. They are said to have been given to the tribe by their ancient prophet or leader. His name was Nizhevoss (Eagle's nest or peak), but from his character and relations to the tribe his agnomen became Mozeoeve = Sweet-Root-Medicine. This root is used to increase the flow of the human milk. Mozeoeve was the spiritual father, his teaching was the milk for the tribe to grow by. The venerated arrows were given by him as symbols, to crystalize his teachings and make them more tangible. The arrow shaft (because made of wood) represents the people; the feathers symbolize the spirit world; the flinty arrow points are the emblems of incorruption, health, fire and eternity; the fur enwrapping the four arrows represent the "animate" being who holds within himself all that which the arrows stand for. Usually once in a year, the "bundle" is unwrapped after preliminary ceremonies. Any adult male member of the tribe may make an appeal to these arrows, when a great trouble of some sort has befallen him or some one of his blood. After the appeal has been made, the devotee makes a ceremonial visit to the different camping places of the tribe and gathers votive offerings. At the same time he receives the preliminary instructions from a priest. After one or several months of preparation, the arrow gathering is held. This gathering is called "hoetonestoz"; the devotee is called "hoetoneševahe"; ehoestoneševa = he makes an offering (to the arrows); maxhoetonstov, when the arrow worship

takes place; emeaevoxeva, he occasions an arrow worship; hooton, reunion of the sacred arr.; ehootonstov, the arr. worship takes place. Moxozz zehoestavēs, fiery arrow points; esaahemāhestovhan, there is no arrow; ehestoena, he draws (the arr. or bow); māhe esamoxoxzevhan, the arr. is not provided with a tip (flint point); emoxoxzeve, it is tipped with flint; namāhe epóno, my arr. has no point; namāhe namoxotaoz, I provide my arr. with flint point; māhe enševao, the arr. flies swiftly; nokoamestov, one arr. shot (in measuring distance = about 400 yards); zevovokō māhe, bare arr., not tipped nor feathered; namatōs I am out of arrows; namatohamenoz, I spend all my arr.; ehēpseva, it shoots (arr.) beyond the mark; evavanoxseo, it shoots (arr.) whirling; naexoovoeta, I provide the arrow with feathers; napenosoxta namāhe, I chew the end of my arr.; hakosoevoz, round pointed arrows (bullet head); paosevoz, blunt arrows (having a ball-like head or being hemispherical); pāsevota, thick end arrow; ponoevozz, blunt pointed arr. (popinjay head); heškosevoz, sharp pointed arr. (not tipped); penosevoz, chewed point arr.; [These arrows are mentioned in tales and are attributed to have killing power, possibly they were poisoned by the saliva or otherwise]. Motaxcevoz, tipped with steel points; vāstavoxoz, tipped with barbed heads; maxamoxoz, stone tipped. Māhe eōéa, the arrow alights; māhe eōstáo, the arr. alights and remains suspended (as on a tree); māhe eséao, the arr. alights into the water; etonovhōesta māhoz nehanēva, the arrows were thick on the lake (it was thick with arrows upon the lake).

artery, mazhemaeme.

artful, eohāoxzezeve, one is artful, cunning.

artfulness, ohāoxzezevestoz.

artichoke, hoenoxkon (also sweet potatoes).

articulate, enonāoseēs, he articulates distinctly (in speech); enonāoxtoan, he art., pronounces distinctly. Inf. -nonā- = at a time. The distinct articulation in speech is considered old and good Cheyenne and is conserved among older people and in ceremonial language. See plain.

articulation, nonāoseēsizistoz, distinct art. (in speech), slow, distinct pronunciation; nonāoxtoanis-toz, distinct, good articulation, pronunciation [the antonym is: enonotoveēs, one speaks with hurry, not clearly]. Honaéonahestoz, art. (any form of joint in the body); zexhonaéonahestov, where there is an articulation; hotonaéonahestoz, articulations, joints, the "several-jointing" [reduplicative form]; zehešhonaéonaevoss, where they are jointed; mahàz zexhonaotto, hand joint, articulation of the wrist. See joint.

artless, ehōspoxzeve, one is artless, fails to be crafty.
 as, tass, as, as if (not real). [Rad. tass is found in māt-
 tass, scalped man (still living) and mātasoōm =
 spirit]. Tass....hapo, as....so; tasse vezen, just as;
 zista- pref gov. the sub. cj. =as, at the time when; zi-
 staešemesēs, as he had eaten; zistaaseoxz, as he left;
 zeheše- sub. pref. =as, since; zehešeaseoxz, as, since he
 left; homōxz, as, for instance; zehexov-....-nexov,
 as....as, in the degree....so; zehexovepevaes nanexov-
 ae, I am as good as he is (lit. as he degrees being
 good so do I); zehetā-....-nitā-.... =as....so (ref.
 to size, area, reach, amount); zehetāhozeohes nanitāho-
 zeohes, I work as much as he does (lit. as he amounts in
 working, so do I). From above examples it is seen that
 zehe- =as, (in zeheše-, zehetā, zehexov-); when follow-
 ed by inf. -nexov-, -neše-, -nitā in the dependent
 clause, has a comparative meaning; zeheševostanehevez
 eneševostanehevo, as we live they live; inf. -taestov-
 =as well, as much as, nataestovōemo, I am as much worth
 as he is; tass hama, as if (wondering, guessing); tass
 hama ehovanē! as if he were gone! =I wonder if he is
 not gone; tass hama emese, as if he were eating, he must
 be eating! Homeevās, as if, supposing; hoomeevās ehāmox
 taz, supposing he be sick hoomeevās-hetomsz, suppos-
 ing he be true; zezhestassō, such as they are (or.),
 zezhesōsz, such as those (in.). See such. Inf. -tatóm-
 eše- =as soon as, usually in combination with pref. ze-
 or zis-; zistatomešenāeoz, as soon as he was dead; ma-
 ešemesēs zetatomeaseoxz, as soon as he has eaten he
 will leave; zetāš (from zetaheš-) =as, during the
 time, while; zetāšeneoxz, as, while he was gone. Some-
 times infixes become detached and add sff. -noxz, denot-
 ing as, e.g. -hece-, easily, quietly, becomes hecenoxz =
 as easily, easily-like; hotoanatanoxz, as difficult; ve-
 haenoxz, as old; inf. -ox- =otherwise, tho, is used for
 "as" in the sense of however (expressing a conces-
 sion), e.g. zeoxpeva nasaahohe, as good as it is, I do
 not like it; zeoxhavsevaesz ešivatamā Maheon, however
 bad he be, he is pitied by God; na tāma, as for (whe-
 ther me, thee, one, us, you or them), is specified by the
 subj. of the sentence, e.g. na tāma napevetano, as for me
 I rejoice; na tāma eanovetanō, as for them they are
 sad; na tāma nitoshozeoheme, as for you, you are going
 to work; navhestamo =navesshestamo, and navesshestata-
 no, I am as he is (ref. to stature, condition); navess-
 hestatana, I am as it is, conform to it. Zenhestavoss
 vostaneo hapo zenhesta vonhātan, as the people are, so
 will be the priest; zhestas zevovistomosansz zenhesta
 zevovistomoessō, as the teacher so the pupils.

ascend, eéensz, one asc., steps upward; eéen'netto, it
 asc. [from é =upward, upright; eéa, it stands up-

right; eéax, one runs upward; eéōes, one floats upward; eohāetto, it asc., rises; emaxohāeneo venotaeše, it was ascending, a great smoke (Reflect.m.); eheameoxz, one asc. above, to heaven; nataéoxz eseomē, I asc., go up the hill; eéomao, it is ascending ground; eohāenšev-éomao, it is very ascending (steep) ground; eéšeō, vapor is ascending; eheamehá, he ascends (flying); eheamehatto, it is ascending (flying upwards).

ascendable, eéenistov, it is asc.; eéaxistov, asc. by running; eéōesenàtov, asc. by floating; eéoxzis-tove, it is asc.

ascension, ascent, eénistoz; éaxistoz (by flight running); éoxzistoz, asc. going up; éōesenàtoz, asc. (by floating); heameoxzistoz, asc., the going above.

ascertain, ooseš nataešheneena zehesso, I ascertain it, (lit. in truth I will know what it is; naonistazesta eohetom, I test the truth of it; nataešpavhe-neena eoešenāeoz na mo hovahan, I will asc. (know well) whether he died or not; nataešpavheneena zehexovōems, I ascertain his worth (also nataešpavheneenovo); eta-ešhetomeme, the truth has been ascertained about one (or. and in.).

ascribe, zēmans ehesshāmoxta nahešetanome, we ascribe his being sick to his drinking (lit. that he drank, he is sick from, we think). The Ch. language has an attributive m., see Ch. gr.

ash, motó, ash tree (Fraxinus Americana).

ash, pä = powder; hoestapä, ashes (fire-powder); vohome-pä, white ashes; mahaxcepä, old ashes, clinkers. [This word obviously is derived from the rad. hâe and hâe = burning; the letter p denotes a crushing, pressing to pieces, powder; thus pháe or pä = crushed to powder by heat or fire]. Pä zèveota, ash-pan or ash-pit; zehone-ta pä, heap of ashes; mahaxce-pä zehoneta, pile of old ashes.

ashamed, nataneheztovo, I am ash. of one (or.), nataneheztota (in.); natanehe, I am ash. [natanevazesta, I deem it a shame]; natanehesého, I cause one to be ash.; natanehevomotâ, I am ash. for one. See shame.

ashen, päea ehesso it is ashen, ash-like; vohomepäea e-nešenōhe, he looks ashen, like white ashes.

aside, eama, at the side; eama meo, at the side of the road; nohémeon, aside of the road; inf. -nohé- = aside, from, astray from; nanohéoz, I become aside, astray; nanohétan, I am aside in thot, distracted; nanohévoēta, I act aside (from the good); nanohénosého, I cause one to go astray; nanohéoxz, I go aside, astray; nanohéohē, I turn aside, astray; nanohéna, I put it aside, apart; inf. -nime- = aside, to one side, deviating from a perpendicular or horizontal line in a widening

angle; naasetanen, I put it aside; -asetana (in.), -asetano (or.); inf.-áe-, áeš-, -oáeš- =aside by self; see apart; eáehoe, he is aside (by himself); zeheše-aseēnanom nitao, having put aside (laid aside) everything; emōsetto, aside, as not to be heard, secretly; emōsetto eneševe, he does it aside, secretly; inf. -aàze- =aside, besides, at the same time; eaàzeosen, he has aside, he "besides" (Ger. *erübrigen*) e.g. epavenasoenôo na eaàzeoseneo, they have well enough (to eat) and to spare; aàzevetto enonotovsešsz, aside of this he drinks; oxsēcetto namehahoe, aside of me there was no one (lit. perfectly alone I was); áeš naēnana etov, I put it aside, apart for thee; eáešēnane nitovâ, it is put aside, apart for me; maxemenoz eoáešēnanensz, the apples are put aside, apart.

ask, navēstomosan, I ask of; navēstomohe, I am asking of; vēstomosanistoz, the asking of; navēsta, I ask for it; [not to be confounded with navista, I promise it and navēsta, my temple (of head)]; navēmo, I ask for one; vēmosanistoz, the asking for; navēstomevo, I ask it of one; navēstomevonoz, I ask those (in.) of one; navēstomevonotto, I ask them (or.) of one; vēstomevazistoz, the asking of one; navēstomoenoz, I ask for one (to have him); nivēmaz, I ask concerning, for thee; nivēstomoetovaz, I ask for thee (to have thee); naoen, I ask entreat, pray; nahaoen, nahaôn, I entreat, pray (is the word commonly used when not combined with infixes or other verbal forms); nahaôna, I am asking (in prayer, entreaty); hevehestovâ navešhestoen, I ask, entreat with (in) his name; Ehan navešhestoenatovamo Hēhya hevehestovâ, I ask, entreat God with (in) the name of His Son; navēstomovo, I ask for it, his; eanenōztanoz, he ask those (in.) to be his property; nanōzesta, I ask, question about it; nanōztovo, I ask, question one; nanōzemo, I ask, question concerning one (or.); nanōztomovo, I ask, question it his; nanōztomevo, I ask, question for it his; nanōztovamo, I ask, question him, his e.g. hēhya nanōztovamo, I question his son; nanōztavōvo, I ask, question one, by look or sign; nōztastoz, the asking, questioning; naenōztovo, I ask questions of one; [rad. nōz is closely related to inf. -nox- and -noxz- =seeking after]. See question. Namooto, I ask, invite one to a meal; nanethoaztomon, it is asked, required of me; paveamâtâtoz ninethoaztomōenon, he asks, requires of us good obedience; nahethoaztomevo hevoxca, I ask, require his hat; nahozetan, I am asked to do for one; heto nitao nitsēhozetanenon, all this we are asked to do; Maheo zehoz(es)tomōez esaahotoanattanehez', what God asks us to do is not hard; zetohetāhoz(es)tomonez or zetohetāhozetanez, all that is asked of us to do, =our duty; enahan zehethozeto, this is

- what I ask him to do; nanethozetan heto hoxaônestoz, I am asked to do this bead work.
- askance, ehešksenō, he looks ask.; natotazenetovo, I look ask., disdainfully at one. [From -taze =disdainfully + -(e)ne =countenance, face].
- aslant, eamstota, it sits aslant; zeamsetto, that which is aslant, athwart; enovoxeo, he writes aslant (see tilted, bevel); eamsenovoxeo, it is written aslant across; enovohénevatovā, it radiates light aslant; e-amshénevatovāoz hotoma mhayo, a ray of light aslant the room (within the house).
- asleep, eotoešenom, one is sound asleep; naméovo zènāoz, I found one asleep; epevenom, he is well asleep; eēveoanaxaenom, he is settled asleep, he sleeps leisurely emeoavenomhoe, he sits half asleep. See drowsy, sleep.
- aspect, zehešenono, its as., the way it looks; zehešenōs, one's (or.) as.; zehetāeonitavenono natotaōhazesta, I study its different aspects; naōhazesta zehešeonitavatamano, I study the different aspects of weather, nature.
- asperity, saamomenovahestoz, without agreeableness; matāetātōz, as., toughness, harshness [from matá = cactus]; venhastoz, as., sourness, crabbedness. See sour, harsh. Heškonastoz, asperity, grating, stinging; heškovaestoz, as., grating; pepeastoz, as., roughness (not smooth); niheneenanon zehešemāmatāe nivostanehevstonnan, we know that our life is full of asperity, harshness.
- asperse, nahéemotsan, I asp. [taking water or medicine in mouth and forcing it out in spray form]; nahéemotomo, I asp. one (with mouth); nahéemotoxta, I asp. it (with mouth); nahéemōvoxz, I asp., besprinkle it; nahéemōvoto, I asp., besprinkle one (or.). See sprinkle. Naaestome-momaxemo, I asp., slander one.
- aspersion, aestome-momaxemazistoz, asp., slanderous report; héemotsanistoz, asp., besprinkling (with mouth); héemōvotazistoz, asp. besprinkling; héemotomazistoto, the ingredients used for mouth asp., usually medicinal or sweet scented herbs; nāesevosz, certain herbs used in ablutions (consisting mostly in aspersions from the mouth) by the priests or doctors.
- asphyxia, nxpotomeozistoz (from dust or vapors); nxpotomeōstāestoz, asp. by heat, suffocation. [From nxp = close, bar + -omotom =breath].
- asphyxiate, enxpotomeoz, he becomes as.; enxpotomeōstāe, he as., suffocates.
- aspirant, n.nha zehethoahesz, the one who runs for; nahethoahesztovo, I am an asp. for her.
- aspirate, v.navèpeēstonaēsz, I as., utter with breathing [from vèp =hollow + ēstona =pharinx + -ēsz to

"lip" =speak].

aspirate, adj. vèpeēstonaēsšistoz, asp. speech. This we represent by the grave accent over vowels.

aspire, nahozeovōsetan, I asp., hope; nahoešenatan, I asp. desire to reach within a place; nahethoahezta, I asp., run for it; nahessàz, I asp. =inspire, inhale.

ass, vohooxta (large), vohokoxta, donkey; vohokoxtaeson, young donkey (Fr. ânon); toxtoe-vohooxta, wild ass.

assail, naaeozetovo, I ass., rush at one; naaeozeta, I ass. it; nimasóaeozetōeneo, they ass. us suddenly; nanhaéōenon hāmoxstastoz, sickness assails us, collides with us; heovasz zehesso havs nahoehota, all kinds of evil assail me.

assassin, nasenehe, killer; zenasensz, the one who assassinates; nitoenahane, ass., murderer (killing blood relations); hoxovsé, assassin. This name designates the murderer ostracized by the tribe.

assassinate, enasen, one ass., kill; enaho, he ass. one; e-nitoenahan, he ass. a blood relation. The killing of friends or blood relations is considered murder among the Ch. and the murderer was ostracized by the whole tribe. The killing of an alien or an enemy was a manly virtue. Thus nanaho, I kill one and nanitoenaho, I murder, assassinate one.

assassination, nitoenahanestoz, nasenistoz.

assault, see assail, attack.

assemblage, mohēanenistoz, ass., collecting; zemanoēessō, the assemblage (of people), their being gathered together; manoēhestoz, the assembling; manohastoz, ass., the being united together; nitovastoz, ass. the being as one, compacted together; nokovanenistoz, the assembling into one; mohēoxzistoz, the assembling, coming together; nokova-mamovanenistoz, the assembling, bringing into one, of different parts; mohēaovohamestoz, ass. of horses, cattle or sheep; mohenoōvanenistoz, the assembling of water; mohenoōvaozistoz, the ass. of waters nitovōmoehàtoz, the assemblage of waters together; emaxemohētanevō, there is a great ass., multitude (of people); see gather; emohēēšemeàtovensz, it is an assemblage of gifts.

assemble, namohēanen, I ass., gather; -mohēana (in.), -mohēanō (or. pl.); nanitovanen, I ass. make to be one fold; nanokovanen, I ass., make to be one; namanohana, I ass. to one bunch; namanoēme, we bunch together, ass.; namohēoxzheme, we ass. come together; nanokovamamovanō, I ass., bring them (or.) together; namohēaovoham, I ass. the stock; emohēnoōvanen, he ass. the waters; emohēnoōvaozistov, the waters are assembled. See gather, together. Namohēozō, I bring them together; zemohēēnessō, those (or.) who have assembled, come together; zēmehanonokanevoss naevhanokovanō, from their

- being dispersed, I made them to be together again (as one). See gather, collect, organize. Nahoxpoanen, I ass. in a package; -hoxpoana (in.), -hoxpoanō (or.pl.).
- assembly, zeamonehoessō, those sitting present; mohēox-zistoz the assembly, gathering; hemanohastov ze-xanovevostanehevessō, the assembly of the righteous; hemomenohastovevo zeto vostaneo, the different assemblies, groups of these people. See crowd, multitude.
- assent, naamàta, I ass., consent to it; -amàtovo, (or.). See agree. Eōmaeš =he does not assent (lit. he shakes his head in dissent).
- assert, t'sē ennesso =it is indeed so; t'sē ennesso na-heve, I assert that it is so, (lit. it is indeed so, I say); tsē ehetomō, it is indeed true; t'sē ehetomō naheve, I assert, say that it is true indeed; t'sē nahetom, I assert, certainly I am true; nahetomesta, I declare it true; nahetomemo (or.). T'sē =indeed, decidedly, determinedly, purposely.
- assess, navèhoevhōesta, I ass., count it as "white man"; navèhoevōemo, I ass. one, count him as citizen.
- assessment, vèhoevōemazistoz, ass., the counting as white man.
- assiduity, ótsetanoxtoz, ass. in thots, disposition; ótse-hestoz, ass.; ótseheonevestoz, ass., (in character); nàkastoz, ass., industry. Inf. -óts- =endeavoring, long and faithfully continued; ševetanoxtoz, ass., diligence.
- assiduous, adj. eótsetan, one is ass., endeavoring; eótseheoneve, one is zealous; eótsevhoena, he prays assiduously; eševetan, one is ass., diligent; ótsehe, the assiduous one; eohānàkae, one is very ass., industrious (Ger. arbeitsam).
- assign, see appoint, allot.
- assist, naomotao, I ass., stand for one; navistāmo, I ass., help one; navistāmota (in.); nahōnevoto, I ass., defend one; navistamaozetovo, I ass., am on his side; nahevistameno, I have one to assist me; nahevistametova, he has me to ass. him.
- assistance, omotsanistoz, the assisting; omotaàzistoz, mutual ass., aid; vistāmazistoz, ass., help; vistamaozetovazistoz, ass., the being on one's side; zèvistamaozetōs nahessevostanevhan, for his ass. I was saved; nasaavevistāmazistov, I have no ass.; esaaveševistāmazistovhan, it is of no ass. See help.
- assistant, nha zevistāmosansz, the one who ass., helps; zeomotsansz, the one who ass., aids; vistāmose-ne, vistāozeo, vistaoseo, ass., helper; omotsene, ass., stand by; nahevistameno, I have one for ass., to stand with me; heva Maheo mxhevistametōez, tah nivā emetone-ōetaez? If God be for us (our ass., stand by) who will prevail against us? See helper. Visthoze, co-servant,

assistant in work.

associable, eveàzistov, it is ass.; esaaveàzistovhan, it is not ass.

associate, v.naveàz, I ass.with; eveàzetto, it ass.with; esaaveàzettan, it does not ass.with; navessevo, I ass., am with one; navesseneševe, I ass.with in doing; nanhestavonoeve, I ass. with, am of the same class; navisthozezeve, I ass. with, am an accomplice; navesthozechemo, I ass.with one in working; navistoēta, I ass.with in doings, performances; navistoētamo, I ass.with him to perform; navesthoenaemo, I ass.with one in prayer; navhestanovemō, I ass. with them, live with them as a tribe or nation; navistōmo, I ass.with, marry one. The rad. -vess(e)- and -vest- or -vist- before aspirates denotes association; nanooēta, I ass. with, am connected with doings; enónetto, it ass.with, connects, relates with, to. See connect, relate. Inf. -nitov- = associated, in common.

associate, n.navessevōn, my ass., also navessevaōn, my ass., consort; navessevōnam, my ass., companion; nahevessevōnamenoz, he is my ass.; nahevessevaōnetova, I am his ass.; naveoxzemaōn, my ass., companion. These expressions imply company, going together. The inf. -nitov- denotes "in common" as a concern (in business); enitoveaenanov heto hoxtovamhayon, they are ass. in the store (lit. they own the store in common); nanitovame heto hozechestovā, we are associates in this work; vistaoseo, ass., helper. See companion, assistant, fellowship. Niahane zeto zvesthozezevemo, this is the one, my associate, accomplice; zevistōmo, my ass. in marriage; zevistoētamo and zenooētamo, the one, my ass., in doings, performances. The inf. -noo- denotes "connected with"; zvesthoenaemon, my associates in prayer; zvesthozechematao, thy associates in work, zevessemxistoneaéssē, your school associates.

association, manohastoz, ass., congregation; notxestoz, ass. of warriors; éōstaenotxestoz, ass. of christians; éōstaemanohastoz, ass., company, organization of christians; nitovetanoxtoz, ass. of thot, in the sense of common, together; nónetanoxtoz, ass. of thot, in connection; nónetanoxtovā enahan zevešheneenom, by thot connection, association I know it; emanohastove, it is an ass., a grouping together; emomenohastov, it is in several groups or associations; nitovhoxto-vazistoz, ass. in trade; nahoxznetan hemanohastov, I want to join their association.

assort, namomenohanen, I assort in groups [-momen- =by bunches, -momenohana (in.), -momenohano (or.)]; namomen-oáehananoz, I ass. them (in.) in groups by themselves. [-Oáe-, -oáeš- =by self, apart; see apart]; emomen-oáehoeo, they stand assorted, in groups for them-

selves, e.g. sp. of dry goods.

assortment, momenohastoz, the ass., grouping in several classes or bunches; heto zēmomenohanevosz vèhoheškovohestotoz nasaapevaztohe, I do not like this assortment of needles; momenokov, several ass.; nokov = one ass., bunch, package of (in.); nishov, two ass. of the same kind.

assuage, naonaxano, I ass., soothe one; nahaomoxtoého, I ass., appease, comfort one; eoaneoz, one (in. and or.) becomes assuaged, calmed down; naoanomoxta, I feel ass., alleviated. See appease, abate, pacify. Naoanoevàtoe, I ass. by advice; -oanoevàta (in.), -oanoevamo (or.). Nahòpetanooz, I become ass., see lenient.

assume, eoneetan, he is assuming, particular; evhanezis-toxtoetan, he merely ass. conjectures; hoomeevàs ehāmoxtasz, assuming that he be sick, suppose that he....; ēšokomese nahessetamo, I ass. that he has eaten (lit. he cannot fail to have eaten, I think of him); e-hāmoxtaeman, he ass., pretends to be sick. See pretend. Evhanetaometan, he simply ass. Inf. -zistoxtoe- and -toxtomone- =assumingly; etoxtomoneēsz, he speaks assumingly.

assumption, vhanetaometanoxtoz, mere ass., opinion; onee-tanoxtoz, ass., fastidiousness; vhanezistoxtoetanoxtoz, mere ass. conjecture.

assurance, hozeovōsetanoxtoz, ass. confidence, hope; heovosetanoxtoz, ass., confidence; hēstahàtoz, ass., heartedness (Ger. Beherzigkeit); hēstahaovazistoz, ass., mutual ass. heartening; niheovosehoxovistavame, you travel with ass. Inf. -hevos(e) =with confidence. Nietamstahàtoz, ass. of heart; momehemazistoz, ass. in words.

assure, nahozeovosemo, I ass. one, make him hopeful; nahozeovoseto, I ass. one by promise; nahēstahaovo, I ass., hearten one; namomehememo, I ass. to one (in words); naheovosetanoho, I keep one assured, hopeful.

assuredly, ooseš, in truth.

asthma, nxpotomevomoxtastoz, choking sickness; enxpotomevomoxta, he has asthma.

astir, ešešeo, one is astir, awake.

astonish, inf. -otōs- =astonishing; eotōsetan, he is as.; eotōhesso, it is as.; naotōstazesta, I deem it astonishing; naotōstatamo, I deem one as.; eotōstatamano, it is an astonishing, marvellous sight (of scenery, nature); eotōseēsz, one speaks astonishingly; esaatonšeotōhesshan, it cannot be astonishing. See marvel, wonder. Eotōsevoēta, one acts, does astonishing performances.

astonishment, otōsetanoxtoz, ast. (mental); otōstastoz, as. (state); otōstatamaestoz, the being an as.; otōstatamanohestoz, astonishing sight (in nature

or vista); otōsevoētastoz, astonishing deed, performance. See wonder.

astound, namasóotōsetanooz, I become as.; naohāetanooz, I am as., become alarmed; naotōstahaoz, I become as. (in my heart); eohāōo, he looks astounded; naohāōmo, I look at him astounded; eohāōxta, he looks at it as., surprised; eohāotōene, he looks as., surprised, frightened; eséhoveoz, one is as. surprised. See surprise.

astray, adj. naooxseoz, I become astrayed; naooxsenosého, I cause one to go astray; naooxsetan, I am astray (mental); naooxsetanoho, I keep one astray (mental); naooxsevastaneheve, I live astray. Ooxseozistoz, the becoming astray; ooxsetanoxtoz, the being astray (mental); ooxsetanohazistoz, the keeping astray; ooxsenoschestoz, cause of going astray; ooxsevastanehevestoz, going astray in living (Ger. verfehltes Leben); eooxsevovistomosan, one teaches astray, at variance; ooxsevovistomosanistoz, heterodox teaching; ooxsevovistomevazistoz, heterodox doctrine; eooxsevoēta, he acts at variance with, astray from; ooxsevoētastoz, heterodox doing. [Rad. -ooxs- is derived from oxs =elsewhere and denotes "at variance, different, not at the place, not normal, strange". The Greek heteros is the Ch. ooxs]. Inf. -nohé- =aside from, swerving from; enohéoz, he turns astray from; nanohétan, I turn as. from (mental); nanohévoēta, I act swerving from, go as. in my doings; enohépavevastaneheve, he turns as. from the right living; nohéozistoz, the turning astray; nohétanoxtoz, astray in that, distraction; nohévoētastoz, astray, wrong doing. Inf. -von- =astray in the sense of lost; evoneoz, one is as., lost; navoneozeham, my horses went as., are lost; navonetan, I forget, am as. in that. See lose, forget.

astride, natahoenoz, I am as. of (or.); natahoeta, I am as. of it. See ride.

astronomer, voston zeoxcheneenovoss hotoxq, a person who knows the stars. In former days the Ch. had men, priests who knew more about the stars than others, and had names for different constellations. See stars.

astute, eohāoxzezeve, he is very astute, shrewd; eōceheoneve, one is as., deceitful.

astuteness, ohāoxzezevestoz; ōceheonevestoz, as., deceitfulness.

asunder, see apart.

at, has no exact equivalent in Ch. As a rule the vowel "e" denotes the prepositional meaning of "at" in the sense of a point in space, within the limits of, in the direction of, in reference to; né- that one (ref. to or.), hén, that one (ref. to in.); sétov, at the

center; natazeoxz, I go there at; natahemese, I am "at" going to eat. Napeosan = I dislike; napeosen, I do dislike, am at disliking; napevoého = I am at doing good to one; napevoēta = I am at doing good; naenòztovo, I am at, asking questions of one; eēveēsz, one is at, engaged in speaking; evehōmo, he is at seeing one; ohe, river; ohé, at the river; vehoeom, square tent; véhoeomē, at the square tent; vehoneom, the chief's lodge; vehoneomē, at the chief's lodge; nataehoe, I am going to live at. Pref. ze- used extensively in the sub. form of the v. = that which, the one who (pointing, indicating at). "At", in the sense of added, prolonged, extended, belonging to, within, adhering, is rendered by "h"; nahoeoxz, I come at, arrive; nahoenoe, I mend, add to, at; nahevehōmo, I am at going to see one; nahemhayon, I have a house; navoešetanoho, I am at rejoicing one, (Ger. ich erfreue ihn).

atheism, éztomohestoz zehešhenēhovstovs Maheo, denial that God has a being, personality; oxsaonisyom-atamēsz Maheo, the non belief in God.

atheist, esaaonisyomatamohe Maheon, he is an at., does not believe in God; eéztomohe zehešhenēhovstovez' Maheon, he denies that God has an existence; e-saamaheonané, he is atheist.

athirst, nha zehāōnsz, he who is athirst; nha zeohāmanetanoz, he who is athirst, wants to drink. See thirst. Ehāōneta, he is thirsty for it (fig.).

atmosphere, omotom, at., air; taxtaom, the surrounding at.; setovoom, the middle at.; otatavoom, blue sky; [these expressions are connected with ceremonies]; the sff. -om denotes sphere, region of; -mano ref. to atmosphere, air, nature, scenery, vista, e.g. e-pevatamano, the at. is clear, or fine; eoxkossemano, the at. is of brownish tint, when the horizon all around becomes darkly hazed; eheoveatamano, the at. is yellowish tinted; emaeatamano, the at. is of a reddish tint; eoveoatamano, the at. is clouded, it is a cloudy at., weather; evenotamano and evenotavōma, the at. looks smoky; eanstaešeeve, the at. is hazy {from anstaeš = haze, trailing mist on lower ground. See weather, cloud}. Sff. -mano ref. also to quality, situation, condition, conceived collectively, and has a similar meaning to the Eng. sff. -ful in expressions like: it is dreadful, beautiful, awful. See full.

atone, nahestoomen, I at., suffer on account; [hesse = from, because of + oomen = suffer]; nahestoomeoého, I cause one to atone; nahestoomenetovo, I at. for one, on his account; nahestoomeneta, I at. for it; also used in the tr. as: ehestoomenenov tāma hesthavsevevo, they themselves atoned (for) their sin.; nahestoomenevomotā, I atone in one's place.

atonment, hestoomenetovazistoz, at.; hestoomene-vovēhevātōz, at., ransom by suffering; hestoomene-vovēhevavomotxevātōz, at., expiation for [from hestoomen = suffer for + vovēheva = ransoming + vomotxevātōz = substitute, in place for]. See suffer.

atrocious, eahanemomezto mazistov, it is a cruel, atrocious doing; eahanemomezto voētastov, it is an atrocious deed, act; see cruel.

atrôcity, momezto voéhazistoz, atrocity, cruelty; ahanemomezto voéhazistoz, an atrocious act; ahanemomezto mazistoz, atrocity.

attach, enónetto, it is attached to, related, connected; nanónena, I attach it, connect it; see tie, bind.

attack, v.eaeoz, one attacks; naaeozetovo, I att.one; natōeoavo, I att.one, rush at one to fight; namenhaōno, I att., challenge one (Inst.m.); namenhaōstōno, I att., challenge one instantly; namenhaen, I am attacked; namenhae, one attacks me; namenhaovatan, I desire to att. challenge; tahemenhaehâ, go, attack him! Inf. -ševeas- =attacking in the sense of beginning with a will, diligence; naševeashozeohe, I att., begin my work.

attack, n.aeozistoz; tōeoavazistoz, att., rushing at; menhaōnestoz, att., challenge.

attain, nahoxtamista, I att., overtake it; nahoxtamo (or.) ehoxtame, it is overtaken; nahóeš, I att., am able, capable; nahóešena, I have att.; ehóešetto, it att.; esaahóešettan, it does not att., is unattainable; nahóešemo, I enable one, make him att.; esaahóešemehan, it cannot be attained.

attainable, ehoxtamestov, it is attainable, can be overtaken; ehóešeme, it is att.; ehóešenàtov, it is att.; esaahóešemehan, it is not att.

attainment, hoxtamestoz, att., the overtaking; hóešenàtov, att., ability to reach; hoešemazistoz, the making one attain.

attempt, v.is rendered by inf. -onis(e)- =trying, testing; naonisheneenovo, I att., try to know one; naoniseneševe, I att. to do; naonistoēta, I am one who att. to act, perform; toanoxa onisetto, let it be attempted, tried! See try, test. Inf. -ótse- denotes attempt in the sense of striving, endeavoring. See these words.

attempt, n.oniseztastoz, att., trial, test; onisetanoxtoz, att. (mental); ótsetanoxtoz, attempt, endeavor (mental); ótsehestoz, the att.striving. See trial.

attend, nameemesz, I att.to, take care of it; nameemého, I att.to, take care of one; navovònethozeohetovo zehāmoxtasz, I att.to, minister unto the sick one; navesshooxz maheonemhayo, I (with) attend the church; navostaneheon, I am attended, live not alone; navostaneheovo, he is attended by me, lives not alone, I live

with him; enoane, it is attended by, with it there is; xamavostanehevestoz enoane hotoanatto, the life of the Indians is attended with hardships; vèhoemàpemanistoz enoane hāmoxstastoz, drinking whiskey is attended by sickness; evessevāe hevis'on, he is attended by his brothers =his b. are with him; vonstoxno hozeon evessevā, he is attended by countless servants.

attendance, vessshooxzistoz, the attending with (to a meeting); zevessemohēoxzessō, the attendance, they who attend a meeting; epavemohēoxzistove, the attendance was good (of a gathering).

attendant, zevesshooxzz, the att. (to a meeting); zeve-àzz, the att., one who goes with; zeveàzetto, the att., that which goes with; hoze, att., servant.

attention, naàtoezeeno, I call one's att. by poking him; epaveàtomon, he pays good att., listens well; naonista, I pay att., heed to it; napaveonemo, I pay well att. to one, heed him; nasaaonemohe, I pay no att. to, neglect one; àtom! attention! look out!

attentive, epaveahàtomon, he is att., listens well.

attenuate, v. nakàkoana, I att. it make thin; nahešksôn, I att. by tapering with instrument; namàpevōm-ana, I att. it (liquids); nazceana, I att., make it smaller.

attenuate, adj. eohāonae, one is very att., lean; etoxko-nae, one is att., lean; zetoxkonasz, the attenuated one; zehetonasz nanitonae, I am attenuated as he is; enitonaeo, they are thus (alluding) attenuated; eohāonaoz, one has become very attenuated. See thin, lean.

attenuation, hetoxkonastoz, state of att.; ohāonastoz, great att.

attest, v. eheto mesta, he att. the truth of it; nahetomo, I att. that one is true.

attest, n. hetomemazistoz.

attic, zeneota vâxsheama mhayon, that room which is top-most of the house.

attire, see adorn, array, dress.

attitude, zehešeōs, his att., the way he stands; zehešam-stoes, his att., the way he sits down; ezhešeōe, he has this att.; ezhešeota, it stands this way; hesz-hešeōestoz, one's att., standing; zehešeztovo, my attitude towards one. The inf. -ez- denotes attitude, behavior, conduct.

attorney, hoemanevèho, lawyer (white man).

attract, nahessenōxsohe, I cause to come, attract; nahes-senoxshā, one att. me; nahessenoxsesz, I att. it; nahessenoxsého, I att. him; ehesseaonoto, he att. one (in.) [with the mouth, as serpents do]; nahestōmsohe, I att. by look; nahestōmého, I att. one (or.) by look; nahesetanotovo, I att. one (or.) by mind; nahesetanot-

tovo nitovâ, I att.one (or.) to me, by thot; nahessema-
ova, he att.me by pretending; ehesselman, he att.by pre-
text.

attraction, hessetanoxtoz, attr.by mind; hessenoxsohes-
toz, cause of att., making come; hetômsohes-
toz, cause of att. by look; hessetanotovazistoz, the
attracting one, by thot.

attractive, heto eoxchessenoxsohestove, this is att.,
drawing; eohâhessenoxsohetto, it is very at-
tracting; heto evešhessetanoxtove, this is a means of
attraction, is attractive (mental); evešhestômsohes-
tov, it is att., is a means of attraction by look; ze-
hešemomoxenôs navešhessetanoton, I was attracted by
one's desirable appearance; emomoxenono, it is att., de-
sirable; emomoxenôhe, one is attr., desirable.

attractiveness, hestômsohestoz, att.by look; momoxenôhes-
toz att., desirableness; zehešepevenôs
zeto hetan navešhessetanoton, I am drawn by the att.of
this man [lit.he looking well, this man, I am attract-
ed].

attribute, v.The Ch.language has an attributive m.; ni-
hetasz, thou art attributed to have said; evôm-
osz, he is att.to have seen one; navôxtan^os, I am att.
to have seen it; emaheonevesz, he is att. to be God;
evehonevsesto, they are att.to be chiefs; ehâmoxtasz,
he is att., said to be sick (Ger.er soll krank sein);
see Attributive m.in Ch.gr.— This form of the v. is
extensively used by the Ch.implying attribute, suppo-
sition, saying and state ascribed to one.

auburn, zeoxemak, that which is deep red; eoxemaovess
and emaovess, one has auburn hair. The Ch.admire
light brownish hair with a tint of deep red and call
this: "yellow haired"; eheovstâ, he is yellow haired.
This of course in ref. to long hair, both in men
and women. Long and beautiful hair is much mentioned
in the Ch.stories. See hair.

auction, hôxevâtovâ evešhoxtovâtove, it is sold at auc-
tion [from hôxeva =herald and hoxtova =to
trade].

audacious, ehestatamahe, one is aud.; esaahezevahe, one
is bold, aud.; ehâtamaz, he is aud., valiant.

audacity, hâtamazistoz, valor; hestatamahestoz, aud.,
recklessness; saahezevahestoz, boldness; tova-
hestoz, aud.in the sense of insolence.

audience, zemohêoxzessô, the gathered ones; zeahâtomon-
essô, the hearers; zeamoneoessô, the ones sit-
ting around. This is usually said by Ch.of those who
sit at a council or gathering in a tent. Zeamoneoes-
sô zeahâtôess, my audience [lit. the ones sitting a-
round listening to me; nanizeova êsznistoz zistoseês-
ztovo, he granted me an audience [lit.he granted me

entrance that I should speak to him]; nànzeomon zis-toseēsztovo Zevašitaevsz, I was granted an audience with the President.

auger, otāheo [from naotāôn, I bore, pierce; otāēshetan = pierced-nose-man, Nez Percés]. See bore, pierce.

augment, see increase.

augur, n.maākootanovosansz [from maāko = badger + -otan- = dig, bore into]. The badger was used formerly for divination of future events. As with the Romans the Ch. priests would foretell future events by the state or position of the entrails of animals, foremost the badger; also by the images represented in his coagulating blood. The animal was cut in two halves while alive. The fur of a badger enwraps the sacred arrows of the Ch. and those are also used as omens for the tribe. Certain old men could also foretell future events by the form of certain clouds, called ehōstone-voeoxz = telling clouds.

aunt, zeheháhestovsz, the aunt; zeheháhestovessô, aunts; nāhan, my aunt; nhāhe, thy aunt; heháheo, one's aunt; nāhan, our aunt; zeheháhez our (sub. form); nhāhevo, your aunt; heháhevo, their aunt. Pl. not much in use. Naheháhenoz, she is my aunt; naheháhetova, I am his or her aunt; naheháheton, I am an aunt; naheháhe, I have an aunt; heháhestovestoz, aunthood; heháhetovazistoz, the being an aunt to; heháhemazistoz, the being mutual aunts, collection of aunts; naheháhevōemo, I count her as my aunt. All relationships have a peculiar v.f. which we classified as Relationship m. The first inf. -he- denotes possession, na-heháhe-noz = I have her for aunt; naheháhetova = she has me for aunt. See Ch. gr. Among the Cheyenne an aunt is the sister of one's father (not of one's mother); also the wife of one's uncle (either father's brother's wife or mother's brother's wife).

austere, adj. emómâtae, one is au., grave, abstemious, religious, godly. Inf. -mómâta is used in many religious terms and has ref. to the class of Ch. who strictly observe religious performances. Zemómâtahes-sô, the class of the austere, religious ones; emómâta-voēta, one is performing religious rites (said of priests) [obviously related to -omata = sober]. Emómâtavostaneheve, he lives an austere, religious life; emómâtaēsz, one speaks austere, gravely, on religious or sacred subjects; emómâtavoan, one utters austere, sacred words; mómâtavoanistoz, sacred, grave utterance, religious term; mómâtahetan, austere, religious man; mómâtahee, austere, religious woman; éōstaemómâtavostanehevestoz, austere, religious christian life [éōsta = baptized, anointed with water on the head]; mómâtaheš, austere, sacred day; mómâtavostan, austere, religious

- person; mómâtamahaciss, austere, grave, religious old man; namómâtavazesta, I deem it au., grave; namómâtavata-mo, I deem one (or.) au., religious; emómâtavenōhe, one has a grave, au., religious appearance; emómâtave-ne, one has a grave, au. face; mómâtanōs, in an austere, grave, religious manner. See holy, pious, sacred. Inf. -vovoxbon- = strict, rigid, impartial (not in a religious sense), austere; evovoxbonae, one is au., strict, inexorable; esaavovoxbonenoaehan, it does not strictly imply; evovoxbonhetaneve, he is an au., strict man; evovoxbonevostaneheve, one lives a rigid, austere life. See rigid, strict.
- austerity, vovoxbonastoz, au., strictness; mómâtahestoz, au., gravity, piety; mómâtavostanehevestoz, au. in living; mómâtavenōhestoz, au. in appearance.
- authentic, eonisyomhetom, it is au., true.
- author, zehemanstoonehesz, the au., maker, designer, creator (of something put, built together); zehe-exaeneonsz, the author, the one who brings to execution. [Zehetāeneonsz, the finisher (Ger. Vollender)].
- authority, nitāhestoz, rule; nitāvhoemanistoz, au., power of au. [From nitāhe = ruler, master + hoemanistoz = law]. Nametan nitao nitāvhoemanistoz heama na hoeva, to me is given all authority in heaven and on earth; nahenitāhestov, I have the au.; ehenitāhestovetto, it has au.
- authorize, nanitāemaného, I make one ruler; nameto nitāhestoz or nitāvhoemanistoz, I give to one the authority, power, rule; nahetooto heneševestoz, I confer upon one the authority to do; nahetooto zexhoxtovas namhayon I confer upon one that he sell my house.
- auto- is rendered by inf. -taom- = of self.
- autograph, tāma hetaomemxistonestoz, one's own handwriting.
- automatic, etaome-momooz, it moves by itself, automatically; etaome-amoeoxzetto, it goes automatically; taomenemenistoz, automatic music, any musical instrument playing by its own mechanism. Sometimes the inf. -taom- denotes "without any reason or special cause" e.g. etaomhoneo, it grows by self; esaataom-hoeoxzé, he did not come, for no apparent reason.
- automaton, taomezetaneneo.
- automobile, taome-amoeoxzistoz, that which runs of itself.
- autumn, tonoeva, in autumn; tonoešehe, moon of the fall. See months.
- avail, v. evistāmosanetto, it avails, helps; eveševistāmazistove, it is of avail, assistance; nahozeto, I av. myself of one's help; esaatoneozehan, it is of no av.; haônàtoz maha evešetoneozistov, prayer is of great av.
- avail, n. esaavešhoozenovan, it is of no av., advantage,

- gain,profit; etoneozistov,it is of avail,benefit,use;
esaavešetoneozistovhan,it is of no avail,no benefit
or serviceableness.
- availability, hooztseonevestoz,av.,advantage; kanòzea-
hestoz,availability.
- available, ekanòzeahe, one is available, can be used
(or.),is extra; nisaahozetané? art thou av.,
not in the service of some one? Ehozestomohestov, it
is available (Ger.steht zur Verfügung); esaahozeehan,
it is not in use, is available; zehešsaahozehēs (or
-hozēs) natâzeto, since he is available (is not in
use) I am going to use him.
- avalanche, hestass zemame-anhosevanoz hohamoss hohonae-
va,snow sliding in bulk down the side of a
mountain. Hohonaeo emasóanhosevanō,there was an aval.
of stones; hohamoss zeomao èmasó-anhosevanotto, there
was a land slide.
- avarice, hozevatanoeonevestoz; makätaemetanoheoneves-
toz,av., the wanting money; haōvatanoheneoneves-
toz,av.,greed for riches.
- avaricious, emakätaemetanoheoneve,he is av.; ehozevata-
noheoneve,he is greedy,coveting; ehaōvatan-
oheneoneve, he wants riches; emehoxta hemakätaeme, he
loves his money.
- avenge, nameoevomotâ,I av.,fight for,defend one;naevâz-
tomoe,I av., take vengeance; havs zehešezvez ni-
tosevešhoehotaenon,the wrong,evil we do will av. it-
self upon us (will come to us). See revenge or venge-
ance.
- averse, rendered by inf. -òne- and -ònez-,see adverse.
- aversion, òneztastoz; šenitanoxtoz,loathing; peosanis-
toz,disgust,av.
- avert, natōeman,I avert,prevent; -tōemanisz,av.,prevent
it; -tōemaného,prevent,avert one; natōemaného zi-
stosenitoenahans, I av., prevent one from murdering;
nahestomano,I prevent one. See prevent,avoid.
- avid, ehāpoe,one is av.,gluttonous (in eating); emhaet-
sanetan,emhaestomosaneoneve,one is avid,greedy to
swallow; tass èmhaesta naēszistoz,he was avid for my
words (as it were he swallowed my word); oxcemhaesta-
tanotomova Maheo heomotom,be ye avid for God's Word!
naohā-hoahe,I am avid, craving for; enhazetan,he is
avid,craves for. See crave.
- avidity, hāpohestoz, av., gluttony; mhaestatanoxtoz,
greed to swallow; ohāhoāstoz, ohāhoatsenistoz,
av.,great desire,covetousness;heneenatanoheneonevestoz,
av.for knowing.
- avoid, nanohéna,I av.,avert it; navohovaovo,I av., keep
away from one; naoxstaovo,I av.one (on the way,as
to not meet him); naovahāovo, I av. one,keeping away
from one; eahāeoxz,he avoids,in going wide of; nia-

- hāeoxta, thou avoidest it (passest on the farther side of it); inf. -ahā- =away from, wide of; naohāea (in.), naohāeovo (or.) I avoid, shun (meeting); nahomista, I avoid, escape it. See escape.
- avoidable, eahāeoxzistov, it is avoidable (in going); eahāeoxzeto, one (in. or or.) is avoided; eovahāe, one (in. or or.) is avoided; emeovahāovazistov, it should be av.; esaahomstaetoehan, it is not av., escapable; esaahomstaetohe, one is not av.; esaahāeoehan, it is unav., cannot be missed; nāko esaa-ahāeoxzetohe, the bear is not av.; vox meoneva esaa-ahāeoxzetoehan, the hole in the road is not av.
- avow, etāxtanōvemeeme, one (in. or or.) is avowed openly; natāxtanōvemēsta nathavs, I avow my wrong, sin; etāxtanōveoz, it becomes av., acknowledged. See frank.
- avowal, tāxtanōveozistoz; tāxtanōvemeemazistoz, av., confession.
- await, natonōsan, I await; -tonōxta (in.), -tonōmo (or.); natonōšeta, I await for it (it lying posture); zeōēnovetonōsansz, the one who awaits patiently; navōmo nasz zetōnōšēnaz, I see one awaiting (in a lying posture). See wait. Heovasz zehesso zetoshoeohotata nisaaheneenohe, thou dost not know all that awaits thee.
- awake, v. ešēšēoz, one awakes, becomes awakened; etotonōe, one awakes (opening the eyes); esaatotonōhe, one awakes not; naséhano, naséhaoh, I cause one to awake; našēševamo, I coax one to awake; našēševaosemo, I awake one (by noise).
- awake, adj. etotoešēna, one lies awake; totōešēnātoz, the lying awake; ešēšēoz, one is awake.
- awaken, našēšēozého, I aw., cause one to awake; naséaovo, I aw., arouse one; šēšēozistoz, the awakening; šēšēvamazistoz, the awakening by coaxing; šēšēvaosemazistoz, the awakening by noise.
- award, v. navovēmo, I award to one [in the sense of paying tribute, homage to one (in words)]; navovētanotovo, I pay tribute to one (in thot); navovēahetovo, I pay tribute to one (in deeds).
- aware, homatan nanšheneena, I am aware, conscious of it [homatan denotes inward feeling]; na(h)omaozeta, I become aware of it; na(h)omazetovo, I become aware, conscious of one; naomata, I am aware, feel of it; naomatovo (or.); naoxheneena, tho I am aware, tho I know; nanšheneena zehešēnās, I am aware that he is dead.
- away, haeš, far away, distant; ehaessô, it is far away; inf. -as- =away, start off (also begin); eas, he goes away, starts off; nitaashemâ, let us be off, away! Easeoxzeo, they have left, gone away; naasetana, I take it away [the "s" implies "from, deriving, off"]; eniseoz, it comes away, out off; naaseozého, I cause one to

- go away, to leave; naaasemeanoz, I give them (in.) away; naasethozeto, I send one away for to....; easet-hozē zetoshoeohes, one is sent away to work; inf. -ahā- =away, wide of (see avoid); naovahāovo, I keep away from one; naahāeoxzetovo, I go away, wide of one; eahāehoe, one stands away, wide of; inf. -nōs- and -noose- =not with, away, from having been with; nanooseme-semo, I eat without him (he being away); nanooseoz, I become turned away, am no more with; nanōsetan, I put away, reject (in mind); naovahāemo, I keep away, from being with one; inf. -nševe- =away in the sense of "without break or delay"; enševemese, he eats away; enševenemen, one sings away; the same meaning of away can be rendered with the negative inf. -saapó(e)- =does not discontinue; esaapóhestanohe, one keeps away taking it, does not cease taking it; esaapóeneševé, one keeps away doing, does not stop doing; hazz! away! get out of the way, thou! [Usually said to one person]. See depart, leave. Nataéótaenōoto, I turn away from, leave one; naéótaenōoxta, I turn away from it. Hako haeš etazeoxz, far away he goes; naasetanomon zemeha-aenom, it is taken away that which I owned. See turn.
- awe, v. naohāetanooz, I become awed, in dread; evešehāe-tanoe, one is awed by; heto zeohātamano navešehāe-tanoha, this great, terrible (sight) awes me; naohāetanoho, I inspire one with awe, dread; naohāéàtoe, I am awed, inspired with reverential fear; nichāéàtovo, thou art inspired with awe before one; naohāéàta, I reverence it with fear.
- awe, n. ohāetanoxtoz, dread, apprehension; ohāetanohazis-toz, the inspiring with awe, dread; ohāéàtohestoz, awe, reverential fear; ohāéàtovazistoz, awe towards one, veneration; niéàtoenheetovovo, you stand in awe, veneration before one; inf. -éàtoe- =awe, reverential fearing; eéàtoe-mómâtavoētao, they perform the rites with awe. [From "é" =fearing, dreading + àtoe =listen, obey + mómâta =austere, grave, religious + -oēta =to perform, be doing].
- awful, adj. eohātamano, it is awful, awe inspiring; eohā-tamanoētastov, it is an awful, dreadful, powerful doing; eohāetanoxtov, it is awful, dreadful; eohāoētas-tov, it is an awful, terrible deed; eohāéàtohestov, it is awe inspiring, worthy of veneration; eohāmómâtavoē-tastov, it is an awful, solemn performance; niheneenan-ov zehešohātamano, do you know the awfulness of it?
- awhile is rendered by inf. -ninove- =awhile; nšeninove-xoveva, for awhile, (for a time); ninovexoveva, for awhile, short time; eninovhozeohé, one works awhile; eninov'netto, it is but for awhile; ninovetto nasaaēs-zé, for awhile I did not speak; moxheze, just awhile ago; etamonekasexove zehešeaseoxz, it is just

awhile ago that he left; *moxheze nàvōmo*, just awhile ago I saw one; *nšeninovexoveva emehahozeche*, for awhile, for sometime he was workig; "momen" either infixed or detached denotes "by bunch, group", but can also be used in the sense of an alternate condition or doing of short duration, e.g. *toxtō eoxcemomenhōes-ton na momen eoxchaôn*, on the prairie for awhile he would read and for awhile he would pray (Ger. bald las er, bald betete er). *Kasexov* = short time; is also used to express "awhile"; *kasexoveva emehavoešetan*, for awhile, a short time, he rejoiced; *etaešhāexov zeheševōmo*, it is quite awhile (long time) since I saw one.

awkward, *eonohomae*, one is awk., young at it, feeble; *eonohomaeoneve*, he is an awk. one; *esaaotoxovahe*, one is awk., not skillful; *esaapevheneenohe*, one is awk., does not know well; *ehóxa*, one is awk., green; *zeheš-sóhóxaetto navešetane*, since I am still awkward I feel embarrassed.

awkwardness, *onohomastoz*; *saaotoxovahestoz*, awk., not skillfulness; *hóxastoz*, awk., state of being inexpert, green.

awl, *hēon*.

awning, *hoveoo*, shade; *zehoveohōsta*, hanging awning. See shade.

awry, rendered by inf. -nime- = turned aside, also detached, e.g. *nime nahoz*, I set, put it awry, to one side; *nanimeēnana* or *nime naēnana*, I set it down awry, to one side; *nimenexhozz*, put it sideways, awry; *enimehota*, it stands awry. See side, deviate.

ax, *hoxqx* (*hoxqôx*), *mathoxqx*, the ax [*mahoxqx* old word for the ax, from which "tomahak" must be derived]. *Ehoxqxeve*, it is an ax; *nathoxqxeme*, my ax; *nahesthoxqxeme*, I have an ax; *ehécéa hoxqx kamxeheva*, the ax is stuck in the wood; *eheceō hoxqx*, it sticks in the ground, the ax. [The word for hammer is *toxq*, from *ton-ôn* = to pound with with an instrument; an ax, *hoxqx* is a hammer cutting thru. Old Indians tell me that the original model for the hammer was the raised arm and fist, while the arm raised and hand opened edgewise gave the idea of the "cutting hammer". [Anything that has a "hold" or is tied to has the rad.-to- in Ch.]

axilla, *nazeno*, armpit.

axis, *hovae zetāsitoveoz na zenoveše-nimaosenàtov*, something thru the middle, around which rotation takes place.

axle, *makāt zeoxcēseoxtaoz amoeneo*, wagon axle (lit. iron which enters the wagon legs).

azure, *otatavoo*, the blue vault.

B

B, pronounced like "b" in baby. It denotes close to a surface, adhering to. Many Ch. make no distinction between the sounds of "b" and "p" and a few pronounce the "b" like the soft Hebrew "bêth".

Baal, Atovsz in the hieratic use of the Ch. = "Sun-god".

Known and used solely by certain initiated priests. [Ameðnito = Ashtoreth in hieratic Ch. and refers to the moon].

babble, v. evoveevenısz, one babbles (as a little child); zevoveevensz, the one who babbles.

babble, n. voveevenszıstoz; evoveevenszıstove, it is a babble.

babe, meševoz (sg.), meševoto, babies; evōmo meševoto, he sees the babe or babies; emeševozeve, it is a babe; emeševozeveāhe, one is of babies' age; zemeševovsz the baby one; zemeševozevess, the babies; nameševotam, my babe; nahemeševotam, I have a babe; nahemeševotame-noz, it is my babe; nihemeševotametōevo, you are his babes.

Babel, Zevešeonıtavevenszıstov = wherewith different languages ensued.

baby, meševoz, see babe.

babyhood, meševozevestoz; emeševozevstov, it is bab.

bachelor, hovo(h)á, (unmarried man, widower or divorced); ehovoaheve, he is a bach.; zehovoahevısz, the one who is bach.; zehovoahevessó, the bachelors; heehē, bach. woman; eheehēve, she is single, batch., unmarried woman, virgin.

bachelorhood, hovoáestoz.

back, v. nahósaovo, I back, second one; nahosonen, I back, push back; -hosonena (in.), -hosoneno (or.); nahosonoham, I back up (the horses).

back, adj. nooxtóe, back position, in the rear (usually of an interior); nooxtóe taxeestoz, the back seat; zehestoxēsz, the back one; zehestoxēssó, the back ones See behind.

back, n. matatōn, the back (of body); natatōn, my back (having ref. to the spine); hestatōn, one's back, spine; napaon, my back (the flat surface of it); nit-saavehōxtohenon nipaonan zehota, let us not behold that which is in (behind) our back! Napāōmo, I bear one on my back (as Ind. children are carried, with a blanket); napāovoto, I carry one on my back; napāovox-ta, I carry it on my back; nēmesepao, bareback (absolutely bare); ponomaepao, bareback, as a horse without saddle; naponomaeomoheme, we ride bareback; neamoss,

the back, other side of a hill or mountain, also used figuratively e.g. neamoss zehota nameheneenohe, how should I know what is back of it? Zepaomao (large), zepakomao (small) back, knoll of ground.

back, adv.inf.-hoso- =backward; nahossooxz, I go backwards; nahosoostax, I shrink back; nahosovone, I step backward; inf.-evha- =back, returning; naevhâoxz, I go back home; eevhâeoxz, he has come back; naevhasóostax and naevhaeostax, I step back quickly; eevhâsveoxzetsan, he turns back, is backsliding; naevhavana, I turn it back (as leaves of book); -evhâse- =back another time, again; Inf.-hootō- =turning back and looking; nahootōeoz, I become turning back and looking; naevhahootōeveoxta and naevhahootōetoxetanota, I turn back and look at it (in that, retrospection); nāézeēoz and nāézeēostax, I jerk back (suddenly) with the head; nāézeaeš, I jerk back with the head, when lying; nanehevamo, I call one back; nanehevavenēnāno, I order one back; nanosepaonaetovo or nanosepaonaoetovo, I sit, turning my back to one; nanosepaonaxetovo, I turn my back to one (lying position) and: nahotamaeš, I lie with back against; nahotamaešeta, I lie with back against it; -hotamaešetovo, (or.); natâtameas, I turn my back and leave; inf.-hotam- =turning back to, keeping behind, e.g. nahotamenheetovo, stand behind, back of one [hence hotam, dog =the follower]; nahotamamese, I eat sitting behind the back of another; nanoneesenonao, I sit, reclining ba. on elbows; namsiskotaeho, I sit (almost lying) backward (knees drawn up); natoehaneenazē, I sit with folded hands back of head; nahanothoe, I sit, head bent backward; inf. -hano- and -hanose- =backwards with head thrown back; nahanôxtao, I fall backward (from higher ground); nahanoseanao, I fall backward (taking a longer period of time); ehanoēoxz, one walks with head thrown back; etotoevetova, one is bent (crippled) backward; nanonostá, I talk back, retort; nasaanonostahe, I do not talk back; ehootōeoxz, one walks backward; naéotaenōoxta, I turn back from it (leaving); naevhaéota, I turn back from.

backbone, mâtatōn, my ba., my spine [names of prominent bones usually end with long vowel "ō", see bones]. Tass esaahestatōné, as it were he has no ba.

background, nooxtóe [antonym to hestó =foreground, in front of].

backslide, v.eevhâsveoxzet'san, one ba., goes back again where he formerly belonged; evhâsveoxzet'sanistoz, the ba. (said of such Indians who return to associations they had left).

backward, see back, adv.

bacon, hešksesehotam, bacon., pork.

bad, adj.ehavseva (in.), ehavsevae, (or.) on is bad; eo-

hamsenova, it is worse; ehosohamsenova or enanoshavse-
va, it is worst; nahavsevazeona, it seems bad to me, I
deem it bad; ehavsevazeoneve, one is a bad character;
nahavsevetan, I feel bad (mentally); nahavsevomoxta, I
feel bad (physically); nahavsevaetovo, I am bad towards
one; nahavsevaeztovo, I behave bad towards one; na-
havsevoēta, I act bad; nahavsevoého, I do bad to one;
nahavsevoesz, I do bad to it; nahavsevemo, I speak bad
of one; nahavseveēsztovo, I speak bad to one; ehavse-
veēs, one speaks bad; ehavsevoan, he speaks bad (sc.
utterances). Oftentimes bad is expressed by the nega-
tion of "good", e.g. esaapevaehan, it is bad, not good;
esaapevahe, one is not good, is bad; ehavsevešēve, it is
a bad day; heto mhayo ehavseva, this house is bad; he-
ēszištov ehavseva, his word is bad; nihavsevazesta,
thou deemest it bad; ehavsevatamo, he deems one bad;
nahavsevōemo, I count one for bad; ehavsevoētastov, it
is a bad act, deed; in so far that bad is infixed, it
is used for adj. and adverb, but the real adj. f. is
havseva =bad; the Ch. can say havseve-vostanehevestov
=bad life, bad living or vostanehevestov zehavseva, the
life or living which is bad. The ending in "a" instead
of e denotes a state or quality. The rad. "havs" is
the exact equivalent of the Ger. verwerflich. Nahavse-
vstahaoz, I become bad hearted =angry; havsevhetan, bad
man; havsevomao, bad land; ehavsevatamano, it is bad
weather; havsevemātam, bad food; ehavsevenono (in.) it
has a bad appearance; ehavsevenōhe, one has a bad ap-
pearance.

bad, n. havs, mathavs, the bad; Havsevevhan or Havsev-
han, the Bad (in person); havsevastov, badness
(state) havsevestov, that wch is bad (being), badness;
havsevtxe, the realm of the bad; zehavseva, that which
is bad, the evil; zehavsevasz, the bad one (or.) zehav-
sevaessō, the bad ones; havseve-vostaneo, bad people;
zsaapevaehan, that which is not good, the bad; Havevsz
name of a prominent evil person in an old Ch. tale.
See evil an devil.

badge, hoetoseo; exxeoe hoetoseoneva, it is written on a
badge; nimōo, badge or heraldic emblem, usually
consisting of a bunch of hair or a feather suspended
on the tip of one of the lodge poles.

badger, maāko; maākootanovosans, religious term referring
to the badger in certain ceremonials and espe-
cially in auguring. See augur.

badinage, see banter.

badly, rendered by inf. -havseve-, see bad. Ehavseveman-
isz, one makes it badly or makes it bad; zeto
nisima ehavseoéhā heves'eno, this my younger brother
has been treated badly by his friends; ehavsevetan one
feels badly (mentally); ehavsevomoxta, one feels badly

(physically). In the sense of unskillfully, poorly or imperfectly inf. -saapeve- =not well, is used, e.g. esaapevhōestoné, one reads badly, poorly; esaapavevōsané, one sees badly, imperfectly.

baffle, see deceive, perplex.

bag, v. navehanen, I bag, put in bag; -vehana (in.); -vehano (or.); navehoz, I have it in bag, receptacle; evehota, it is in bag or receptacle.

bag, n. moemestoz, large bag made of grass; kaemestoz, hand bag, small bag; vehaneo, bag, envelope, small case or tin box (from navehanen, I wrap in); vešeēseo, medicine bag; véozeva, in the bag, receptacle; hemano eveotoz, water bag (made of the paunch of buffaloes); zeneheone-kaemestoz, bag for combs or hair brushes; homeskot, parfleche, bag of rawhide; vehooseo, bag, receptacle, trunk; formerly the small round Ind. bags made of tanned leather.

bail, v. nanōhan, I bail, dip out (liquids).

bail, n. vovēhevātoz, bail, ransom; navovēheva, I give bail; navovēhevavomotâ, I give bail for one, ransom one. See ransom. Hōneanat, bail, handle, chain.

bailiff, matanavého, police [lit. breasted or milk white man, because of the star or badges such officers wear on the breast]; ematanaevéhoeve, he is a bailiff, sheriff, police.

bait, hōenovātoz, the bait; ehesthōenovātov, it is a bait.

bake, ehonoxta, she bakes it; ehonoto, she bakes (or.); ehonosan, she bakes, roasts; ehonoe, it is baked;

honō, baked, roasted meat; honovoxkōz, meat to be baked, roasted [bake and roast are expressed alike in Ch.]

Natonovānon, I bake bread (Ind. bread as baked in Dutch ovens); nitonovānonhemâ, we bake bread in Dutch oven; ensomaehóta, the ground (surface) is baking (when heated by the sun or otherwise); eoxomaehóta, it (ground) bakes, cracks from the heat; eōxomaoxta, it is baked, cracked open (ground) by fire; hononistoz, baking pan. See bread.

baker, kōkonōomane-vého, baker (white man); kōkonōo-hox-tovamhayo, bakery (house where bread is bought); zehonosansz, the one who bakes; honosanehe, baker, roaster.

balance, v. has no exact equivalent in Ch. but the bringing into or keeping in equilibrium, the moving up and down or swinging, is expressed by the consonant sound "v", e.g. vavaestoz, swing; naēvèn, I move up and down in one place (Ger. habe mein Wesen dort); ēvnis-toz, the being at one place, the whereabouts of one; naēvetanona, I weigh in my mind; niēveēsšhemâ, we are engaged in talking. Hence the verb "to be" in the sense of exist or take place (evolving) is characterized by suffix -eve; nahetaneve, I am a man (from

hetan =man); emhayoneve, it is a house (from mhayo = house). See be.naēveōhazesta, I balance, weigh the matter (mentally).

balance, n.hovae zeveše-ehanāohazistove, something with which heaviness (weight) is ascertained; ehanā-ovahe, the bal., weigher.

bald, evōheszea, one is bald (has a shining top, head); zevōheszeassō, the bald ones; zevōheszeaz, the bald one; navōheszeasého, I cause one's baldness; Ookoomenevós, Bald-Peak, Pike's Peak, also called Ookoomeneni-ta. The word ookass =bald, depilated (Fr. sans poils), ref.to any place lacking natural covering of hair, fur, or feathers. See skin, peel.

bale, v.nahoxbohōesan, I bale, bundle up; nahoxbohōesz, I bale it; nahoxbohōeto (or.), bundle one up; nahoxbohōesz móesz, I bale hay. See bind, bundle. Ehoxbohōehe, it is baled; zehoxbohōesansz, the one who bales, packs.

bale, n.hoxbohōeseo; nathoxbohōeseo, my bale, bundle; nokov móesz zehoxbohōesz, one bale of hay; hoxbohōesanehe, baler; móesz zevešehoxbohōesanistove, hay baler.

balk, epaponehoe, one balks, refuse to go.

balky, epaponehoeoneve, one is balky.

ball, v.naakanen, I ball; -akano (or.), -akana (in.) eakane, it or one is formed into a ball; akanenistoz, the forming into a ball; naonistakoanen, I wind into a ball; -onistakoana (in.); -onistakoano (or.).

ball, n.oxzem, play ball; oxzevōnistoz, wheel play. Oxzem ref. to the Ch.play wheel, which resembles a tennis racket, round and without handle, about fifteen inches in diameter. The center mesh is called máe or hestá, (blood or heart); the periphrastic meshes are distinct from the others and represent hostile animals or the horizon. See play wheel. Ohōneoxzem, baseball, ref.to ball only; ohōnistoz oxzem, baseball game; ohaseovâtoz, football; hoe oxzemea ehesso, the earth is like a ball. The word oxzem was originally the webbed wheel which was not a ball. As regular play balls became known to the Ch. they called them oxzem, not in ref.to their spherical shape, but from the use they were put to. When they say that the earth is shaped like an "oxzem", it is because they believed the earth had the shape of a disc. The real word for ball is zeaq, that which is spherical; zeonistaq, that which is round. See round. Akosoevoz, arrows with spherical heads hosohestoz, ball, dance. See dance. Véhoemā (sg.), véhoemāhoz (pl.) ball, bullet; maxevéhoemā, cannon ball.

balm, hovae zevešeoanomoxstastov, something that soothes (physically and mentally); hovae zevešepavemeeozistove, something that has a fragrance; xoaneo, balm, ointment; see balsam, perfume.

balmy, epavemeeoz, it is balmy, fragrant.

balsam, voxcemexoaneo, perfume, fragrant ointment, salve.

banana, voxkaemenoz, crooked berries.

band, v. emomenoèneo, they band, group together; emomenox-
-----koèneo, they band together, apart from others,
selfishly; emanohaeo, they are banded together; emome-
nohaeo, they are in different bands or groups; inf.
-mano- =banding together.

band, n. tōhestoz, bonds; manoextahestotoz, bands, shack-
-----les for the feet; manoeàzenahestoz, bands, shackles
for the hands; see bind, bandage. Manháo, band, tribe,
that which has been made together (from namanháovo, I
make one to be); [manháó also means island]. Manhas-
toz, the band, tribe; manohastoz, band, congregation; mo-
menohastoz, band or different groups (momen =group-
ing); manoèhestoz, the banding, coming, arriving toge-
ther; mohenovâtoz, band, organization; mohéoxtoz, band,
collection; emanohastov, it is a band; zèmomenohastov,
where there are groups or bands. See gather, together,
meet. Notxestoz, band of warriors (from notax =war-
rior); onehanotxéo, band of the "drum" warriors. Moze-
eōeve, the traditional prophet or hero of the Ch. tribe
organized four bands of warriors: 1. Hotamhetaneo, the
"Dogmen". 2. Voxksehetaneo, the "Foxmen" (voxcess =fox,
from voxq =deviate, crooked). This band was also call-
ed Mozonhetaneo =Flintmen. 3. Hemoeoxess, the "Spear-
men" (from mooxz=lance head). This band is also called
Oómenotxéo = "Coyotemen". 4. Mahoevass, the "Redshields
(from ma =red + -oeva=provided with shield or nail);
the older name for this band was Hotoahetaneo, the
"Buffaloe Bullmen", from hotoa =Bull (either of buf-
faloes or deer, elk or bear).- The names of these four
old warrior bands were given to the Ch. by their tra-
ditional prophet, according as he appeared to them at
first when they were pursuing him. Other names of
warrior bands are: Hematanóhess, the "Provided-with-
bowstrings", also called Honienotxe "Wolfwarriors";
Hotame-masháo, the "Demented-dogs" (from -mashá- =
without sense, reason, unreasonable). Different names
were given to certain groups of Ch. families, sometimes
in reference to the camping order in the tribal
circle and oftentimes because of a local particu-
larity or prominent family traits. Some such names have
even arisen since I was with the Ch. For instance a
part of the Hotamhetaneo living in the neighborhood
of Fonda, Oklahoma are called the "Veenoto", because
of one Ch. who did not cut his eyebrows. Another ins-
tance is a family group, whose head man was an "Eseom-
hetan", but who were called "Eszenehetaneo" =Swamp-
men, because they camped near a swamp. Another family
group was called "Otatavocha" =Bluehorse, from an old

man of this name, who died but a few years ago. The three names came up since I came to the Southern Ch. Other band names I know to also be of recent dates, e. g. Anskovenenes (Narrow-nose-bridge), and Penet'ka. What has happened within thirty or forty years must have happened before too. Even the band Hevešksenxpâess is not very old. This band tabues the beaver because thro that animal a man, who is still in remembrance of some old Ch., died of suffocation or strangulation. Evataneo, the "Peltmen" (from ēva, pelt, skin with hair) is the name given to the Southern Ch. as a whole, to distinguish them from the Oxmesess ("Eaters") who are the Northern Ch. Thus in the camping circle the name Evataneo has not ref. to any special band. When for instance Oxmesess (Northern Ch.) come to attend an Arrow Ceremonial they are not taking a special place in the camp circle, but each one will be with his or her family group. Sotaeo is the name of a band or tribe of Indians whose language was only dialectically different from the Ch. and readily understood by the latter. Eseomhetaneo, the "Hillmen" (some of these also claim to belong to the Sotaeo!); Hevešksenxpâess, the "Obstructed-oesophagus-ones" (from hevešksen=oesophagus and -nxpae =to shut, obstruct an aperture); Oevemanhá, the Scabby-tribe (from oeve, scabby + manha, to create, make as one); Masiškota, the "Reclining-ones" evidently from namsiškotaehoe, I am reclining (almost lying posture) with one knee drawn up and the other foot placed across it; Totoemanha, the "Shy-band"; Votapeo, the "eaters" (from a Sioux word); Hovx-nova, the "Penurious-ones" [ehāōva, one is rich, ehovx-nova, one is in penury]. Oxtokona or Oxtokoona, the "Lower jawbone"; Nākoemanha, the "Bear-band"; Penet'ka, name given to the "Friendlies" of 1874-75; Moxta-vataneo, the "Blackmen", also the name for the Utes. Môseo, were an allied band to the Ch. The name is derived from Monsoni, a tribe which is said to have occupied the territory south and north of Rainy Lake and Lake of the Woods, and eastward to Moose river, in Canada. [James Mooney, in the Memoirs of the American Anthropological Association, Vol. I, part 6, p. 369]. Notameo, th "Northern-ones"; Oseaono and Oxnova are former bands of Cheyenne of which nothing definite is known besides their names. Zessehoomoeo, the "Cheyenne-Sioux", a number of mostly Northern Ch. having intermarried with Sioux and for the greater part living near the Pine Ridge Agency, S. Dakota. See organization. [Mr. James Mooney of the Bureau of American Ethnology at Washington, D.C. has written a valuable and very reliable article on this subject in Vol. I, part 6, p. 402-418 of the "Memoirs of the American

Anthropological Association]. Zeamenoneōessō, music band, the ones who go about serenading. This has no ref. to musical instruments, altho any kind may be implied. In order to specify, the instruments would have to be named, as tãpenonoz =trumpets, flutes; matanōenē-menestoz =string instruments and oneavo =drum.

bandage, v.nahóxeetsan, I bandage (a wound, etc.); -hóxe-eto, bandage one; -hóxeesz, band.it; ehóxēhe, one (in. and or.) is bandaged; nahóxesztovo, I band.it, one's; nahaestoha-hóxeesz, I (wrap) band.many times, (when coiling several times); navehoész, I band. it (when the whole object is wrapped in, as a fractured foot or leg in a plaster cast). See bind. Naevhašexoneano, I unbandage, uncoil the bandage; nanxpenēto, I bandage one's eyes, blindfold; heex nanxpenēsztovo, I band.it, one's eye.

bandage, n.hóxehestoz; hóxeetsanistoz, the bandaging.

bandit, šēnovahe, robber, despoiler, (from našēno, I rob, despoil one [by violence]); nxpaevēho, bandit, desperado, refer. to masked white highwaymen (from -nxpa- =covering the face + vého =whiteman); ešēnovaeve, one is a bandit; šēnovastoz, the act of a bandit. See rob. Enxpaevēhoeve, one is a bandit.

bank, v.nahestovomaena, I bank up the ground; eneoñāe vóe, the cloud is banking up, rising; vóe etatomsehoe, the cloud is banking up, wall like.

bank, n.makātaemhayo, money house; emakātaemhayoneve, it is a bank; oxeanō, steep river bank, bluff; eoceanōeve, it is a river bank; oxeanōea ehesso, it is like a river bank, a bluff; hestovōma, on both banks, sides of a river; hōma, on the other side, other bank (of a river or lake); zehestovomao, bank, low elevation of ground, brow of a hill; ònovetto, the bank of a river, where one lands; naonòn, I come to the bank, land; naonōzého, I cause one to land, reach the bank. The rad. -ono- denotes less the bank than the coming out from any body of water; toxeeohé, at, along the river bank.

banker, makātaevēho, the money-white man; emakātaevēhoeve, he is a banker.

banner, hōeo, flag, "standing floating".

banquet, maxemesestoz, feast; meenaestoz, public banquet, feast.

banter, v.nanasoēmo, I banter one. See joke.

banter, n.vhane-nasoēmetastoz, banter, good natured teasing. See joke.

baptism, éōstahestoz, the pouring upon the head; séēnistoz, baptism, the going into the water (ref to river or lake); the first form is the more natural to the Ch., the second more strange and needing an explanation; eéōstahestov, it is a baptism; éōstaovâtoz, baptism, the baptizing; éōstaemómâtavoētastoz, ceremony

of baptism.

baptismal, eeōstaemómâtavoētastov, it is a bapt.service,
rite, ceremonial.

Baptist, seēnistovâ zevešéōstahessô, the ones baptized
by entering (descending into the water).

baptize, naéōstaova, I baptize (on who does it as his vo-
cation, like John the Baptist); naéōstàno, I
bapt.one; naéōstaha, I bapt. it (see Instr.m.in Ch.
gr.); nieōstaesz, I bapt. thee; naéōstahe, I am bap-
tized, am a christian; zeeōstahessô, the baptized ones
=christians; éōstaemanhastoz, baptized-band, church (as
a body of christians believers); éōstaevostan, a bap-
tized person; eeōstaevostaneheve, one lives a bap-
tized, christian life; éōstahetan, baptized, christian
man; éōstahee, christian woman; zistaéōstaes, as one
was baptized; eéōstaetan, one desires to be baptized;
éōstaetanoxtoz, the desire to be baptized; eeōstaenov,
there is a baptizing. The v.stem -éōsta when used as
infix denotes "christian".

bar, v.is expressed by inf. -nxp- =obstructing a pass-
age, close an entrance or egress; nanxpaosan, I bar,
keep shut in; -nxpaovo, bar one; -nxpaa, bar it; enxpa-
osanetto, it bars, obstructs; enxpoeoz, it or one has be-
come shut in, barred; nanxpoðno, I bar one, shut one in;
(instr.meaning); nanxpoooha, I bar, shut, lock it; nanxp-
patovan, I bar, by shutting stove damper; nanxpenēto, I
bar one's eyes, blindfold one; enxpazena, one has his
mouth barred, shut (with something); nanxpazenàno, I
bar one's mouth (Instr.m.); enxpazenanazē, one sits
with one hand covering his mouth; nxpeoxtam, before
the door, barring the entrance; enxpehoe, one stands,
barring or before the door; enxpota, it sets barring;
enxpaoz, it has become barred, stopped, shut; máe eveše-
nxpaozistov, wherewith blood is stopped. This inf.
"-nxp-" implies barring, shutting of a passage or
aperture; nxpaevého, the masked white man (whose face
is partly shut out, barred; applied to highway men);
enxpotomeoz, one suffocates, is barred in his breath-
ing; nanxpeamena, I shut, close it by means of fat or
pitch, as the holes of a basket, boat, trough, etc. [From
-nxp- + am =fat, grease]. Enxpaosanistove, it is a bar-
ring; enxpeozistove, it becomes a barring; enxpaosane-
nov, there is a barring; enxpeozenov, there is a bar-
ring (becoming so); zenxpaosansz, the one who bars,
forbids entrance or egress; zenxpaosensz, the one who
does the barring. The difference between these two
expressions is only in the "a" and "e"; the one with
the "a" implies a faculty, quality, state, the other
(with "e") denotes a progressive doing. [Thus with
navōsan and navōsen; both mean "I see", only the first
ref.to the faculty of seeing, while the second implies

- the actual, progressive seeing]. Votanxpavs, barring the good, exempt of good; evotanxpavseve, one is barred from good, is wicked. See close, stop, shut and in.
- bar, n. nxpoheo, bar, lid, cork; nxpohaneo, bar, shutter, --- lock; nxpaosenehe, the one barring; zenxpaosanetto, bar, that which bars, obstructs; nxpatovanehe, the bar for the smoke =stove damper; hassō, crow bar; zeohano mahaeta, iron bar; nxpaovamehe, the keeper in, the bar of the stock (horses, cattle and sheep), shepherd; panxpoho, pomum adami, shutter, (Adam's apple); mox-enxpoho, epiglottis.
- barb, navāstax or navaestax, I barb, cut into, edgewise; --- navāstaxā, I barb it (navāstassō would be the or. where it could be used). See barbed; zeheškovetto vāstxestovā, barb (as in an arrow head).
- barbecue, v. naséoxtano, I barbecue one, roast before --- fire; eséoxtane, it is barbecued.
- barbecue, n. emaxemesestov, nitaetas vehochotoa zeoxcséox-tans hoestavā, it is a big eating where a whole beef is broiled (roasted), held in or before the fire.
- barbed, evāstax, it is barbed; evāstae, it is bar. (state, --- quality); vāstavoxoz, barbed arrow heads; makāt zevešeamoeneane, barbed wire. There is no ref. to "barbed" in this word, but it is used for barbed as well as smooth wire. Zeoxce-maoxcenetóosz, the ones (in.) barbed, ref. to heads of certain plants, like wheat. [From -maoxce- =tufting on top; maoxcēna, downy feather stuck on top of head of a priest, symbolizing his attendant spirit]. Emaoxcenetto, it tufts, is barbed.
- barber, hooxtxovavèho; ehooxtxaovavèhoeve, he is a b.; --- hooxtxovamhayo, barber shop (house); ehooxtxovamhayoneve, it is a b. shop. [From rad. -hooxtax, to cut hair. Ehooxtxe, he has his hair cut; zehooxtxessō, the ones with hair cut; nahooxtxen, I am having my hair cut; nahooxtassō, I cut one's hair; nahooxtxova, I am cutting hair (as a vocation). See hair]. Zehooxtxovaz, the barber, hair cutter.
- bare, v. nahotxanen, I bare, unveil, uncover; -hotxano --- (or.); -hotxana (in.); nahotxanomom, it has been bared for me; nahotxheneena, I bare it, reveal it, open it to knowledge; mātasooma nahotxeneenomeva, the spirit bares, reveals it to me; inf. -hotxa- =bare in the sense of uncover; ehotxaeheve, she is bare, is a widow; naexoena, I bare, peel it (by hand); naexoeno- (or.); naexonoxta, I bare, peel it (with teeth); naexonomo (or.); naexcaxā, I bare, peel it (with knife); naexoassō (or.); see peel, skin. Naookoena, I lay it bare (of surface covered with hair, feather or grass; naookano, bare one (or.), pick one's feathers (by hand); naookassō, I bare one (with cutting instrument) of hair or feathers; Ookass, p.n. the depilated one; na-

ookoena, I lay it bare (cutting weeds); naookomao, I lay bare the ground, remove the sod [Sod like bark is held as defiled outer garment of earth and trees, which needs be removed for ceremonial purposes]. Nao-okòno, I bare one (or.) by instrumental striking; naookoha (in.); [From the rad.-ooko is derived the inf. -oomen- which denotes suffering; see suffer. Nanšena-voomen, I am laid bare, am suffering; eexoeoz, it becomes bared; naexoého, I bare one (or.), by skinning. [The Ch. know that the cutting of the skin is more painful than deeper gashes and they inflicted punishment on their enemies by flaying them whole or in parts. The scalping was more frequent because easier of taking the skin and keeping it. Sometimes narrow strips of skin would be started at the neck and torn down the back, as far as possible. The peeling of the bark for certain ceremonials, the removing of the sod for religious rites and the flaying of animals or human beings had the same end in view, to take defilment or wrong from an object. Hence the verb nahestoomen, I atone, am laid bare for; nahestoomenetovo, I atone for one.

bare, adj. ookomaoxzeše, bare area of ground (large extent), desert; also oomaoxzeše but implying very wide area; inf. -nēme- or -neeme- denotes bare in the sense of entirely naked, exempt of; nanēmetoxs, I am with bare body, flesh, am naked; niva zenhetata zēnēmetxsétto, who told thee that thou wert bare, naked? Nanēmeszeha, I am bareheaded, baldheaded; nēmetōvoxp, bare coffee, without sugar; nēmetomao, bare, barren ground, (see barren, desert); enēmenotova, one is bare-throated; eponomaota, it sets low on not quite bare ground; enēmetomaota, it sets on absolutely bare ground; ponomaepao, bareback, scanty back (of riding horses); naponomaeomoheme, we ride bareback; eponomeomohe, it is bareback (with a scanty covering); emätō, it is bare, empty space (of an interior); nahosoeta, I am bare-foot; ponoxta ehoeoxz, he comes bare-, empty-handed; eponoe, it is bare, dried up, (of watercourses) low; eponoeoxz, it becomes bare, low. [Pono = on lower ground; see dry.

barely, adv. inf. -pono- = low, is sometimes used for barely in the sense of scantily; hovèno = barely; hovèno ehoeoxz, he barely, scarcely arrived.

bareness, hāomenestoz, destitution; see emptiness.

bargain, v. nahoxtova, I make a bar., trade. See sell and buy; nahoxtovamea, I give in bar., barter; nahoxtovameto, I bar., barter with one.

bargain, n. hoxtovàtoz, bar., trade; ehoxtovàtove, it is a bar., trade; ehoxtovazistov, it is a mutual bar., trade; hoxtovametazistoz, bar., barter.

bark, v. emāe hotam, the dog barks; hotameo namāetōe, the dogs bark at me; namāetōe, they bark at me, is also used figuratively, they growl at me. [Another word very similar is: namhaetāe, they swallow me = they are all against me, eat me up]; ehōemāe, it is heard barking (dog); naexoestōmoano hoxzz, I bark the tree (peel the bark), by hand; naexoestōmoāno hoxzz, I bark the tree (by instrument); see peel, bare.

bark, n. māestoz (obs.), the barking; emāenov, there was barking (of more than one dog); hetonec, outside, rugged bark; hōmā, bark (or.); hesthōmā, its bark, rind; hesthōmosz; (in. pl.), its (smooth) bark, husk, rind; makōmehess, red willow bark (smoked as tobacco by the Ch.). Semo, bark, boat.

barn, mohēnohamemhayo, stable (hoarse-house).

barrack, hoxzezemhayo, log house; hoxzezemhayonoz (pl.); ehoxzezemhayoneve, it is a barrack.

barred, see bar.

barrel, vēhoemax, the white man's wood; vēhoemaxsz, (pl.); evēhoemxeve, it is a barrel; evēhoemxevensz, they are barrels; vēhoemxeve, in, by or on the barrel; vēhoemaxeve ehesso, it is barrel like.

barrelled, nokzenavó, one-barrelled (of guns); nixzenavó, two-barrelled.

barrow, zenoceoxtatto amoeneo, the one-legged wagon. [From -noc- = one + eoxtatto = it legs (eoxta = legged)].

barter, v. nahoxtova, I barter, trade, sell or buy; nahoxtovameaa, I barter it, give it in trade; nahoxtovameto, I barter it to one; see buy.

barter, n. hoxtovazistoz; hoxtovametazistoz, mutual bar., trade; hoxtovameātoz, the giving in trade, barter.

base, v. nahoomaosan, I base, lay a foundation on surface of ground; nahoomaosan, I do base, lay the foundation; nataxoomaoxz, I base it upon, make a base for it; nataxoomaotana, I base it, set it upon a base, foundation; nahoomaoseonan, I base, set a base (below surface); nahoomaoseonaoxz, I base it, set it on foundation (deeper than the surface); nahoomaoseonaovo, I base one, make one to set as a foundation (sp. of stones which are or. in Ch.); see foundation. [From ho = touching at + -omao = ground surface].

base, adj. emomoxetto, it is base, low; emomoxae, one is base, low; this word has not quite the bad meaning implied in the Eng. "base" while eahansenova is stronger yet, meaning: one is base and wicked.

base, n. hoomahoestoz, base, foundation (whereon something sets); hoomaosanistoz, the basing, founding; hoomaosanistoz, the laying of a foundation, basis; hoomaoseo, base itself; hoomaosenehe, n. agens, the founder; hoomaoseonanehe, the founder (where base, or foundation is

laid deeper than surface); zexoomaota, its base, foundation, bottom; zexoomaoto, the place where its base is, where it sets on.

baseball, ohònistoz (game); eohòneo, they play baseball; ohòneoxzemo, baseball (the ball used at the baseball game); ehotavatanō, they want to win the game; this is usually said of baseball, but can also infer other games.

basement, hoemhayo, house in the ground, cellar.

basenesss, ahansenovastoz, see base, adj.

bashful, etané, one is bash, ashamed; etanéheoneve, one is a bash.one; etotone, one is bash., backward, shy; etotoneheoneve, one is a bash., shy one; etotoneheztovo, he behaves bash., shy towards one; zetotonessō, the bash.ones; zetanéessō, the bash., ashamed ones; natanééséhó, I cause one to be bash.; natotonesého, I cause one to be bash.; totonevostan, bash., shy person; tanevostan, bash. person; totonehetan, bash., shy man; totonekašgon, bash., shy child; totonemanhá, bash. band; natanétan, I am bash.(mental); natotonetan, I am bash. in.thots; eaxkoetaeoz, one is bash. (lit.one is become "Axkoet", a man who was extremely bashful). There are several instances where a proper name is used epithetically; thus from the bash. Ch. man Axkoet, was made the v.f.eaxkoetaeoz =one becomes like Axkoet; niaxkoetaeozetovo, thou art bash., actest as Axkoet towards one. [Another example is: emaxeasea =one stays too long (visiting) in the evening. Maxeas was a Northern Ch.who would stay so long at night while visiting that his name became proverbial in the verbal form].

bashfulness, tanehestoz, bash., also shame; totonestoz, bash. backwardness, shyness; axkoetaeozistoz, bashfulness (epithet); tanevooenenestoz, suffering bash., shame, humiliation; totonevooenenestoz, suffering, afflicted with shyness; tanetanoxtoz, bash. in thot; totonetanoxtoz, shyness, backwardness (in thot); taneheonevestoz, characterized by bash.; totoneheonevestoz, characterized by shyness, bash.; hovae zevešetotonestove, something by which bash., shyness is occasioned; totonesohestoz, cause of bash., shyness.

basin, nšeševōene-vetō, wash basin; zeveevo, that which is basin like; eeniveetto, it forms a basin, depression; eveevomao, it is a basin formation (as in the mountains), concave depression; see concave. Zèveevomao, where the ground forms a basin.

bask, naexováesz, I bask, warm myself: zehešexovátamano nanešpavexováeoz, I bask in the sun (lit.as it is warm weather I become warmed).

basket, moeevetoxq, basket (general term); emoeevetoxkoneve, it is a basket. [From moe =grass + vetoxq = receptacle, vessel. Vetoxq is a dim.f.from vetō, large

vessel; ve =with and tō =hold]. Moevotonôo, willow basket; venoetoxq, small basket; venoetō, large basket; venoetōnoz, large baskets; venoetoxkonoz, small baskets.

bass, tâpehahestovâ evešenemen, he sings bass, sings with broad voice. See voice, fish.

bastard, emōxtōenoxzz; eemōxtōenoxzeve, one is a bas.; eemōxtōèn, she gives birth to a bastard; niemōxtōenoxzevhome, you are a bastard; niemōxtōenotaz, lit. I "bastard thee", a tr.f. of the v.naemōxtōèn; eemōxtōhossē, she is with child, illegitimately. Rad. emō or -emo =secretly; suff. -ōèn =bear children. See bear, child. Niemōxtōenoxzz, thy bas. child; heemōxtōenoxtōenoxzetto, her bas. child; naheemōxtōenoxzetova (or nahēmōxtōenoxzetova), I am her bas. child.

bat, mōsiskane-zenōna, the brown-leather-winged-one. This word is also used for devil, no doubt from pictures which the Ch. saw.

bath, tōhamestoz, the bathing; emâm, sweat lodge bath. See sweat tent.

bathe, natōham, I bathe; natōhamoto, I bathe one; natōhametan, I desire to bathe. The rad. -tō- =cold, cool; tōham =to cool in water. Ch. speaking to white people will use the expression tōhamestoz also for the sweat bathing, but they do not use it among themselves; nahema I bathe in the sweat tent, I take a sweat bath; cf. sweat, wash.

battle, v.nameosan, I bat., fight; -meoxta, (in.); -meoto, (or.). [Not to be confounded with -mehosan, -mehoxta and -mehoto, to love]. Nahessetâzheme, we battle with each other, combat; niénetâzheme, you have stopped battling, fighting; zeoxtoešetâzevoss, during the whole time of their battling, fighting; zeoxchešetâzevoss, the way they bat. [The -âz or -az implies "with each other"]. Cf. fight, war.

battle, n.meotazistoz, the battling, fighting; maxemeotazistoz, a great battle; ehōetazistov, it is the noise of battle. See wars. A detailed account of the wars of the Cheyenne with white men is given by James Mooney in the "Memoirs of the American Anthropological Association", Vol. I, part 6, p. 378-400.

bawl, v.ehōxeva, he cries, proclaim by outcry; cf. herald. Eaxāeme, he bawls, cries; see cry.

bawl, n.hōxevâtoz.

bay, adj.emaova, it is a bay horse (of red fur). Cf. color.

bay, n.zce-ēstōmoeha, "small entrance to a body of water"; zce =small + ēs =to enter + ōmoeha = body of water.

be, there is no Ch. v. "to be", but it is expressed by e, implying at, under, substance, actual. In the predica-

tive forms the final "e" =being, but is oftentimes entirely or half mute, e.g. epavae, one is good; ehāmoxtae, one is sick; the "a" in such forms denotes state, condition. The suff. -eš denotes "to be in lying posture"; naoveš, I lay down; cf. lie, lay; the inf. -ēv(e) =to be at, engaged at; naēveēszheme, we are engaged in speaking. The suff. -eve is added to nouns to verbalize them, thus: ehetaneve, he is a man (from hetan = man); emhayoneve, it is a house (from mhayo =house); ekašgoneve, it is a child (from kašgon =child); emàtam-eve, it is food (from màtam =food); eāneve, it is winter (from ā =winter); eēszištove, it is a word (from ēszistoz =word); ehāmoxstastove, it is a disease (from hāmoxstastoz =sickness); cf. balance, v. Navōsan I am seeing (faculty, existing in this condition); navōsen, I am seeing (actually seeing, at seeing, Ger. faktisch). The first (navōsan) ref. to subjectivity, the second. to objectivity); Naēvèn, I am, have my existence (Ger. Wesen) at a certain place; ēv'nistoz, the existing at a place (whereabouts); ēvastoz, the being at a place, (stat. or subjectivity); nha zeēvēnsz Oxmesen, the one having his whereabouts in Montana; nha zeēvasz héama, he who is, dwells above. Stationary existence or being, "where one stands or sits", is expressed by the v. -hoe =to be settled at a place; ehoe, one is (here); zexhoes, where one is; zexhoevoss, where they are; ehotata, it is at (place); zexhota, where it is; ehotansz, they (in.) are at a place; zexhotanevosz, where (in.) they are; ehōsz, one is at (not touching the ground, suspended, hovering); ehōsta, it is at (suspended); nahesta, I am, have my being, existence, origin [hestahe = umbilical cord]. Nanxhesta, I am from; [nahestaoz = I become born, zehestass, the ones who are, have their being; Zezhestassō =the Cheyenne; Ger. die Eingeborenen]; zeno esaahestaheo vāozeva, deer are not here (Ger. nicht einheimisch) ōxhesta ehesta, one is in the same condition; nanhestatovo, I am like unto one; nanhestata, I am like unto it; navhestamo, I am with one, like one (vhestaneo =compatriot); ezhessō, it is thus; enhesso, it is so (alluding); hovae zehessō heama, things from above; esaanhessohan, it is not so; these two v. f. [ehesta (or.) and ehessō (in.)] come nearest to the verb "to be" in the sense of existing; Maheo ehesta, God is; etaomhesta Maheo, God is, originates of self; hestàtoz, the existence, being, condition; mazhestaetto, if I be so; mànhessō, if it is so; nanēhov, I am the one; ninēhov, thou art the one; enēhov, he or she is the one; nanēhovheme, we (they and I, or one and I), are the ones; ninēhovhemā, we (you and I, or you and we) are the ones; ninēhovheme, you are the ones; enēhoveo, they are the ones; nēhovestoz, the being one, the per-

son or personalty; nanēhoveſtoz, my person or personalty; ſuff. -eoneve =n. agent. verbalized, e.g. havſevoē-taheo =evil doer; ehavſevoētaheoneve, one is an evil doer; nizeheo =liar; enizeheoneve, one is a liar; ſi-vaztahe =the merciful one; eſivaztaheoneve, one is merciful; mehoseo =lover; emehoseoneve, one is a lover. Such verbs become ſubſtantives by dropping the pronominal pref. and adding ſuff. -ſtoz, e.g. havſevoē-taheoneveſtoz, the characteristic of being an evil doer; nizeheoneveſtoz, the characteristic of being a liar; ſivaztaheoneveſtoz, mercifulneſſ; the Ger. ſuff. -haft, as in boſhaft, lügenhaft, teilhaft come very near the Ch. meaning of -eoneve. The "e" with a grave accent (è) denotes "to be undergoing, gradual progress" and is always combined with "n", as: naamèn, I am ſtepping by degrees =walk; naēszèn, I am gradually proceeding into, =enter; naōènovae, I am enduring, undergoing with patience, perſevering; when ſuff. -èn is followed by one or more ſyllables the "è" becomes apocopated and a hiatus reſults which writer designates by acute accent or apoſtrophe, e. g. eēszèn, one enters; eēsz'neo, they enter; naamèn, I walk; niam'nhemå, we walk. This is eſpecially the caſe in the imp. f. of the v. ending with -èn; eam'netto, it walks, is progressing; ehez'netto, it proceeds (Ger. äußert ſich); evhan'netto, it is but for a time (from -vhan- =merely + -ènetto); eén'netto, it is ending, coming to an end (from -èn- =end, ſtop + -ènetto =ſtepping gradually on); esaaén'nettan, it is unending (from -ſaa- =not + -én- =ending + -ènettan =proceeding; the ſuff. -an is the neg. f. of the imp. m.; ehāexov'netto, it is laſting a long time (from -hāexov- =long time + -ènetto, proceeding on); the very rad. -exov- is derived from "è" and refers to cutting the length of by gradual proceſſ. See being. Sff. -na attached to nouns or verbs has a participial meaning denoting "to be with, be on with, or have on"; eſzehen =coat; eeszehena, one is with a coat, has a coat on or is "coated"; toxca =cap, hat; nahetoxcaena, I am hatted; nahaōna, I am praying; (from nahaōn, I pray); ſitovōs =midday; eſitovōs, it is noon; eſitovōſena, it is being noon; eſeš, one lies; eſešena, one is in a lying poſture. - Sff. -ea or -aha = to be, (imp. m.) in the ſenſe of "being in the ſtate, form of"; eakōmoeha, it is, forms a ſmall body of water, a pond; etoxeha, it borders, ſkirts, forms a rim; eheceha hoxq, it ſtands in (ſtuck), the ax; eéha, it is, ſtands upright; emhaōmoeha, it is a great body of water; epevomaoeha, it is good ground; ehenitōneha, it forms a door, it "doors"; [not to be confounded with ehenitōneheve, it is a door]; henitōnea ehesso, it is like a door: hoetaea ehesso, it is like fire; eſéha,

it waters, there is water (in a cavity); emâpeha, it forms water (not to be confounded with emâpeve, it is water); eotataveoaseha, it is shining blue (a state of blue brightness); [eotataveoasetto, it shines blue (action)]. Suff.-eoz denotes "to be" in the sense of become, take place, happen; epeveoz, it turns to be good; nihavseveoz, thou becomest bad; nahestaoz, I become into being, am born; ehavsevestahaoz, one turns to be angry, "becomes with a bad heart"; evōnaoz, it comes to be morning. This suff. -eoz implies short transition, short interval of time. When the transition is gradual, taking a longer interval of time, the suff. -eoxz is used with the same meaning, but implying slower process; ehetaneveoxz, he turns to be a man, becomes a man; ehetaneveoz, he becomes a man (suddenly or in a very short interval).- Inf.-he- =is to one or have; nahevoxca, to me is a hat, I have a hat; nahemhayo, a house is to me, belongs to me; nahemesestov, to me is food, I have food; nahevasem (from nisima, my younger brother), to me is a brother; nahevasemenoz, one is to me a younger brother, I have one for brother. See poss., imper. and hortative m. in the Ch. gr.

beach, seetto zeametozea zêmhaōmoeha, the sloping continuous along the great water body, ocean beach; zistōeovâzetto hoe na zêmhaōmoeha, where meet land and great body of water; [zêmha- =where the great + -ōmoeha =it is a body of water]; zeénōmoeha, where the body of water ends, beach; zeénhoeve, where the land ends, beach, shore; toxē nēhaneheva, along, closely skirting the lake; zistoxemaoeha nēhaneheva, the strip or border of land along the lake; zeamhōsta or zetoxeamhōsta zêmhaōmoeha (or nēhaneheva, beach, when a line of bluffs border the ocean or a lake); zehōmhōsta, the banks along the beach or shore; toxetto followed by zêmhaōmoeha, nēhan or ohé, denotes "along the edge of".

beacon, neevatseo, sign; eneevatseoneve, one is a beacon, sign. Cf. sign.

bead, v. nahoxahôn, I bead (hoxa =close, nahoxahôn, to put close with instr.); nahoxaòno (or.); nahoxaoha (in.); nahoxachanoz mocanoz I bead the mocassins; nihoxaòno eszehe, thou beadest a coat, shirt; ehoxahôn-estove, it is a beading (or a beadwork); naonistaxc-hoxaôn, I bead in circles [onistàq =circle or round strip; "àq" turns into "axc" when a syllable follows]; namāhoxaohanoz, I bead them (pl. in.) all over; emāhoxaoensz, they (pl. in.) are beaded all over; nani-maesehoxahôn, I bead in circle (convolute); enimaese-hoxaonsz, they are beaded in circle (convolute); na-nahe-nimahoxahôn, I bead three rows (of beads) around; [-nahe =three times + -nima- =surrounding + -hoxahôn

=bead]. Etoxehoxahon, it is beaded at the rim; ezeene-hoxahon, it is beaded on edge (like open work); etàpe-hoxahon, it is beaded in large design (-tâpe- =large); etozceehoxahon (-tozce- =small) it is beaded in small design; ehotoxcehoxahon, it is beaded in star design (-hotoxc- =star); evaozeva-evoxtavensz, they are (beaded) with deer design (-vaozeva- =deer); the word "beaded" is not incorporated here, only the design (zexhoxtav =design in beadwork); eoheškssoxtavensz, they are (beaded) with triangle design, (-hešks- =tapering); evexsevoxtavensz, they are (beaded) with bird design. (vekseo =birds); emävokomhoxahonsz, they (in. pl.) are beaded all over white; emäheovehoxahonsz, they are beaded all over yellow; eotatavehoxahonsz, they are beaded in blue. Above expressions are used in sp. of mocassins which are in. In beading on dry goods (which are considered or.) the or. form would have to be used; emähoxahoe, one is beaded all over; emähoxahoeo, they (or.) are beaded all over. Cf. feather or quill work.

bead, n. oneavok (obs. in the sg.), oneavokôz, beads. [From one =round, around + a =headed + -voz =piece of skin; first beads (usually bright hard red berries) were strung on a slender skin string]. Msiskaneo oneavokôz, amber or tanned leather colored beads; otataveoneavokôz, blue beads; eotatavensz oneavokôz, the beads are blue; maceoneavokôz, light red beads; emakonsz oneavokôz, the beads are red; ohase-oneavokôz (-ohase- =to shine), shining (silver bright) beads, (said of cut steel beads); hoxkose-oneavokôz, dark brown beads; hõpāe-oneavokôz, purple beads (hõpāemenoz =grapes; hõpāe =grape color, purple). The verbal suff. -mence denoting granular, is also used in connection with beads. This suff. is derived from the word "men" =berry (see berry) and has ref. to granular formation of beads, seeds or berries; emsiskanemencenz, they are (sc. oneavokôz) leather brown colored, "berried" or granulated; also emsiskaemenaenz. Eheovemenencenz, they are yellow granulated. Oneavokôz must be implied or stated, because this could be said of other granular objects. - Hoxahonestoz, the beading, beadwork; hoxahonestoto (or.), beadwork, ref. to the material; zexhoxtav, design in beadwork. -- [In former days the decorative art of the Cheyenne consisting of quill work, feather ornamentation drawing on skins and parfleches was the privilege of certain guilds of women, which required a ceremonial initiation. These women were called "The-Selected-Ones" or Moneneheo (from the verb namonen, I chose, select). They were usually older women and in most cases priestesses, also initiated in the hieratical signs or drawings. Only they

understood well the meaning of different designs in beadwork. While most women still follow the old designs in beading, they are also introducing changes as fancy strikes them. The Moneneheo had strict rules in their designs and they kept secret the meaning and arrangement of the colors as well as the relation of the designs to each other. The designs were always symbolical and talismanic, representing concrete organic objects whereas the colors were more emblematic of the abstract in creatures and creation, e.g. white, for active life (from light); blue, for quietness, peace, serenity (from the cloudless sky); green, for growing life; red, for warmth, food, blood, home (from blood); amber yellow, ripeness, perfection, beauty (from the sunsets); black, for cessation of enmity, hostilities (from a dead coal, being no more hot). The meaning of the colors ramifies as they are combined or according as they are of lighter or darker shade].

beak, maevô, the beak; heevô, its beak. See nose. Epevhe-
----- hevon, it is well "beaked".

beam, v. eohazene, one is beaming, has a smiling face (from
----- -ohaz, to laugh, smile + ene = face); eohazenetovo or
eohazeneotovo, he beams upon one; ehénevatovāoz, it be-
comes beaming (rays of light).

beam, n. ōmhao, bulky piece of wood; ēšehemāhe, sunbeam.

bean, monsc, (sg. or.); monsceo, beans (considered or.);
----- momaxe-monsceo, large beans; oace-monsceo, round
beans, peas. The is obviously derived from monscess =
little buffalo calf, denoting "little round (oval)
head". Monsceo ehooetō, she cooks beans; this is also
said jokingly of one whose hair becomes singed; matā-
ocemenoz, coffee beans (named after acorns which used
to be roasted).

bear, v. sff.-ox denotes "bear on the shoulder", to pack;
----- nanhox, I bear, pack; -nhoto (or.); -nhoxta (in.);
naasetox, I bear away; -asetoxenoz, (obj. or.); navevox,
I am bearing, am loaded; cf. burden; nanōxeoxz, I walk
bearing a pack; naamhox, I am bearing on; hena zeam-
hoxsz? What is he bearing? Naénōxeoxz, I stop walking
with a pack, drop my pack; nahoox, I bear, pack home
(game); nahooxeomo, I pack it (or. of game) home; na-
vistoxemo, I bear with one, shoulder with one (a load);
nivistoxemāzhemā, we bear each other's burdens; also
navessevxsono, I bear (burden) with one, in company
with one; naeomox, I bear a grievous burden (from
-oeom- =grievous, sorrowful); napāōmo, I bear one on
the back, with a blanket; napāovoto, I bear one on the
back; napāovoxta, I bear it on the back; ehōetto, it
bears fruit; esaahōettan, it bears no fruit; [ehōetta,
it is fruitful; esaahōettahan, it is not fruitful];
inf.-ōènov- =bearing long, long suffering, persevering;

eōēnovae, one is persevering, bearing long; niōēnovacz-tovo, thou behavest longsuffering, forbearing towards one; eōēnovetan, one bears long, is of persevering mind; naōēnove-nonizeomaetovo, I bear with gentleness towards one; eōēnovoomen, he bears long under suffering (cf. bare); naōēnovoomenenon heovasz hešetotonstāt-toz, we bear all kinds of infirmities; naōēnovetanoha, one imparts patience to me (long bearing); naevhone-no (or.), I bear one, lift up from below; naevhonena (in.); naēšeneo, I bear in my countenance (from zehešiens, as one's countenance is); nseztastoz zehešenešene-ós, as one bears indignation upon one's countenance; cf. carry, burden, load. The vowel "o" implies "bear, hold, support" (Ger. halten). Eaneoz, she bears a child; naaneozetova, she gave me birth. See birth, child.

bear, n.nàko, (nàkoeo, pl.); [rad. -nàk- implies sharpness, liveliness, briskness; enàkōo, one sees distinctly, sharply; enàkae, one is industrious, brisk, lively]. Nàkoss, bear cub or little bear; nàka, she bear; xamanàko, natural bear (brown); mozenàko, bull bear; moozenàko, black bear; vòpazena-nàko, white mouthed bear (silver tip); voxpenàko, gray, white bear; heovenàko, cinnamon bear (yellow bear); nàko heszevox, bear den; nàkosetto, bear range; nàkoemoxšen, bear sweet smelling grass; oenenàko, blind bear; nàkoēva, bear hide. [The majority of Ch. proper names are derivatives from different parts of the body. Next in preponderance come the names derived from "bear". Would it show that the Ch. had much more to deal with bears than with buffaloes? Evidently the names derived from "bear" are older than the ones derived from "buffaloes"]. Here follows a list of Ch. names connected with "bear".

Moxtavenàko, Blackbear; Heovenàko, Yellowbear; Voxpenàko, Whitebear; Voxpazenàko, Grizzlybear; Nàkoēva, Bearhide; Nàkosetto, Bearlariat; Nàkoevoēta, Bear-doing-good; Nàkoss, Littlebear; Nàkoemoxšen, Bear-sweetscented-grass; Nàkxemēn, Bearfeather; Nàkxevo-tonevsz, Beartailfeather; Nàkxaeōsz, Bear-fast-running; Eseomenàko, Ridgebear; Toxtōenàko, Prairiebear; Nàktaeoz, Bear-attaining-to; Nàkvoomasz, Bear-white; Nàkooxhot'tanoz, Bearstumbling; Nàkoevao, Bear-tailed; Nàkmaovasz, Bear-red-furred or Bear-red; Nàkoemeàz, Bearbeard; Nàkxoveoeš, Bear-lying-down; Nàkoemaxsevana, Bear-with-garters; Nàknenoovasz, Bear-with-ample-fur; Nàkoeocene, Bear-one-eyed; Nàknōs, Bear-one-tooth; Nàkoematama, Bear-old-woman; Nàknokasz, Bear-one or Lonebear; Nàkzevamenâvoz, Bear-challenging; Nà-knoze, Bear-alien; Nàkoeosoham, Bear-still-better or Bear shot-heart; Nàknootana, Bear-necklace;

Nàkozeveas, Bearbellied (?); Nàkoeàta, Bearfoot; Nàkoe-mās, Bearchips; Heenàko, Womanbear; Vostanenàko, Person-bear; Nàktoovas, ?; Nàkzeas, Bearbelly; Nàkoepanisz, Bear-making-winds; Nàkoemazevô, Bear-dung; Nàkonaszevasz, Bear-with-wife; Nàkômšetan, Bear-jealous-of-wife; Nàkoeoôs, Bear-standing-looking; Nàkxhāsz, Bear-tall or valiant; Nàkxaaxcetta, Bearlittle or young; Avōnenàko, Starvingbear; Nàkaeomsz, Fat-she-bear; Nàko-maheoneve, Bear-mysterious or supernatural; Hestoxenàko, Behindbear; Nàkohemeq, Bearhead; Nàkoenxa, Bear.... (Lat. *Ursus urinam faciens*); Nàkxooxeehōsz, Bear-on-pole; Maxenàko, Bigbear; Nàkoeneoz, Bearfaced (?); Nàkôo-oxnivess, Bears-four; Nàkôo-oxhaestxess, Bears-many; Nàkxomistac, Bear-owl; Nàkoemat, Bearbow; Nàkoe-meoe, Bearfighting or Bear-straining; Nàkôoseveon, Bears-jealous; Nàkohetan, Bearman; Nàkoeveoze, Bear-on-warpath; Nàktotamensz, Bear-walking; Okonenenàko, Stub-tooth-bear; Vovoenenàko, First-blind-bear; Nàkxeovasz, Bearyellow; Nàkoemaha, Bear-large; Nàkoeoxcē, Bear-mouse; Nàknovēnsz, Bear-slow-walker; Nàkvovoasz, Bear-spotted; Nàknoea, Bear ? ; Nàkoeoa, Bear ? ; Nàkzeo-oehōsz, Bear ? ; Nàkoevhozeta, Bear-ranging or foraging; Nàktameoz, Bear ? ; Veozenàko, Warpath-bear; Nàktomooz, Bear-rearing-up; Hospenàko, Failing or Timid-bear; Nàkxhaovaz, Bearstrong-in-fur; Nàknotomá, Bear-firstling; Nàkomasz-zessōsz, Bear-disturbing; Nàktam-ozz, Bear ? ; Maheonenàko, Sacred-bear; Heamanàko, Above-bear; Nàkoeszehena, Bear-coated; Nàkohenom, Bear-thigh; Hotoanàko, bullbear; Hāszeanàko, Big-headed-bear; Nàko-evitanov, Bear-tongue; Nàkhōs, Bearsitting; Nàkoemaēt, Bear-little-man; Ešehenàko, Sunbear; Nàksovasz, Bear-young-man; Oxenàko, Halfbear; Heškovizenàko, Porcupine-bear (Thorny-bear); Nàkoeanōsene, Bear-neck; Nàknee-vaz, Bear-playing; Nàkoevēs, Bear-tooth; Nàkoseš, Bear-lying; Nàkoevē, Bearlodge; Ocenàko, Cheating-bear; Maa-cenàko, Oldbear; Nàkonaoz, Bear-sleeping; Nàkohesta, Bear-heart; Nàkoovaz, Bearfur; Nàkoozeoxz, Afraid-of-bear; ēsenàko, Nosebear; Nàkoeo-emxo, Bear-leather; Nàkototōxzesta, Heelbear; Nàkoseovosz, Sandbear; Nàkso-ēnsz, Bear-thru-woods; Nàkxhāstas, Bear-tall-young; Nàktoeometanona, Bear-mourning; Nàkxhōēnsz, Bear-outing; Nàkoemasea, Bearcrazy; Nàkoetovoaz, Bear-with-dropping-lip; Nàkōosenevootan, Bear-claws-necklace; Nàkoeohā, Bear-rising; Nàkomaoxcēna, She-bear-with-feather-on-head; Nàka, She-bear; Oevenàka, Scabby-she-bear; Veoxcenàka, Bitter-she-bear; Nàkoeneovoène, Ranging-she-bear; Nàkoenāhe ? ; Nàkoevosōe, She-bear-playing; Nàknoxca, She-bear-alone; Nàkoestoss, Bearquiver; Nàkōosonahe, She-bear-claws; Nàkoemazene, She-bear-sore-eyes; Nàkaess, Young-she-bear; Nàkoeosevehona, Jealous-she-bear; Maxenàkahe, Big-she-bear; Nàkxe-

pōhe, She-bear-smoking; Nàkoemeona, She-bear-road; Nàkoemenonehe, She-bear-singing; Nàkoevōèn, Bear-wallowing (?); Maenàka, Red-she-bear; Nàkoenone, Bear-singing; Vovoasz-nàknothōmae, Spotted-she-bear-robe; Nàko-eoene, She-bear-blind; Nàkmaheona, She-bear-mysterious; Voestsoenàko, Cranebear; Voestsoenàka, Crane-she-bear; Nàkmesetane, She-bear-hungry; Ocenenàka, One-eyed-she-bear; Nàknhaene, Bear-catching; Nàknotōene, Bearlook; Nàkoemeàz, Bearbeard.

beard, méàz (rad. -me- = fuzzy [meše- =hairy] + -àz = mouth); méàzenàtotoz, beards (by themselves); eme-àzena, he is bearded, has a beard, has fur, hair around mouth; mešeēsevèho, white man with hair (under) nose = Mexicans; hotoameàz, beard of a buffalo bull; hestove-meàz, beard on each side, whiskers; hestanemeàz, bearded temples; meàzeq'sam, bearded sheep, goat; voxpemeàz, gray or white beard; moxtameàz, black beard; maemeàz, red beard; tosemeàz, long beard. Cf. shave. Proper names are: Hestanemeàz, Temple-beard; Voxpemeàz, Gray-beard; Eškovemeàz, Bristle-beard; Moxtameàz, Black-beard; Heovemeàz, Yellowbeard; Maemeàz, Redbeard; Tosemeàz, Longbeard. See tassel.

beardless, esaameàzenahe, he is beardless; zsaameàzena-hesz, the beardless one. The Ch. wear no beards. The wearing of beards or eyebrows was considered ill bred, ill kempt. An old Ch. told writer that the "hairy face" had been the punishment for the first murderer.

bearing, n. zehešenešeneos, as one's bearing is (in the countenance); zehešeōs, as one's bearing, posture is; inf. -hez- or -ez- in some verbal f. denotes bearing, behavior, conduct, as: nataneheztovo, I bear myself ashamed of one (from natane = I am ashamed); zehešeztovo, as I behave towards one; našivatamaeztova, one bears with mercy, behaves merciful towards me; naneevat'san, I take bearings. See mark.

beast, hovàn; maheonhovàn, mysterious, sacred beast; meva-vovàn, carnivorous beast; vesshovàn, small beasts, animals. The name hovàn is given especially to the larger animals, opposed to man and excluding birds, fishes and invertebrates. In apposition to other nouns (similar to the genitivus constructus of the Hebrew) the final n becomes apocopated and the grave accent changes into an acute, e.g. hováemās, animal excrements; hováhekonož, animal bones; [following words: hovae, thing; hovā, male friend; hovahan, nothing; ehovaeve, what sex is it? kasovā, young man are not related to hovā from hovàn].

beat, nimasenotanhemā, we are beaten (in war); nimasenotoneo, we beat tem; eahaneanoto, one beats him (to death); namomeaeveanoto, I beat one bloody; naxsevea-

noto, I beat one to exhaustion. Suff.-noto =to strike upon one; navovonoēhoneo, we beat, defeat them (from -vovon =exterminate); navovonaneo, we beat, conquer them; natapoého, I beat, subdue one (tapo- =to set one flat); nahotàno, I beat one (as in races); nihotāsz, I beat thee; ehotāva, one is beater [cf. overcome, overturn], victorious; hotāvātoz, victory; nahotāvaetovo, I beat, overcome for one; naveeòno, I beat one (Ger. prügeln); naveeōstòno, I beat one (Ger. Trachtprügeln geben); naōcenoto, I beat one (cheating); niōcenotaz, I beat thee (ōce- =to shut one eye, cheat); naoxksōvoto, I beat, bruise one blue (from oxkoss =blue black); emomōstax and emomōstaha, the heart beats fast; emomoxtax, the pulse beats; masenotazistoz, beating (in war); momeveanotazistoz, n. the beating bloody; sxseveanotazistoz, n. the beating to exhaustion; ahaneanotsanistoz, n. the beating (faculty) to death; nha zeahano-tasz, the one who beats me to death; zesxseveanoxetto, thou who beatest me exhausted; nha zemomeaeveanoesz, (cf. blood) the one beaten bloody; zemomeaeveanoess, the ones beaten bloody; vovonanenistoz, the beating, conquering; vovonoēstoz, beating, defeat; tapoéhazistoz, beating, subduing; nha zehotāvaz, the one who beats, overcomes; nha zehotāsz, the one who is beaten, overcome; zeveeoes, the beaten one (Ger. der Geprügelte) zeveeōnsz, the beating one (Ger. der Prügelnde); veeoestoz, the being beaten; veeōnestoz, the beating; zeveeoešeš, the one who got a beating, whipping; ōcenotazistoz, beating, cheating; oxksōvotazistoz, the beating, bruising (blue).

beatitude, vonhetotaetanoxtoz (von =lost + -hetota- =happy, glad + -tanoxtoz =in that, lost-in-gladness-of-mind; vovònitoomenestoz, great felicity; (vovòn(e) =pleasing + toomenestoz =undergoing); vonepavstaomenestoz, beatitude, felicity (Ger. Seligkeit) (from pav =good, perfect + -(he)sta =state, condition + -omenestoz =undergoing; vonhetotan, beatitude, supreme happiness; vonhetotanstaoenenestoz, beatiude (Ger. Glückseligkeit). Cf. bliss.

beautification, moonanenenistoz (from moona, beautiful); zèmoonane heto mhayo, the beautification, beautifying of this house.

beautified, emoonane, it is b.; emoonatamane, it is b. (the whole effect); emoonanensz, they (in.) are b.; emoonaneo (or.), they are b.; emoonatamanensz, they are b. (sp. of objects in nature, views, vistas); namoonana, I beautify it; namoonano, I beautify one (or.).

beautiful, inf. moon(a) =beautiful, splendid (in a physical sense); emoonaeo, they (or.) are b.; emoonae, she is b.; emoona, it is b.; emoonansz, they (in.)

are b.; emoonatamano, it is beautiful (the effect as a whole, as a view, vista, etc.); vosz emoonatamanoensz, the clouds have a beautiful effect, aspect; moonatamanoētastoz, b. doing, effect in general; zemoona, that which is b.; zemoonatamano, that which has a beautiful affect; emoonatamaešston, it is beautifully designed, built. The rad. -moon- is related to -mon- =fresh, young. Zemoonasz, the b. one (or.); zemoonaessô, the b. ones (or.); zemoona, the b. one (in.); zemoonaesz, the b. ones (in.); namoonemanisz, I make it b.; namoone-manston, I design, build beautifully; emoonsan, he dresses beautifully; nimoonsano, thou dressest one beautifully; èmoonaeamanhāevoōn Maheon, they (or.) were made b. by God; emoonatamae, one has a beautiful effect; emoonōhe, one has a b. look, appearance; emoonono, it has a b. appearance; emoononcensz, they (in.) have a b. appearance; emoonōheo, they (or.) have a b. look; emoonovess, she has b. hair [emoovess, she has coarse hair]. Emoon(e)stá, she has b., long hair; emoonoxtav, it is a b. color; epevatamano, it has a b., fine effect; eohāpevatamano, it is very b. (the effect of it); epevatamae, she is b. (from -peva- =good, fine, perfect, physically and morally) cf. good; epevovxtav, it is beautifully colored; epevovxtavensz, they (in.) are beautifully, finely colored; epevovess, she has b., fine hair; epavstá, she is beautifully haired; epevova, it (or.) has a b., fine fur; emoonomao, it is b. ground; emooonōmoeha, it is a b. body of water; emoonevxeoe, it is drawn beautifully.

beautifully, rendered by inf.-moon-, see beautiful.

beauty, moonastoz; moonatamahestoz, state of b.; moonatamanohestoz, b., splendor; pevatamahestoz, b. and goodness; pevatamanohestoz, beautiful effect; moonōhestoz, b. (in appearance); pevenōhestoz, b. (in look); zehešohāmoonatamahestov, as it is of great b.; hemoonastoz navešhesetanotōenon, she attracted us by her b. Hepevatamahestoz Maheo, the b. (and goodness) of God.

beaver, homae (homä); homaeo, beavers; hetanšhomä, male b.; heehomä, female b.; homäess, young b.; Homānistô, Beaver-howling; Homahesta, Beaver-heart; Homāoxvokomasz, Beaver-white; Homāoxzeoxz, Beaver-afraid. The suff.-hom denotes "lodge"; homä may be derived from it. Homä heszevax, beaver tail; homaoxz (sg.) beaver skin; homaoto (pl.); homävē, beaver lodge.

because, inf.-hesse-, by reason or on account; ehesshā-moxtaeoz, he becomes sick on account of; pref. zexhomax- =for the reason that (off set by); zexhomaxhavseva, for the reason that it is bad. Inf. -hesse- (sometimes -hest-, as before spirants) implies also "from, thereby, by" as: vonhanistovā exhesseēsžèn, by

the window he came in; -vešhesse- =wherewith,whereby; etahan zevešhesseanaotto,thus it is taht (whereby) I fell; -nxhesse- =wherefrom; nanxhesshoeoxz,where I come from. See "cause". Homaesto,because of,for (used detached); pref. -zeheš- denotes since,because. See prefixes of sub.cj.in Ch.gr.

become, is expressed by suff. -oz added to v. stems; ehavseveoz, it becomes, turns bad (from havs =bad); ehavsevaaz, it becomes in a bad state (from -havseva =to be bad); ehāmoxtaeoz, one becomes sick; emomātaeoz,one becomes angry,violent (from momāta =to be high tempered); ekašgoneveoz,he becomes,turns into a child (from kašgon =child);nakaneoz,I become tired; emomooz,one becomes moving. See Become mode,Ch.gr. Nakaneozetovo,I become tired of one; navessekaneoze-mo,I become tired together with one; nakaneozeta,I become tired of it,etc.Peveozistoz,the becoming,turning out well; hestaozistoz, the becoming born,birth; momoozistoz,the becoming moving; pevetanoozistoz, the becoming rejoicing. This suff.-oz denotes a short interval of time. When the "become" spans a longer period the suf.is -oxz; ehavseveoxz,it is becoming (gradually) bad; ehetaneveoxz,he is becoming a man; nahā-eāeoxz,I am becoming old; emazeomeveoxz, it is becoming spring.

becoming,inf.-vota- denotes becoming in the sense of getting,often implying increase or very; evotaniše-énaeōn, they were both getting old (older); sometimes the inf.-ve- indicates "becoming", as: etavetonetto,it is becoming,growing cold (colder); epe-vōmsōhe,one is becoming (comely); epevōmsōhetan, one desires to be becoming,decent; esaavotaehan,it is not becoming, not decent; evota (obs.) it is becoming; esaahestanōmetanonové,one is not becoming. Epevetāa, it is becoming,fits one (as a hat,etc).

bed, šešistoz couch;šešistotoz,beds(from -seš =to lie); ešešistove,it is a bed; esaahesešistové,one has no bed,couch; esaašešistovhan,it is not a bed; šešistoz zemakātaevston, iron bedstead; eešeexhōmanistov,the bed is provided (lit.the robes are prepared; has now ref. to improvised beds); eešeexhōmaeō, there,it is provided with bed! navohetanen,I fix the bed, prepare for sleep; naovšena, I go to bed, lay down to sleep; [naovšemeoz,I lay down,from a sitting posture]; ovše-neon,bed cloth; hestōmoz,his bedding; honokon, bed quilt; tonovhonokon, bed mattress; hōmaxstoto, bed spread; hoozeonō,bedstead (of Ch.make,having ref. to head or foot of bed,consisting of robes or willows); menocehoozenō,bedstead made of willow sticks decorticated and held close together by sinews or leather strings running transversally thru them. Both ends of

this mat like bedstead taper to a width of about twenty inches (or less). These ends form the foot or head of the bed, by being raised to an almost vertical position and supported by long sticks. In moving from place to place these "bed mattings" are rolled in a bundle. These *menocehoozēonō* are decorated in divers ways, a certain number of willow sticks being alternately painted white, blue, red and yellow. The common beds were made of robes simply stretched over strewed grass or wild sage; others consisted of two poles supported by sticks called *hooseanoss* (sometimes there were a few cross pieces); upon the poles the willow matting was set. *Nxpoosestoz*, bed spring; *vaoxtam*, the bed placed north and south, opposite the entrance, and considered the place of honor for guests or prominent men; *šešemhayo*, bed room (bed house); *kàgonass*, bed bugs; *zeveamo*, my bed fellow. See *lie*.

bedding, see *bed*.

bedimmed, *nanxpoomaexan*, my eyes are bedimmed.

bee, *hànom* (sg.), *hànoma* (pl.); *moxtavèhànóm*, black bee, bumble bee; *heovehànóm*, yellow bee, wasp; *hànoma zexhevenovevoss*, beehive; *ehèpaneaseonam hànóm*, it has its honey, the bee; *hànóm-paneaseo*, bee's honey; [-*ahanosan*, to bite, sting; *èahanomo*, it bites one].

beef, *vehoehotoa*; *vehoehotoa hesthoevoxz*, beef its meat; nanaho vehoehotoa, I kill a beef (whit man's buffalo); *namevo vehoehotoa*, I eat beef (meat; lit. I eat of the cattle. Parts of the beef are as follows: *mazeoxz*, neck piece; *hestàzeo*, shoulder blade; *henaeva*, piece on shoulder blade (chuck rib); *haešksaes*, piece of shin (foreleg); *hotàn*, side meat; *hemònekov*, piece between shoulders; *esovakov*, sirloin piece; *hešeonòneva*, breast piece, clod; *voxtas*, flanks; *esèmaneva*, veiny piece (flanks next to hindquarters); *hešèp*, rump; *he-ton*, part of rump and "mouse buttock"; *henom*, thigh piece, round steak; *hececenom*, soft thigh piece, tenderloin, near "thick flanks"; *henstaneva*, soup piece (just above knee in fore leg); *eseva*, sinew piece of shin; *heszeō*, hind part; *henstan*, knee piece (in front); *hestona*, piece above knee on back part of hindleg; *heen*, abdomen piece, from throat (brisket) on; *henaevaioxz*, fore quarters; *henomoz*, hind quarters; *hešèoo*, meat and bones of rump; *vō*, hump (on buffaloes); *vitanov*, tongue; *aetōvotōz*, ilium or pelvis; *honovonoz*, sirloin, dried. [Not cut white man's fashion, but from the hump to the rump, the tender meat along the spine and above the ribs]. *Matonš*, belly piece; *venooxz*, tripe; *hepeemon*, first stomach; *hestxoanoz*, spleen; *hé*, liver; *heponoz*, lungs; *hesta*, heart; *heszhetatto*, kidneys; *vxtatto*, kidney fat; *heveeonišsz*, small intestines; *hestàtoz*, colon; *hevaonšs*, rectum; *hèp*, rib; *hevešksetaen*,

pipes of bowels, little sucker, (vermiform appendix to the caecum). Eanèn, one cuts up a beef (or any animal). Ch. used no saw, cleaver or ax to cut up a beef, they cut the meat in slabs and severed the bones at the articulations with a wonderful dexterity. Enšena-oesova, she is cutting the beef (after butchering) in thin sheets for the drying purpose; eés'onaz hoevoxz, she dries beef; honovoxq, dried piece of tender meat; nameneovo, I give one meat. See meat. In sp. of parts of the beef the Ch. say "its" in many instances, e.g. hes-zeoxz, its neck; neck or the neck would be mazeoxz.

beehive, hânoma zexhevenovevoss, where the bees have their home.

Beelzebub, Hânôm-nisimôn, (spirit of stinging insects).

beer, mènemàp, peppery water (used sometimes to mean vinegar). At the present time the Eng. word "beer" is known by the average Ch. (in Oklahoma).

Emènemàpeve, it is beer.

beetle, amskona (the oval one); pavemēotson, water beetle (Dytiscus verticalis); lit. well smelling little one.

befit, see becoming.

before, zehetáētto, before me (in presence of, face to face); zehetaētto, before thee; zehetaē(e)s, before one; zehetaēez, before us; zehetaēēss, before you; zehetaēvoss, before them; zsaaēše- (pref. gov. sub. cj.) =before, not yet having; zsaaēšemesehez naoxchaôname, before we eat, we pray; vovoenotto nahaôname na nanovsemesheme, first we pray and eat afterwards; vovoenotto =first, beforehand; novs as inf. =less than, after, econd in taking place. Novseaseoxzeo matosemesevoz, leave before they eat; mesesz na novseaseoxzz, eat before thou leavest; lit. eat thou and afterward go away! Vovoz, before in the sense of "in preference to, sooner than"; in connection with vovoz the inf.-oham- =rather, is used, altho it is not indispensable; vovoz emechame-nāeo zeoxtoseamātavoss, they will die before (sooner than) they obey; vovoz namenomāz zeoxtoseavōnetto, before I starve I will steal; lit. first (in preference) I may steal than otherwise starve. Vovoenotto (when detached) and -vovoe- (inf.) =before, first; nivovoeoxzetōen, one goes before (first) us; vovoenotto naam'nevo, I walk before one (lit. before one's walking); maeto, before, (detached) ahead, in front; otā mhayo ehota maeto, behold there is a house ahead; ehoe maeto mhayon, he is in front of, before the house; hestó (detached), close before, in front part, next to (antonym to nōoxtó =rear, back part); hestó zezēnsz, step here before, to the front part or side (as in a council or meeting house); nista (also used detached) =before, formerly, beforehand; etaešenista-

aseoxz, he has gone beforehand; naešenistameto, I gave it to one before; nistavostaneo, people from before, ancients (nistaom, former, ancient time); the infixes -oham-, -vovoe-, -nista- become ohametto, vovoenotto and nistavetto when used detachedly and then they have a more prepositional meaning. Nocéš mxheeo^z nstavōmon, lit. one day when left (from something) we shall see one; we shall see him the day before (something else happens); kasexov mxheeo^z zenstosešhoènsz nataaseoxz, lit. a short time left that one will come, I will go away; a short time before he comes, I will leave; es'-aaešhoèné nànovseaseoxz, I left before he came, lit. one had not yet come, I left (less than); -hohoo^{me}- =beforehand, previously, ohoo^{me}vōsansz, look beforehand (watch). When "before" implies an or. or in. object in a passage, aperture or hole it is rendered by inf. -nxp- =closing, obstructing, stopping; enxpehoe henitō-neheva, one stands before the door; nxpeoxtam, before the entrance, blocking; nxpemeon, before the road, blocking the passage. See close.

befriend, nahoxtamo, I befriend one; navešvohestonaovà-zenoz, I befriend myself with one. See friend.

beg, navēstomoe (being asking; navēstomohenoz, I ask, beg for one (to have him); nivēstomohetovaz, I beg for thee (to have thee); vēstomoheo, asker, beggar; hozenomoheo, beggar (for food); ehozenomoe, one begs (for food); naōzetanonavhozenomoe, I beg in distress. Cf. ask, supplicate, plead.

beget, nahestōešeého, I beget one; zehestōešeessō, the progenitors.

beggar, hozenomoheo, beggar for food. Cf. beg.

beggardly, emomoxetto, it is b., miserable; momoxevostanehevestoz, b. life (also humble living).

begin, is rendered by inf. -as- =off, away, start; ease-oxz, one starts going; eas, one is off, goes; ease-tanen, one takes away; easheneenā, one begins to know it; eashaôn, one begins to pray; emoneaseanao, one just begins, starts to fall; -monease- =just starting, beginning; easetoēta, one begins to perform; easetoētas-tov, the performance starts; zexhesseasetto, beginning from; moneasetto, first beginning (detached particle); ehasestovetto, it has a beginning. Nanēhov zenxhesseasetto nitao hovae, I am the beginnig of all things; enēhov hevetov zenxhesse-vovoeasestovez', he is the one, from whom beginning is (lit. for himself by him there is a first beginning from); zenxhesse-ase^{man}ha-oxtove noxsetto mataérhistanovez' enšeametoomahe, from the beginning of the creation until the world (human) shall end, he remains unchangeable. Esaaseasestovetan, it has no beginning; eastocko, it starts to rain; easthozeche, one begins to work. When the v. stem be-

gins with an aspirate, a "t" is inserted between it and the inf.-as- or -ase-; easethozeohe or easthozeohe; easethone, one starts to step; easethoneo, it begins to grow, it germinates.

beguile, naōcenoto, I b. one (acc.); niōcenotaz, I b. thee; naocetovo, I b. "unto" one; naoceta, I b. "unto" it (has dative meanig); nahōvenosého, I b. one (cause one to err, be eceived); navoneoho, I b. one (divert one's attention from, keep one forgetting. See deceive.

behalf, is expressed in the subst.m.(cf.gr.); nahesseō-zetanototovo, I am anxious on one's behalf; "in behalf" in the sense of "for the sake" is rendered by nitov, in my behalf, for my sake; etov, thy be. or sake; hevetov, one's be.; nitovan, our be. (excl.); etovan, our be. (incl.); etovevo, your be.; hevetovevo, their be. or sakes. This does not affect the v.f. altho inf.-hesse- is often used in this connection; etov navoešetan, on thy be., for thy sake I rejoice; nihesshaōnatovazenotto, I pray to thee in one's be.; nihesshaōnatovaenotto, one prays to thee for one's be.; nihesshaōnatova nitov, one prays to thee in my be.. Sometimes inf. -veše- is used to express "in be.", in the sense of "on account of"; navešepevetanono (or -nonotto), on one's be., account I rejoice (Ger. ich habe Freude an Einen); niveševoešetanotovaz, on thy be., account I rejoice.

behave, nanešez, I be. thus; nanešeztovo, I be. thus towards one (in deeds); the particle -ez-, sometimes -hez-, is inserted before the modal suff. to express behavior, conduct; namaseztovo, I be. friendly, politely towards one; natane, I am ashamed; nataneheztovo, I be. ashamed of one; natanehezta, I be. ashamed of it; napevae, I am good; napevaetovo, I am good unto or towards one; napevaeztovo, I be. as good towards one. Navovònhesta, I be. well (with kind care); navovònhestaeoneve, I am well behaved (-vovòn- implies carress, kindness, pleasantness, fond solicitude, benevolence; -hesta ref. to exist as such; navovònhestaetovo, I be. with tender care "unto" one (lit. I am of good behavior unto one); vovònhestàtoz, good behavior, state of being benevolent, blessing [vovònešenhestoz = benedicere or benediction, blessing (in words)].

behead, naenotovassō, I be. one (from -notov- = neck + -assō, to sever with knife); naenotovaxā, I be. it; ēnotovae (stat.) one is beheaded; naenotovaōstōno, I be. one at a sweep (with one stroke); naenotovāno, I be. one (by striking); etamenotovae, one is beheaded, truncated; tamenotovàtoz, the beheading, truncating; etamenotovatto, it is beheaded (as adoll). The inf. tame- refers to what is left as a stub, as ta-

mēs, stub nose.

behind, adv. ešenomaeo, one is b.; ešenomaeō, they are b.,
 ----- too late (failing to reach in time); našenomae-
 om, we are b., too late; -hestox- =b. in the rear; ehes-
 toxèn, one comes b., at the rear; zehestoxēssō, the ones
 who are b.; hovae zehestoxetto, that (thing) which is
 b.; ehestox'netto, it proceeds b.; nahestoxē, I am b.;
 -hotam- =b.; -hootam- =b. the back, turning b. e.g. na-
 hootameneāzenaeto, I tie one's hand b. his back; ehoo-
 tameneāzenaē, one has his hands tied b. his back; hoo-
 tameneāzenaešsz, tie (thou) my hands b. my back! naho-
 tamaèn, I walk b., b. the back of; naheneenovo zexhota-
 maèns, I know that one is walking b. (my back); naho-
 tamoeohetovo, I come running b. one (he turning his
 back to me); nahotamameše, I eat b. (also nahotame-
 mese), I eat b. (the back of some one); hotam, dog, the
 one following b.; nahotamaovo, I come up, b. one; enōs-
 hotamae, one stands turning his back from; etahane vós
 nipaonan, there is a mound (peak) b. us (back of us).
 Cf. back. Nahóseoetōeneo, they started into (as a riv-
 er) behind us.

behind, prep. hotama (detached from v.), at the back, b.
 ----- the back; hotama ehoeoxz, one arrives close b. the
 back of; this is also used to express an action tak-
 ing place close after the "back" or "heels" of another
 action; hestoxetto (detached), b., last (of line);
 hestoxemeon, b. (on the road, but also used tropical-
 ly); hovae hestoxemeon zexhota, the thing which is b.
 or past; neamoss, b., on the other side of a hill, also
 metaphorically as: nameheneeno hovae neamoss zehota,
 how should I know thing(s) b. the hill (hidden from
 view); nōoxtó, b., situated at the rear, back part; ehe-
 vetovhota, it stands b. (hidden by something else);
 ehevetovehoe, he stands b. (so as to be hidden by the
 object b. which he stands); nahevetovana, I place it
 b. (so as to be hidden).

behold, navehōsan, I be.; -vehōmo, be. one; -vehōxta, be.
 ----- it; evehōxtanoz, he beholds them (in.); evehōmō,
 he beholds them (in.); evehōme, one (or it) is beheld;
 evehōmensz, they (in.) are beheld; evehōmeo, they (or.)
 are beheld; vehōsanistoz, the beholding. [Rad. ō de-
 notes sight]. Zevehōsanessō, the ones beholding; zeve-
 hōmessō, the beheld ones; zevehōmēsz, the beheld ones
 (in.); navehōsanetan, I want, desire to behold. Cf. "to
 see". Otā, behold! Otā zehexovemehotaez, behold how
 much he loves us! Otamerōs, behold, consider! See look.

behoove, see becoming.

being, v. zexēv'netto, where I have my being (Ger. mein
 ----- Wesen); zexēvātto, where I have my being (exis-
 tence); both words have more ref. to the place than to
 the person; zēnhēes, where one has his being, standing;

zèvostanehevevo, where I have my being, living; see be; zehešhovanēs, one being away (or.); zehešhovahān, being (it) not; zehešhāmoxtaetto nasaamesetanohe, being sick I do not care to eat; zehešhāmoxtaétto, thou being sick; zehešhāmoxtas, one (or.) being sick; zehešhāmox-taz, we being sick; zehešhāmoxtass, you being sick; zehešhāmoxtaevoss, they (or.) being sick; zehešhāmox-tatto, it being sick; Cf. sub. cj. in Ch. gr.; zehešēvēns Oxmeseno, one being in Montana; naēvēn, I have my being, whereabouts; naēvae = I have my being, dwelling; naēvae, I have my being (Ger. mein Dasein); zexēvas, where one has his being, dwelling; ōxhesta epevomoxta, one is being well (ōxhesta = keeping in the same being, condition); zehešenēhovetto, it being myself; zehešenēhovs nisima, it being my younger brother; zehešhescestovevoss, they being mothers; zeheševéhonevs, one being a chief; zehešhevehonametōs, he being a chief to me; zehešetaxemesestove, it being a table; zehešemxistōneheve, it being paper; the pref. zeheše- = since, as; the "being" is implied in the verbal f.; nasaavōmohe zehešeóoenetto, I do not see him, I being blind; zehešeóoens nasaavōmahe, he being blind does not see me; zehešetonetto, it being cold.

being, n. nāhōvestoz, the be. one; ēv'nistoz, the be., the whereabouts (Ger. Wesen haben); eēv'nistovensz, they (in.) have their be.; eēv'nistoveo, they (or.) have their be.; ēvahestoz (ēvāstoz in rapid speech), being (Ger. Dasein); the dwelling at a place; zetohe-tāhetovātto, my whole being (physical), all of myself; zehetāhetovaétto, thy whole be.; zehetāhetovaes, one's whole be.; zehetāhetovahez, our whole be.; zehetāhetovahess, your whole be.; zehetāhetovāvoss, their whole be.; voston, be., person; navostanehevestoz, my be., as a living person. [Writer heard only once an old shaman say: "navostan" in the exact sense of "my being", and the connection inferred that he meant his metaphysical self. Either is this an archaic form or the man chose the expression for himself, as is sometimes the case with such men]; mātasoōmā, spiritual be., spirit (lit. something incorporeal, ethereal as counterpart of physical, real). Zeēvassō māpeva, the water beings; zeēvassō hoeva, land beings; zeēvseoss omotomeva, the air beings; zeamevon'nessō, the creeping beings; zehestan-ovessō, the human beings; votostataneo, the beings on the surface (ref. to human beings on the surface of the ground). The suff. -vhan is used to personify a certain quality or condition, e.g. nahāmoxtae, I am sick; Hāmoxtaevhan, Sickness, as a personal being; havs, bad, evil; Havsevevhan, the Evil as a person; nāestoz, death (from -nāe = to die); Nāevhan, Death personified; ehāeanae, one is hungry; Hāeanāvhan, Hunger in

person; zehetāeametanenevoss, all the living beings; zehetāemātasoomaevevoss, all the spiritual beings; Nocenanotāvhan, Supreme Being [from noce =alone + -nanotae- =above all else + -vhan, personification].

belch, nakokotom, I belch; nakokotomoe, I am belching (doing it repeatedly); zekokotomoesz, the belching one; zekokotomoz, one who belches; kokotomohestoz, the belching.

belfry, heama mašq zexhōsz ax'xevō, small house above, where the bell hangs.

belief, n. onisyomātātōz, true obedience or consent; from -amāta =to agree with, obey, consent + onisyom =truly; eonisyomātātōve, it is a be.; esaaonisyomātātōvan, it is not a be.; onisyomaztastoz, belief, (from naonisyomazta, I deem it true); onisyomātovazistoz, mutual be.; onisyomenietamistoz, true trust, faith, be.; hozeovoseonisyomātātōz, confident be., faith; hozeovosenietamistoz, hopeful be., trust; hozeovosetōetanoxtoz, holding confidently with mind or heart, be.; see faith, faithful.

believe, v. naonisyomazesta, I be.; naonisyomazta, I be. it; naonisyomatamo, I be. one (credit with veracity); naonisyomāta, I be., agree with, truly obey it; naonisyomātovo, I be. one (truly obey); naonisyomenēhovazesta, I be. it to be it; naonisyomnēhovatamo, I be. one to be the one; naonisyomaeztovo, I behave believing towards one; naonisyomaezta (in.); nahozeovosenietam, I be., have confident trust; nahozeovosenietamenoz, I be. on one (also nahozeovosenietametovo, I be. unto one); nahozeovosetōetan, I be., hold (in mind) with confidence; nahozeovosetōetanotovo, I be. in one, hold (in mind) confidently to one; nahozeovosetōetanota, (in.); naonisyomnietam, I truly be. (trust), have faith; nionisyomnietametovaz, I be., have faith in thee (and trust); zeonisyomātoesz, the one believed in; zeonisyomātaz, the one believing; zeonisyomazto, the one believing it (to be true); zeonisyomatamo, I, believing one (to be true); zeonisyomāto, the one believing in it; zeonisyomātovata, the one believing in thee; zeonisyomātassō, the ones believing; zeonisyomnietamessō, the ones believing, having faith; zeonisyomnietametoesz, the one who is believed (and trusted) in; zeonisyomnietametōsz, the one believed in by another one (named); zeonisyomnietamstahaz, the one with a believing, trusting heart; zeonisyomnietametōsz, the one believing, trusting in me; nha zsaaonisyomātahesz, the one who believes not; zehešeonisyomātovetto, since thou believest in me; nha zehozeovosenietamsz, he who believes, has faith; nha zehozeovosetōetanoz, he who believes (holds with confidence); nha zehozeovosetōetanoto heto, he who believes, has confidence in this;

nha zehozeovosetōetanotōsz, he who has faith (confidence) in me; eonitaveonisyomātove, there are various kinds of believing (onitav =different,pl.); eonisyomātōe, one is believed; eonisyomātōe zeto hetano, one is believed by this man (this man believes in one; zehešetanotto naeševōmo t'sa, I believe, opine, that I saw him somewhere; zehešetanotto ehāmoxtaeoz, I believe (it seems to me) that he is sick (becomes sick); zehešetanotto etosooko na mato etosetonetto, I believe it will rain or be cold; zehessetamo esaaešenāhe, I do not believe that he is dead (lit. I think of him he has not died, or he is not yet dead); heto zehēs naam-āta, I believe this, what he says (amāta, to agree, consent with, believe; amāta denotes to "accept by obeying or listening". See faith.

believer, onisyomātaheo, be. in the general sense, but used more and more to designate Christians, altho the latter are usually called éōstaheo (the baptized ones); eonisyomātaheoneve, one is a be.; onisyomātaheonevestoz, characteristic of a be.; eonisyomātaheonevstove, it is a believer's characteristic; navesseonisyomātahemo, one is my co-be. (lit. I am a be. with one); onisyomātahemazistoz, the being believers together; onisyomātaemanohastoz, congregation of believers, church; eonisyomātaemanohastove, it is a congregation of believers, a church; onisyomātaemanhao and onisyomātaemanhastoz, the band of believers (not much in use, but proper); naonisyomātaevis'onemo, I am one's brother be.; onisyomātaevis'onemazistoz, fellowship of believers; zeonisyomātaheonevsz, the be., he who believes; zeonisyomātaheonevessō, the believers, they who believe; zehetāeonisyomātaheonevevoss, all the believers; onisyomātaehasz! Ye believers! Onisyomātātātan (from onisyomāta =to believe + hetan =man) believer, believing man; onisyomātātānistoz, the people of faith (ref. to a group or band); onisyomātahee, woman believer; onisyomātaheson, young be.; onisyomātaevostan, a person believer; onisyomātavostanehevestoz, life of a be., also christian living; eonisyomātavostanehevstove, it is a life of faith; eonisyomātavostaneheve, one lives as a believer, leads a christian life; zsaakonisyomātaheonevēsš, the one who is not a be.; zsaakonisyomātaheonevehessō, the ones who are not believers; onisyomātaenotxistoz, band of believers (lit. warriors of belief); naonisyomātaenotxeve, I am a warrior of faith (implying connective aggressiveness with others, or co-militant christian). Christian education has influenced the term "onisyomāta" to become what it is today, but its former use was not a religious one. When a Ch. spoke of his dependence on God (as Creator or Supreme Being) he used the term "nie-

tam" =to trust, rely on, as: nanietameno, I believe, trust him; nanietameto, I trust in him; also the expressions: "hoxsšena" =leaning on, e.g. nahoxsšenano, I am leaning, trusting him; zetoxetanotováss Maheon, the ones who mind God; zeéàtovóss Maheon, the ones who reverence God; zemómâtaheššô, the devoted ones or religious men. Writer has combined or connected these expressions with "onisyomâta" and found that they were readily understood by young and old Ch., men and women alike, thus: zeonisyometoxetanotováss Maheon, the ones who believe in God; zeonisyoméàtovóss Maheon, the ones who truly reverence God; zeonisyomenietameššô Maheon, the ones who truly trust God; zeonisyomhoxsšenassô (or -hoxsšenatováss) Maheon, the ones who truly lean on God; zèōstaemómâtaheššô, the christian religious ones. See christian, faith.

bell, ax'xevô (from rad. ax =to open the mouth to cry); ax'xevono, bells; ax'xevonso, small bells (Fr. grelots); ezetahame ax'xevô, the bell is rung; ezetahamensz, bells are rung; nazetahàz ax'xevô, I ring the bell; nazetahàzeno ax'xevono, I ring the bells; ax'xevonso ex'xevonensz, the small bells jingle (from ex'xevon, it makes a jingling sound); ax'xeva evešhō-xevàtove, it is heralded by the bells or bell.

bellied, see belly.

bellman, ax'xeva zevešhōxevaz, the one who heralds with a bell.

belly, matonš, the b.; natonš, my b.; tonišsz, entrails; hetonišsz, one's entrails, insides; hetonš, one's b.; nitonševa nszeamevonèn, on thy b. shalt thou crawl; etonševe, it is a b., abdomen. [Etonševehé, what is his name? Etónševe, what is he doing?]. Etâpeas, one is big bellied; etâekas, one is round bellied; esoxeas, one is shining, polished bellied; ehekas, one is soft bellied; eatoskas, one is ugly bellied; Mxasé, Belly-touching-woman (name); Hekas, Soft-belly; Maksé, Big-belly-woman; Nistapaas, Formerly-lump-bellied; Okakas, Cone-bellied; evèpotaoeš, one has a sunken b. (of horses, also of trees with empty trunks); [rad.-vèp- = hollow]; see empty, hollow.

belong, enónetto, it belongs to or with (related, connected to); esaanónettan, it does not be. to; nanónetovo, I be. with one (connected to one); hovae zenooētastove, something that belongs to a ceremonial or performace; nivévonetanotanov zetoheāenooētastove, do not forget all that belongs to (is connected with) the ceremony; naheaeneon, it belongs to me (lit. I have it for my own; from naaena, I own it; aeneo, property; naheaeneoneno, one (or.) belongs to me or I have one for my property; the inf. -he- (cf. "to be") denotes possession, that which is "unto one", e.g. na-

hemhayo, the house belongs to me or a house is "unto me"; naheszhov, it belongs to me; naheszhovenoz, they (in.) belong to me; the same word may also mean: one (or.) belongs to me; see relationship m.; mazhov, mazeoxz, aeneo, mazhotoz, mean belonging; mazhov =the thing one has (from hovae =something); nazhov, my belonging, my "thing"; nazhovanoz (pl.in.); nszhov, thy belonging; heszhov, one's be.: nazhovan, our be.; nszhovevo, your be.; heszhovevo, their be.; the pl.f. of the obj.suff. *is* rarely used in the first, second and third pers.pl., except in the irregular form for "mazhoto; mazeoxz =property in the collective pl.sense, belongings; nazeoxz, nszeoxz, heszeoxz, my, thy, and one's belongings; the pl. f. of the three pers. *is* rarely if ever used, in its place mazhov is used; aeneo =belonging, property has more ref. to or.beings or both in. and or.together; naaeneo, my be.; niaeneo, thy be.; heaeneo, one's be.; niaeneonan, our be.; niaeneonevo, your be. heaeneonevo, their be.; mazhotoz =things, that which one "holds" (from nahoz, I hold it, Ger. ich habe es bei mir); nazhotoz, nszhotoz, heszhotoz, nszhotanoz, nszhovevoz, heszhovevoz, my, thy, one's, our, your and their things. It will be noticed that the two last pl.pers. are irregular; they really derive from "nazhov": the word mazhov or nazhotoz, etc. must be used carefully as it can be misunderstood for mazhoto, etc., which are the "partes obscenae mulieris". Old Ch. have also called attention of the writer to the expression "he-aeneon" =one's belonging or property, which also carries the meaning of "privatae partes". Naheszhovao, I impart one with some belonging, also "lay it to one's charge". See property. Zeaenom, that which I own, belongs to me; zeaenomâ, that which belongs to thee; zeaeno, that which belongs to one; zeaenomaz, that which be. to us; zeaenomass, that which be. to you; zeaenomevoss, that which be. to them; zeaenon, the ones (or.) be. to me; zeaeno (or.sg.); zeaenoss, the ones (or.) belonging to thee; zeaenôz, (or.sg.); zeaenozē, the ones (or.) belonging to us; zeaenoz (or.sg.); zeaenossē, the ones (or.) be. to you; zeaenoss (or.sg.); zeaenovôssē, the ones (or.) be. to them; zeaenovoss, (or.sg.); zeaenoss, the ones (or.) one owns; zeaenoz' (or.sg.); nahes-tana zehetaheszhovetto, I take all that belongs to me. Nahoxstae, I belong to, am member of; nahoxstaeta, I belong unto it; nahoxs taetovo, I belong unto one, join unto one; hoxstaestoz, the belonging unto, membership; evhanenhestaeeseoneve, one merely belongs with, goes along; this is said of a Ch. or anyone who does not really belong to an association, but still sides with it, at least for a time. [From hestahe =umbilical cord]. Zehetovatto, that which belongs together (as

one); zetohetāetovātto, all that belongs to me, in me; zehetovaez, we who be. together; zehetovaéss, you belonging together; zehetovaes, that which belongs to one, makes one with one; zehetovāvoss, they belonging together; enotovahe, one does not be. to, is alien, an outsider; naneštovāeoxz, I cause one to be. to (a body); zeveāzessô, the ones who be., go along with; zehetāeve-āzevoss, all who be. to, go along with; hovae zeveāzetto, the thing which belongs to; veāzistoz, the belonging to, going along with; zeheszhovsz, the one (or.) to whom it belongs, the one who has or owns; zeto kašgon nahe-nisonenoz, this child belongs to me; hato mhayo nahesz-hov, that house belongs to me; nitao zevōxtomā nahea-eneon, all thou seest belongs to me. See "be".

beloved, zemehoesz, the be. one; zemehoessô, the be. ones (or.); zemehoe, the be. one (in.); zemehoensz (in. pl.); zehemehotaz, thou, my be. one; zehemehotaness, (you) beloved; see "to love".

below, -anhoe- or anhô (inf.) = below, downward; anhoet- to, b. (detached); anhoetto evēstove, there is a camp b. (downward from the place of the speaker); heama enxhesseanhoèn, from above he came b., down; àtono, b., under, underneath, beneath; àtono šešistová, b., beneath the bed; àtono mapeva, under, b. the water; novôs, b., less than, inferior; enov'netto, it is inferior; po-no, b. (Fr. en aval), down the river; the land or country situated along and downward of a river course; eanavhōeme, one (in. or or.) is b. in worth or price (cheaper); eanavhōemensz, they (in. pl.) are b. in value (lower than); eanavhōemeco, they (or. pl.); esaanexovepevae-han, it is inferior (in quality), not as good; esaapao-enexovahe zehexovahetto, one is b. me (does not come to my "degree"); inf.-paoe- = up to, level, equal to; napa-oevehonevetova, one ranks with (or to) me as chief; nasaapaoevehonevetovahe, one does not rank with me, is b. me as chief; hovanē nasaapaoemaheonevetovahe, no one ranks as God, with me. See low, less.

belt, v. nahōstatonaovo, I belt one; zehōstatonaoesz, the belted one (or.); zehōstatonaoessô, the belted ones (or.); zehōstatonaoe, the belted one (in.); zehōstatonaoensz, the belted ones (in.); zehōstatonaovata, the one who belts thee. See gird.

belt, n. hōstato, belt, girdle; oasevhōstato, shining belt (with Mexican silver plaques); hetanevhōstato, man's belt; heevhōstato, woman's belt.

bench, v. etaxesehestove, it is furnished with benches (also: it is a bench); esaaešetaxesehestovhan, it has not yet been furnished with benches.

bench, n. taxesehestoz, bench, seat, chair; taxesehestotoz, pl.; (taxe = upon + -sē = rest, set, sit); tahoestoz, seat, bench (natahoe, I sit on, upon); oncoatamano-hes-

(should be "-hoes-" on preceding page) toz, honorable bench (court); etaxesehestove, it is a bench; etaxesehestovensz, they are benches; etahoestove, it is a seat; nataxesē, I sit upon a bench or chair; esaataxesehestovhan, it is not a bench.

bend, v. navoxkanen, I b.; navoxkana, I b. it; navoxkano
 ---- (or.) voxkanenistoz, the bending; evoxkane, it is bent; evoxkanensz, they (in.) are bent; evoxkane, one (or.) is bent; evoxkane, they (or.) are bent; navoxkanomovo, I b. it, one's; navoxkanomotâ, I b. for one; rad. -voxk- =crooked, curved; evoxq, it is bent, curved; evovoxq, it is bent twice; evoxceoz meo, the road bends, is curved; evoxcē, one is bent, crooked; see crooked; navoxkaena, I bend it (either end part of an object, as the end or butt of a whip); navoxkaeno (or.), as the head of a horse, etc.; navoxkoena, I set it bent (as the arches for the game of croquet); navoxkoeno, (or.), I set one bent (as the wagon bows, which are spoken of as or.; or the willow sticks used for the sweat lodge); the ending -ena and eno, denotes that the ends are bent and set in. - Navoxkoan, I b. in speaking, switch off the subject; nanohéoxeve, has the same meaning as navoxkoan, to swerve aside in talking, speaking; evoxkae, one is bent (state); evoxkaensz, they (in.) are bent; evoxkaeo, they (or.) are bent; zevoxkae, that which is bent (state); zevoxkasz, the bent one (or.); zevoxkaessô, the bent ones (or.); zevoxkaēs, the bent ones (in.); voxkaemenoz, the bent berries (bananas); Voxkahe (proper n.) Bent-woman; evoxq or evoxkô, it bends; evoxkonsz, they (in.) bend; voxkô, the one set bent or the curving one =rabbit; evoxkonâta, it bends (from heat) or water, having ref. to cylindrical objects; evoxkâta, it bends (by heat or water); evoxkonâtansz, they (in.); evoxkâtansz, they (in.); evoxkonâe, it bends from heat; evoxkonâeo, they (or.); evoxkonâensz, they (in.); evoxkonâe, one (or.) is bent (state) by heat; navoxkoneano, I bend, curve it (or. sp. of ropes or cylindrical objects); navoxkoneana, I b. it (in.). The inf. -one- refers to something long and round, as limbs, branches, spokes, thread, ropes, snakes and any object whose width and thickness is much smaller than its length; ekatcēoz, it becomes bent up (as toes), from cold; etotoevetovao, they (or.) are bent backward (bodied with back bent); see crook.

bend, n. zevoxq, the b.; zevoxceoz meo, the sharp b. in the
 ---- road; zèvotaneoz meo, where the road makes a gradual b.; see crook, bow, corner.

beneath, âtono; âtonoomē, in the lodge below, nether regions; âtonoomehetaneo, the people from be., the ones from the under world; [opposed to votostataneo = the people of or on the surface (human beings)]; âto-

no hoeva, be. the earth; âtono vónhanistovâ, be. the window; âtono hezenōneva, be. one's wing; naâtohaovo, I make one to be be.; nitoseâtohaova hezenōneva, he will put thee be. his wing (or wings). See cover, under, below. Axtono voeva, beneath the sky.

benediction, vovònešenhestoz, well-saying, well wishing (in words). See bless.

benefaction, pevoētastoz (good-doing); epevoētastov, it is a bene.; epavet'sanistove, it is a bene.; pavet'senistoz, bene., doing good.

benefactor, pevoētahe; popevoētahe, repeated benefactor; pevoētātan, bene., man bene.; zepevoētasz, the one who does good, act kindly; napevoētaetovo, I act as a bene. towards one; pavet'senehe and pavet'seo, benefactor; napavetovo, I am good towards one; epavetseoneve, one is a benefactor.

beneficence, pevoētaheonevestoz; epevoētaheonevstove, it is beneficence, or it is beneficent. In all the Eng. terms having the prefix "bene" the Ch. has the exact equivalent -peve- or -pave- = good, well, kindly.

beneficent, see beneficence; etapevezeona, it is beneficent, beneficial.

beneficial, evovònhestātove, it is bene., helpful; epevetovazistov, it is bene. (mutual); etapevazeona, it is bene.; navešepeveton, it is bene. to me.

benefit, v. navovònhestaetovo, I bene., am of service to one; heto navešepevanan, I am. benefitted (made better) by this; napevetovo, I bene. one; napeveta, I bene. it; etahan esēoxz zepevetōetto, here is the medicine, which benefitted me (or: zevešepevetonetto = wherewith I am benefitted); nahessenešeēs nszenonoxpa-vovònhestaeton, I speak thus for thy bene. (lit. I therefore thus speak in order that thou be helped in thy condition); nahooenosého, I cause one to bene., profit; nahooztsan, I bene., profit. have an advantage; see profit, advantage, prosper.

benefit, n. vovònhestātoz, service, helpfulness; hooenosāzistoz, bene., profit; pevetovazistoz, bene. (mutual); honaoveamhastoz, bene., gain; evešehonaoveamhastove, thereby is a bene., gain. See prosperity.

benevolence, vovònešetanoxtoz (in disposition); vovònhestātoz, bene., benefit; vovònitoētastoz, bene. (in acts); vovònešepevoētastoz, bene., kindness (in deeds); vovònhestaomenestoz, bene. (condition of); vovònešemeātoz, bene. (in gifts); vovòneševostanehevestoz, bene. (in living).

benevolent, navovònešetanoheoneve, I am bene.; nivovònešetanotovo, thou art bene. towards one (in thot); navovònhestatova, one is bene. to me, of help, service; evovònitoēta, one is bene. (in acts); navovònešého, I am bene. to one (treat benevolently); evovò-

neševostaneheve, one leads a bene.life; evovònešemea, one gives benevolently; evovònešeēsz, one speaks bene. words; navovònešetovo, I am bene.unto one; evovònešse-oneve, one is bene.(character); evovònešsetaneva, one is bene.(by occupation) navovònešstoman, I make, "occasion to be" bene.; Vovònemàtasoom, bene.spirit. Wherever inf. -vovòn- is used it implies "bene" in the sense of kindly care, fond solicitude. The same inf. is used to render our word "blessing in its various applications, See bless.

benighted, nahetāeme, I am be., overtaken by night; tāe-vavostanehevestoz, be.living.

benign, etahotoa, one is be., generous; ehotoaheoneve, one is be. (characteristic); ehotoetan, one is be. (mental); ehotoestaha, one is be.in heart; nahahotoa-eztovo, I behave be.towards one; ehotoavostaneheve, one lives a be., generous life. Inf. -hotoe- =benignly or benignantly, generously; ehotoaevoēta, one acts benignly; esaahotoetanoxtovhan, it is not be.; ehotoetanov, one is be..

benignant, same as benign or benevolent.

benignity, hotoastoz, be.; mehoshotoastoz, be., benignancy (from mehos =love + hotoa =generous, benign); hotoaheonevestoz, be.(in character); hotoaevoētastoz, be.(in acts); hotoetanoxtoz, be.(in thot, disposition); hotoestahàtoz, be.(of heart); hotoeozistoz, the becoming benign; manohotoemazistoz, mutual be.(one accord).

bent, see bend, crook, curve and side. Ehezesomāe, one is bent on, handles constantly; inf. -vovoxbon- = strictly, can be used to express bent in the sense of "bound to", e.g. evovoxbonhozeohe, one is bent on working; nivovoxboneēsz, thou art bent on speaking. The inf. -voxce- =crooked, bending, by eliminating the "v" becomes -oxce- which is used extensively to denote something done from use or habit, e.g. eoxcenemen, one sings (has this bent; Ger. pflegt zu singen). When "bent" means deflecting from a straight line into an oblique one, the inf. -nime- is used. e.g. enimetaho, one rides bent sideways (the fore part of the body deflecting from the vertical line; enimàz, one's mouth is bent, twisted sideways.

benumb, see paralyze. Inf. -na- implies "numbing", hence the expressions; enāe, one is dead; enāeoz, one becomes dead; enāoz, one sleeps; enanehe, one is paralyzed; enonaeoxta, one is paralyzed in both legs; enatoss, one is benumbed from cold; enasomeoz, it becomes withered.

berate, navehoeto, I be.one (in words); navehoesta (in.). See rebuke, punish.

bereave, nahaomenesého, I be.one (lit. I cause one to become unfortunate, afflicted). See misfortune.

bereavment, haomenhestoz, haomeo (n.agent.); maxhaomene-
stoz, great be.; mhaomeeozistoz, complete be.
(happening); heovasz hešetoomeo, all kinds of be., mis-
fortune; haomenevostanehevestoz, life of be.; haomen-
hestoz, sad be.; veoomenestoz, excessive be.

bereft, namhaomenē, I am completely bereft; ehaomen, one
be.; emhaomeeoz, one becomes entirely be.; zehao-
menessō, the be. ones; nahaomenesého, I cause one to be
be.; haomenhetan, the be. man, unfortunate one; haomen-
hee, the be. woman; haomenekašgon, the be. child; haome-
nevostan, the be. person; haomenhistanov, the be. world;
haomenehasz, ye bereft ones! Zehešhaomenez, as we are
be.; ehaomoomenē, one is sadly be.; eveoomenē, one is
excessively be. See rob.

berry, v.ezceemenoe, it is small berried; eheovemenoe, it
is yellow berried; evokomemenoenšz, they are white
berried; emsiskaemenaensz, they are amber (color) ber-
ried, (sp. of beads); esaapevemenoehan, it is not well
berried; emahaemenoe, it is coarse berried (grained);
ezetāemenoenšz, they (in.) are thus berried; enitāeme-
noensz (alluding), they are thus berried, having ref. to
the size; ehāpemenoe, it is big berried; eoacemen-
oenšz, they are round berried (like kaffir corn); naoe-
nemen, I gather berries; epavemenamatto, it bears good
berries, fruit. See fruit.

berry, n.men, berry; menoz, berries or fruits. The etymo-
logical value of "m" = broad, surface; and "n" de-
noting round, the Ch. word "men" would mean "the round
surfaced one". The association of inf. -men- with flat
rounded obj. points to the same meaning of "men". Name-
nam, my b., fruit; namenamoz, my b's; nimenam, hemenam,
thy, one's b.; namenaman, our b. fruit; namenamanoz, our
b's, fruits; nimenamevo, your b.; nimenamevoz, your
b's.; hemenamevo, their b. Nahemenam, I have a b. or
b's.; epavhemename, it has good b's. (fruits); ehem-
ametto, it produces b's, fruits; māmenoz (pl.), corn,
usually in the pl.; māmen is the sg. but rarely used;
namāmenamoz (my corn(s)); maemenoz, red b's, buffalo
b's; macemenoz, little reddish b's. growing in small
clusters on low bushes, in Oklahoma; hoxzezemaxemenoz,
large tree b's.; moxtaemenoz, plums; maxemenoz, large
b's., apples; ōeksemamaxemenoz, tapering b's., pears; meo-
vamaxemenoz, fuzzy large b's., peaches; ōcemaxemenoz,
apricots; hòpāehemenoz, grapes; oacemenoz, round
small b's., kaffir corn; mazemenoz, oats; heovemaxeme-
noz, yellow large b's., lemons and also oranges; veox-
cemaxemenoz, bitter b's., large wild plums; toxtomaxe-
menoz, prairie large b's., plums; mataocemenoz, wood
b's., acorns, coffee; naktavaemenoz, persimons; hestaā-
zemenoz, wild currants; heškovhestaāzemenoz, thorny
b's., straw b's.; hotamemenoz, dog b's; mēnemenoz, ser-

pent b's., pepper (and poisonous b's.); matāemenoz, wood b's., china b's (looking like yellow, transparent grapes and hanging in loose clusters from the tree); heškovemenoz, thorny b's., black b's.; voxkaemenoz, bent b's., bananas; vovoxkaemenoz, crooked b's., devil's claws; voxkōemenoz, rabbit b's. (figs are now so called); hesceehemenoz, shrunk b's., mulberries; hetanemenoz, male b's., June b's.; heovasz hešemenoz, all kinds of b's. Emeneve, it is a b.; emenevensz, they are b's. [not to be confounded with emencensz, they (in.) are berried]. Meneva, in, among the b's.; eveāzeo hohonaxceo meneva, there are stones among the b's.; esaamenevhanehensz, they (in.) are not b's.; menóe (sg.), menósz, b. bushes or trees (fruit trees); maxemenósz, apple trees; moxtaemenósz, plum bushes; hesceehemenósz, mulberry trees or shrubs; pavemenósz, good b. shrubs; havseveménósz, bad b. bushes; ehavsemenóeve, it is a bad b. bush or shrub; eohāpavemenóeve, it is a very good b. tree (fruit tree); esaamaxemenóevhan, it is not an apple tree. [The Ch. consider trees as organic, but spoken of in connection with their fruit they become inorganic]. A collection or growth of fruit bearing trees or shrubs is designated by suff. -eše; maxemenóeše, growth of large b. bushes =apple orchard; emaxemenóešeeve, it is an apple orchard; hòpāehemenoeše, vineyard; meovamaxemenóešensz, peach orchards; esaahòpāehemenóešeevhan, it is not a vineyard. The rad. -men becomes inf. -mene- =round, fine, polished surface, e. g. meneekson, doll with china head; meneha (also a women's name, Berry) ref. to rounded shape and chatoyant, also said of the disc like brooches made from shells and worn as ornaments. Meneeohe, round or disc shell river, North Platte river. [The name "Moon Shell" as given by George Bird Grinnell in his "Cheyenne Stream Names" is not only fitting for the shape of the shells, but also for its symbolical meaning. Either in disc or segmental form, such shells are to represent the shining crescent or disc of the moon. But the common word for moon is tāešehe (night sun), only one old expression containing the rad. -me is hēmēm, new moon {as given to writer by "Arrow keeper"}, evidently not referring to the moon itself, but its appearance, because inf. -me- has ref. to "coming up at the surface or horizon", emerging. Tāešehe emeèn, the moon is rising. But the Ch. word "men" has ref. to granuliform, conchiform and discoidal small objects; when used in combination with other words it refers more to china-ware, whose glazed surface and shape resemble certain shells, (Discinidae). Such shells in the form of a "dished" disc and having chatoyancy, must have been very numerous along the North Platte river, hence its

Ch.name: Meneeche. From the glossiness of such shells as well as their shape, anything made of chinaware receives the prefixe mene-, e.g. meneevetoxq, vessel of chinaware; meneekson, doll (with head made of porcelain); emeneeve, it is chinaware; esaameneevhan, it is not chinaware; emeneeshston, it is built of chinaware.] The inf.-momen- =by groups, by clusters (from berry, grain); emomenoveneo, one has a fine face, countenance; namomenovatamo, I deem one fine, comely; emomeemenche, one has a comely, fine look, appearance. All such expressions formed with inf.-men- are derived from appearance and contours of berries which to the Ch. suggested the comeliness of lines and surface. Hence the rad.-mēn- (feather) in all quill or feather work, and the Ch. fondness for multicolored beads. See bead.

beseech, -momoxzemosan, to beseech, plead with; namomoxzemo, I beseech one; namomoxzesta, I be. it; namomoxztomoe, I be. (engage in, from habit or vocation). Among the Northern Ch. the expression namomoxz =I worship; navessemomoxz, I worship, be. with one (in company with). The Southern Ch. use the word nahaôn, I pray, be., worship; nahethaônatovo, I beseech one (inf.-he denotes continued action); nahaônata, I be. it; nahaônana, I am beseeching, praying. See plead, pray. Zemomoxzemosansz, or momoxzemosanehe, the beseeching one; zemomoxzemosanessô, the beseeching ones; zemomoxzemsz, the besought one; zemomoxzemessô, the besought ones; namomoxzemosanevomotâ, I be. for one; nihessemomoxzemazetotto, I be. thee on one's account, for one's interest; pref. momoxe- =beseechingly, imploringly and governs the sub. cj., e.g. momoxenistovetto, I be., implore thee to hear me; O mayest thou hear me! Momoxevômasz nahessetamo, O would he see me, I think of one; I wish beseechingly that one see me; navovônemomoxzemo, I well wishing, be. one; momoxzemosanistoz, the beseeching; emomoxzemosanistove, it is a beseeching; momoxztomohestoz, continual beseeching; emomoxztomohestove, it is a beseeching; emomoxzemosanenov, there is a beseeching; emomoxzemazistov, it is mutual beseeching; namomoxzetan, I want to beseech; momoxzetanoxtoz, the wanting to be.; namomoxztomoenoz, I be. for one (to get one); nimomoxztomohetovaz, I be. for thee (to have thee); naôênove-momoxzemo, I persevere beseeching one (-ôênov- =perseveringly); naôtse-momoxzemo, I endeavor, strive beseeching one. See wish.

beset, -ôzetan, to feel beset; naôzetan, I am b.; naôzetanooz, I become b.; naôzetanoozetovo, I become b., bothered with one; nahesseôzetanotovo, I am b., anxious on one's account; naôzetanona, I am b. (state); naôzetanoho, I keep one b., anxious; naôzetanonavoomen, I am b., suffer anxiety; namhaetôe, I am b. (barked at) by

them; nimaoetto nimhaetan, on all sides thou art b. (namhaeta, one eats me up); nasoxpstomaōe zeóneztoess, they b.me, the ones who are adverse to me (nasoxpsto-maovo, I b., harass one; navovoaovetan, I am b., perplexed; nathavs zepanōetto, my sin which besets me (napan-ōe, it besets, cleaves, clings to me); emasóétoxta, one is b.by fears; (inf.-masó- implies suddenness, overwhelming); emāmanseonaoe, one is b. (with ornaments, adorned with); niotaohānševetōe, one besets thee very much; nahotoanavomaoz, I am b., in a difficult condition. See hard, difficult.

beside, besides, aāzevetto (detached) besides, in addition to; inf.-aāze- =besides, in addition, connection with, moreover; eaāzeosen, one "besides", has in addition; eōceheoneve na eaāzenomāz, one is a deceiver and steals besides (in addition to); toxē (usually prefixed), besides, bordering; toxehé, beside, along side of the river; toxē zēmaó, besides, skirting the forest; etoxeha =it skirts, is besides; eama (not to confound with héamā =above), beside; eama meo, beside the road; see side; inf. -pae- or -pāe- =besides, up to, equal to; hovanē nasaapāe-maheonevetovahe, no one is beside me as God (there is no God beside me); inf. -kanom- denotes "beside" in the sense of concession, e.g. nakanomemahaciseheve, altho, conceding that, beside the fact that I am an old man; kanōze- =besides, extra, free, available; ekanoxzeae, one is besides, available; mato, besides, also; ahas, all beside, all else; pāetto, beside, close by; naeamoxta, I pass beside it; naeamooto (or.). See side, close, near by, parallel.

besiege, naomōnon or naoomōnon, we b.one; naoomōnoneo, we b.them (or.). See surround.

besmear, napapanoeš, I am besmeared with. See smear.

bespatter, napapanoeōenon, it bespatters us; napapanoeo-vo, I be.one; examaenšpapanoeōenov ahanomaoxz, they were simply bespattered with mud; -heniskoman, to be., besprinkle; naheniskomano, I be.one (or.); niheniskomana, thou be. it; zeheniskomansz, the one who be.; zeheniskomanessō, the be.ones.

besprinkle, see sprinkle; naheniškomahaz, I be.; nahe-niškomōvoto, I be.one (or.); naheniškomōvoxz, I be.it.

best, zehossohamepeva (superlative form of epeva =it is good); zeto etānitá, the b.of all, most prominent, important (from -nitáe, to be leader or master); enanosepevae, one is the b., most excellent; enocepeva, it is the b., the only good one (in.); zehosohamepeva, the d. (in.sg.); zehosohamepevaēs (in.pl.); zehosohamepevaeš, the b.one (or.); zehosohamepevaešsō, the b.ones (or.pl.); nitapevae zeoxhešenōhevoss, thou art the b.of all (zeoxhešenōhevoss =altho there be many);

- etapeva zeoxhešenonoez', it is the b. among all (in.); enanotōeme, one (or. and in.) is the b., in worth, value. Naešenoto, I get the b. of one, persuade one; nahēpeōce-tovo, I get the b. of one, outwit one (from -hēpe- = more than + -ōce = deceive + -tovo = unto one); nanovòno, I get the b. of one, beat him (as in races); enanosepeveeno, it tastes b.; emxastovsan, one dresses in his b. (-mxastove- = touching all); zeoxheše-hosohameótsetanotto nasaameovaohe, altho I do my b., I am not prosperous (zeoxheše = altho being + hosoham-ótsetanotto = striving my most); zenanosepeva zemehešetto, the b. I can do; zenanosepevaez' zemehešezz, the b. one may do.
- bestir, emomooz, one bestirs himself, becomes moving; momoozz, b. thyself, move! Eševetano, one bestirs himself, is diligent; ševetanooz, bestir thyself! ševasz, now at it! b. thyself! (Ger. nun los!). Inf. -ševe- = diligently, bestirringly. See loose.
- bestow, nahethooto, I be. upon one; nanethootan, I am bestowed upon; namahooto (also namāhooto), I be., commit all unto one; mähooxeha, be., commit, give thy whole heart to him. See give. Namahon, I be. it all.
- bestride, natahoenotto (or also natahoenoz), I be. one (or.); natahoeta, I be. it; natahoe, I be., sit riding fashion. This expression is also used for sitting on all kinds of vehicles. See ride, drive; nathoze etahoetōe zeto hetano, my horse (servant) is bestridden by this man; natahoetova, one is bestriding me; nitahoetovaz, I be. thee. Tahoestoz, the bestriding, sitting upon.
- bet, v. enovetāzeo, they are betting; nitanovetāzhemā, let us bet! Nixenovšemeno, come bet on us! Rad.-nov denotes "less, coming short of". [Nanovòno, I beat one].
- bet, n. novšehestoz, the betting; novšetazistoz, mutual betting; novšenoham, betting horse (on which betting is made).
- betray, namēsta, I make it appear (in words); nameemo, I make one evident (in words); this does not imply betrayal, but revealing, divulging; emeseetaneva, one betrays (has that bent); naemōxt'tovanoz, I be. one (sell in secret); eōcevovoz, one be., cheats. See traitor; emomaxsetaneva, one be., tells on; nimomaxemo, thou tellest on one.
- betrayal, meseetanevātoz; meemazistoz, the divulging; emōxt'tovātoz, be. (for money); momaxstanevātoz, betrayal, the telling on one.
- betrayed, meseetanevahe; momaxsetanevahe, be., one who tells on; emeseetanevaeve, one is a be., see traitor.
- better, v. navovetanen, I better, reform, change, prepare; navovetanāz, I better myself; navovetano, I b. one; naonoanen, I b., reform, redress; naonoanāzetan, I want

to be better; napevanen, I better, repair; napevano, I b. one (or.); napevana, I b. it; napevananoz, I b. them (in.) epevane, it is bettered, repaired, ameliorated; also with infix -evha- =again; naevhapevanen, I b., ameliorate again; evešepevane, it is bettered, ameliorated by or with; heto zehešezez nivešepevananon nivostanehevstonanonan, this doing, we b. our lives; epeveozistovatto it is bettering, conducive to betterment. See reform, redress. Eevhapevatamano, the weather has bettered, cleared.

better, adj. eohamepeva, it is b. (-oham- =more than); ehèpepeva, it is b. (-hèpe- =beyond, farther than); eohamepeveeno, it tastes b., or ehèpepeveeno; ehèpepevheneeno, one knows b.; ehèpōeme, one (or. and in.) is b. in value, worth; see comparison. Zehèpepevoma, a b. soil; ehèpepeveoz meo, the road is b.; epevomoxtaeoz, one becomes b. feels b.; epevomoxtaeoxz, one is getting b., improving in health.

betterment, vovetanenistoz, the bettering, reforming; vovetanazistoz, betterment; onovanenistoz, be, reform, redress; evhapevanenistoz, b., the repairing; pevanazistoz, b.; pevomoxtaeoxzistoz, b., improvement in health; evhapavevostanehevestoz, b., improvement in living, better life; heovasz hetoomeo zehoehotaez nivešepevanazistovenon, the divers trials encountering us, are for our b. (lit. we have for our bettering); evešepeveozistove, it is conducive to betterment

betting, see bet.

between, toovetto, b., in the middle; toovetto zehetaēz, b. where we are, in the midst of our presence; inf.-toov-, etoovhoe, one is b., in the middle; totohovetto, one b., intervening; niš totohovetto, two b., at intervals of two; inf.-totohov(e), in b.; see either; mamovetto, in b., where two objects meet (from -mamov = to meet); ohe eamesevo zèmamovoz' zexhaešeanōevez, the river flows b. high bluffs (lit. the river flows where meet a high incline; henova zevešenitava mamovetto? What is the difference b.? Tóna nasz makātansz na matheva mhayo, nitaomotaāz! Choose b. (either) money or a house! Nonametó (either inf. or detached), b. in the sense of "one another"; nonohoma, b. in the sense of "one to another"; etoovhoeo hohonaxceo maxemeneva, there are stones b., among the apples; etoovensz, they (in.) are b.; setov, b., in the middle; esetovhoe, one sits b., in the middle; esetovhota, it sets b., in the middle. Setov denotes "b. two, in b." referring to the line b. objects. See middle. Letter "t" in itself implies "between, inter, set b. two". Ehevetovhota, it is hidden by it, when an object intervenes, sets b. so as to hide another object; ehevetovehoe, one (or.) stands b.; nahevetovana, I hide it from view, by placing something

b. it and onlooker. Mhayo ehevetovhota, the house stands hidden, is obscured, eclipsed by another object standing b. it and the onlooker. Ešhaxtaxe, a go-b.

bevel, v. nanovāexā, I b. it (its end); nanovāéso, I b. one (or. sp. of stones); enovāeš, it (or. and in.) is bevelled (cut in b. at the end); enovāešensz, they (in.) are bevelled at the end; enovāešen hohonaéo, they are bevelled the stones, at the end; enovāeha, it is b. (sp. of the b. surface itself, not the object bevelled); enovāeo, they (or.) are bevel; enovaensz, they (in.) are bevel (the objects bevelled); nanovāso, I b. one (or.), cut one b.; nanovāxā, I b. it, cut it b.; enovāoz meo, the road becomes bevelled, oblique; eešxovaoz, it becomes bevelled, oblique, tilting from top to bottom; ox ešxovatto, one side is bevelled, is tilting, oblique; nanovāmxiston, I write bevel like, obliquely. See oblique, tilting.

bevel, n. novaxeo.

beverage, hovae zeoxcemanistove, something to be drunk; esaapavemanistovhan, it is not a good beverage.

bewail, namemo, I bewail .one (or.); namemota, I bewail it; see wail and weep.

beware, nanahetan, I b., am cautious (in thot); nanaheztovo, I b. of one (or.); nanahezta, I b. of it; nanahevevātoe, I urge to caution, to b.; nanahevevamo I urge one to beware, be on his guard; nanahetanotovo, I b. of one (in.), in thot; nanahetanota, I b. of it, in thot; nanahetanona, I am in a state of bewaring; nanahetanonatovo, I behave bewaring of one; nanahetanoho, I keep one bewaring, on his guard; nanahetanonaovo, I impart to one that he beware. Nahetanoxtoz, the bewaring (in thot); naheztsanistoz, the bewaring in acts; nahezto vazistoz, mutual bewaring; nahetanohazistoz, the keeping cautioning. Zenahetanoz, the one who bewares; zenahetanossō, the bewaring ones; zenahetanonaz, the one in a state of bewaring; zenahetanotōsz, the one who bewares of me (in thot); zenaheztošz, the one who b. of me (in acts); zenahevevātoesz, the one who urges to beware; zenahevevamasz, the one who urges me to b.; zenahevevamessō, the ones urged to b.; nahevātomosane, the one who urges to b.; nahevātomoe(o), the cautioner; enahevātomoe, one urging to b.; naheztsane, one bewaring; see cautious.

bewilder, evovaovetan, one is bewildered, perplexed; navovaovao, I b. one; evovaovaoe, one is made bewildered, confused; navovaovetanoho, I keep one bewildered, perplexed; naononoveoz, I become bewildered, confounded, not knowing what to do; naononovano, I confound, b. one; naononovanen = I b., confuse; Maheo eononovstahan̄, God confounded, bewildered their (or.) heart; naononovstahaovo, I make one to be bewildered

in heart; eononovstahaoz, one becomes bewildered in heart; eononovhesta, one is in a bewildered condition or disposition; eononovstaomen, one is undergoing, suffering bewilderment. See confuse, confound. Ehestoveoz, one becomes bewildered, puzzled (is in straits betwixt); emasótotahopetanooz, one becomes suddenly bewildered, (from -masó- =suddenly, at one moment + -to-taho- =in disorder, confusion + -tan- =mind, thot); eohāotōene, one looks bewildered, scared; exahec-ohāotōene, one looks simply riveted by bewilderment or fright. See disturb, commotion.

bewilderment, vovaovetanoxtoz, b. in thots; vovaovaoazisto, b., mutual; vovaovetanohazisto, the maintaining bewildered; ononoveozisto, the becoming bewildered; ononovetanoxtoz, b., confusion in mind; ononovanenisto, the making bewildered; ononovstahātoz, b., confusion of heart; ononovhestātoz, state, condition of b.; ononovstaomenesto, the undergoing, suffering b., confusion; hestoveozisto, b., the becoming puzzled; masótotahopetanoxtoz, sudden b., confusion, disorder of thots; totahopestātoz, condition, state of b., disorder; ohāotōenesto, look of b., fright. See disturb, commotion.

bewitch, eahanomosan, one causes death by bewitching; eahanomoshā, he was caused to die by one (by sorcery); ehōsansz, one is said to b.; ehōnehe, the bewitcher, sorcerer; eehōneheoneve, one is a bewitcher. This was mostly done by the priests, by words, looks or acts. It was a sort of curse, damnation. transmitted by evil magic (in words, looks or acts). Hence: naehōmo, I curse or condemn, damn one; eehōme, one is bewitched, cursed, condemned. There are very few Ch. who when befallen by sickness or misfortune, do not ascribe it to some bewitchery or occult power, which the priest (or shaman) alone is able to overpower. Eova-hoamo, he shoots one by bewitching (magic). The Ch. firmly believe that some persons have the power of shooting magic arrows with their mouths, occasioning disease, hemorrhage and other troubles. The shooting is claimed to be done in the dark. Certain ceremonies, divers ways of painting the face are believed to render immune against such magic. Also talismanic symbols of repulsive insects (such as tarantulas, centipedes) or animals, or their names given to persons are supposed to frighten away the evil magic from them or their lodges. On the medicine rattles there are always some symbols of spider, snake or obnoxious animals, besides those of sun, moon and other objects.

bewitchment, ahanomosanisto; ehōnesto, b., sorcery, curse; ehōmazisto, mutual b., curse, damnation; ovahoamazisto, b., magical shooting.

beyond, neamoss, beyond the hill, the other side of the hill, used also metaphorically; neamakoss, b. the hill (little distance); nhasto (detached), b., further; inf.-hèp(e)- =b., farther than, and is used for the comparative form; ehèpepeva, it is b. good =better; hèpetto, b.; hèpeoss and hèpeotto, both mean b., farther than; ehèpèn, one walks b.; ehèp'netto, it goes b.; ēšhèp'netto noce ā, one year is b., passed away; ēšhèp-hōsta, it is b., sp of time passed by; hōma, b., over on the other shore (of lake or river); hōma zēmhaōmoeha, b. the great body of water (ocean); hōma heama histanov, in the world b., above; hōma tāno, over there, b. a body of water or fluid substance; nahèpenooz, I am over, b.; naoomèn, I walk b. (pass and keep on going); eo-om'nistov, the passing over b.; oom'nistoz, Passover (Ger. Vorübergehen); eoomeamehá, it (or.) flies on and b.; eoomeamehatto, it (in.) flies on and b.; eoomezeva-toahansz, the (in.) pass on and b. blown in the air; eoomeamax, one is running away passing b.; naoomemeohe, I am running past b.; eoomōo, one look b., past a point and straight on; -oom (not to be confounded with -hóhom- =on this side) denotes passing by and going farther ahead; hezeno maatameo esaaéneohettan, eoxceoom'-netto, hier the train does not stop running, it passes on b.; nszeoxenāheman°s, oha nszeoom'ne-vostanehevheman°s t'sa oxs histanov, we concede that we shall die, but we shall live on b. in some other world; eoomekaax, one jumps on, be., passing over. [Inf.-ome- (not -oome-) denotes "off from a surface"; eoomekaax, one jumps off from]. Inf.-heom- =b. in the sense of "too, over much, exceedingly"; eheomhozeohe, one works b. (sc. what is expected), too much; eheomevovoxbonae, one is strict b. (sc. measure), too rigid; inf.-von- =b. reach, lost; evonoetam, it is b. depth; evonhoestonstov, it is b. count (usually meaning "millions"), losing count of; evonhetotaetan, one is b. himself with happiness; evonhestota, it sets b. height, exceedingly high; navonetan, it is b. my mind, thot, I forget; evonszea, one is b. his head, lost his head.

Bible, Maheonemxistō, sacred, godly book; Maheo hemxistō,

God his book; emaheonemxistōneheve, it is a Bible; Maheonemxistō zeaenom, my Bible, lit. the Bible I own; hemaheonemxistō, his (sp. of God) holy book; Maheonemxistō zeaeno, one's Bible; Maheonemxistō zeaenoz, our Bible; Maheonemxistōneheva, in the Bible; heto eaméha Maheonemxistōneheva, this is the writing in the Bible; eamšeme Maheonemxistōneheva, it is written, said in the Bible (when the words are quoted); ezhešeamšeme Maheonemxistōneheva it is thus written in the Bible (when quoting the words immediately afterward); enešeamšeme Maheonemxistōneheva, it is thus said, written

in the Bible (when alluding to what has already been quoted or read); ezetxeoe Maheonemxistōnheva, it is thus written (pointing to what is to be mentioned) in the Bible; heto enetxeoe Maheonemxistōneheva, this is written (alluding to) in the Bible; emxea Maheonemxistō, it is written (state) the Bible; ehōesta Maheonemxistō, one reads the Bible; nahōestomevo Maheonemxistō, I read the Bible for one; ehōeme Maheonemxistō, the Bible is read; voston oxhōestoesz Maheonemxistō, whenever a person reads the Bible; oxhōemēsš Maheonemxistō, whenever the Bible is read; pref.ox- ref. to the occurring, happening, at the time when something takes place; axhōestoesz Maheonemxistō, one should, ought to read the Bible; axhōemēsš Maheonemxistō, the Bible ought to be read; vehōeme Maheonemxistō, the Bible being read (pref.ve- implies "being kept on, dwelling on"; (Ger.dabei verharrend). As the Ch. use the word omotom for "inspired word" the name Maheoneomotom = "inspired Word of God" is better than Maheonemxistō, and is not exotic to the Ch. religious terminology. Maheoneomotom refers not to the Bible as a book, but denotes its character and contents. See book and write.

Biblical, emaheoneomotomeve, it is the inspired godly Word, is Pibilcal; esaamaheoneomotomevhan, it is not Biblical; esaanetxeoehan Maheonemxistōneheva, it is not so written in the Bible, is not Biblical.

bibulous, emaneheoneve, one is b., fond of drinking; see drink.

bicker, enonosta, one is bickering, talking back; nanonohevoan, I b., grumble; nonohevoanistoz, the bickering; enšēōevaeozzo, they are bickering, quarrelling in words; ehāonova, one bickers, raises a talk; ehaonovātov, there is a bickering; nahesshāonovatōe, they are bickering on my account, See grumble.

bicycle, ameovamoxzistoz and amoeovazistoz, the going-on-by-machine (or magic). Eameovamoxzistove and eamoeovazistove, it is a bicycle; ameovamoxzistotoz and amoeovazistotoz, bicycles; etahoe ameovamoxzistovā or amoeovazistovā, one rides a b.; eameovamoxzetto or eamoeovatto, the b, goes.

bid, v.navistomoeta, I bid.offer, promise for (to have) it; zehestoha makāt navista zexhoahetto hovae oxhōtovātovēsš, so much money I offer, desiring something at a sale (when it is sold), I bid so much for something; matōtoa matōnōe makātansz navistomoetanoz heto hoe, I bid (offer for) ten hundred dollars (monies) for this land; nahēpevistomoeta heto zeoxhexovōeme, I bid more for this than it is (otherwise) worth; navessevista makāt zexhōtovātanotto, I bid money, wanting to buy; naēnanomoxtātānota heto hoe zexhoahetto, I bid

(want to pay for it) for this land, desirous to have it. OXHÒTOVazistovezēsz nha zehèpevistomōsz eoxcheszhov, at a sale the one who bids most gets the thing (lit. is appropriated); zetotaom-vistomoessō oXHÒTOVazistovezēsz, each one of those who bid (the single bidders) at a sale (when a selling occurs); NSTHOE zexhòtovàtove nanovse-vistomoeta, when thy land was sold I bid less, underbid for it. Bid in the sense of command, order, enjoin, is expressed with the instr. modal suff. -ēnàno and -nēnàno (or.) and -nēnaha (in.), this last being rare. This suff. is commonly added to the verbal stem, e.g. nahōèn, I go out; nahōenēnàno, I bid, order one to go out; naēszèn, I enter; naēsznēnàno, I bid, order one to enter; naas, I leave, go away; naasenēnàno, I bid, enjoin one to leave; nanehevamo, I call one back; nanehevavēnàno, I bid, command one to come back; naasenēnahemo, I bid his (the one with him) to go away; naasenēnahe, one has bidden me to leave; niasenēnaesz, I bid thee go away. See order. Zehoènē-nahessō, the bidden, ordered ones (to come); zemōhessō or zemoochessō, the bidden, invited ones; namooto, I bid, invite one to eat; nitaaxaotaz zistoseaseoxzétto, let me bid thee good bye (shake hands) as thou art to leave. Zistoshovanēs nahooxeaxaoto, as he was about to die, I bid him (shook hands "to" him) good bye. Namaseztovo, I bid one welcome. Bid in the sense of pressing, entreating, urging takes suff. -vamo; naēsznevamo, I bid, press, urge one to enter. See persuasive m. in Ch. gr.

bid, n. makātansz zetotaom-vistomoēsš oXHÒTOVazistov-
ēsz, the single bids at a sale.

bier, niveoxtaōstoz, the four legged stand or scaffold (for the dead), used by the Ch. in the absence of trees, in former burials. The present bier would likely be given the same name, if in use among the Ch. As it is vevhōn or vehōstoz would include both the bier and the coffin, as in Eng. bier is sometimes used by catachresis for coffin or even grave. Eniveoxtaōstove, it is a bier, a scaffold (for the dead); eniveoxtaōstovensz, they (in.) are biers, scaffolds (for the dead). The expression "for the dead" is not in the word niveoxtaōstoz, but implied by the use of that special stand.

big, inf. -tāp- =big, bulky; etāpeone, it is big (ref. to circumference); etāpetā, one (or.) is big; zetāpetaz hetan, the big, bulky man; etāō, it is big, it has size; etāēta, one is of large size; etāōne, it is big around; etonitāō, how big, large is it? etonitāēta, how big, large is one (or.)? etonetāpeone, how big around is it? etonetāpetāe, how big is one? etonitaone, how large around? hāpe is used to denote considerable in size, dimension, amount, large piece, lump; hāpe nameta, one

gave me much of it; etàphaen kašgon, the child cries considerably; maha =big in size, area; emahaeneota, it is big, large inside; zemahaeneota, a big room; emahao, it is big; zemahao, that which is big; emahaonsz, they (in.) are big; zemahaosz, the big ones (in); emahaeta, one (or.) is big, large; emahaetao, they (or.) are big, large; zemahaetaz, the big, large one, also used to designate the older one of two children, as: zemahaetaz nāa, my older son; zemahaetaz nātona, my older daughter; zemahaetassô, the big, large, older ones (or.); nanēhov zemahaetäto, I the big or older one; zemahaetaez, we the big, large ones; emahaone =etàpeone, it is large in circumference, only that the first implies the whole surface, whereas etàpeone ref. more to the circumference alone; emahaeoxz, one (or.) gets bigger, larger; etaheomao, it is too much, too big; etaheomaeta, one (or.) is too big, too large; (from inf.-heom- = too; Fr. trop); zehetāetaetto nanetāeta, as big as thou art I am (big); I am of the same size as thou art; namañaanen, I make big, or bigger, I "biggen"; namahaana, I make it bigger; namahaano, I make one (or.) bigger, enlargen one; emahaane, one (or. and in.) is made bigger, is "biggened"; emahaanensz, they (in.) are enlarged; emahaaneo, they (or.) are made bigger; mahaanenistoz, the making bigger; namahaemanisz, I make it big; namahaemaného, I make one (or.) big; emahaemanensz, they (in.) are made big; emahaemaneo, they (or.) are made big; mahaemanistoz, the making big; emahaōmoeha, it is a big, large body of water; inf. mha- =big, engulfing, covering to a great extent or all over; emhaōmoeha, it is the great body of water, the ocean; emhaōvatto, it covers all (the large extent), sp. of water. See large, wide, great, much. Inf.-maxe- =big, large, great; maxemenoz, big berries; maxemhayo, big, large house; maxhetan, a big man; maxehahestoz, a big voice; maxemakāta, a big money =a dollar; Maxemaheonešēva, on big sacred day, on Sunday; Maxemaheo, Great God; Maxemātasooma, Great Spirit. This inf.-maxe- is also used to denote high degree, e.g. emaxemashanē, one is very wicked; emaxepeveeno, it tastes very good; maha used detached is similar to hàpe and designates a large amount or area, e.g. maha epoota, a large area is free, empty (as a clearing in a forest, or room left in places otherwise occupied, as seats in a hall or church); maha ôzetanoxtoz nameta, one gave me considerable anxiety; maha naešemese, I have eaten a great deal, or I have enough; emahaatamàz, one considers himself big; nimahaatamo, thou considerest one great.

bigamist, zenišeevaz, the one who has two wives; (-niš- = two + -eva = "wifed"); enišeeva, one has two wives; zenišeevassô, the ones who have two wives; eno-

nišeevāō, they each have two wives; ninišeevamā, we have two wives; ninonišeevamā, each of us is a bigamist, has two wives.

bigamy, nišeevātoz, the having two wives; lit. the being "two-wifed"; ninhastomonenon nišeevātoz, bigamy is forbidden us; enišeevātove, it is bigamy or bigamic.

bighorn, qos (sg.); q'san (pl.) sheep; Formerly the Ch. knew only mountain sheep and called them q'san. [The etymological value of sound "q" or "k" in Ch. is "short, broken off, abrupt, stub", hence the verbs -kokonoe, to peck, -kokonôn, to knock, -kokoehâ, to beat (like pulse); then words like kokoeaso, watch, kokoeaxan, chicken, kôkoa, quails, etc. All these derived from the repeated abrupt, short sounds]. The name qos or kôs for sheep could be translated either by "Shorty, Stubby or Butter (from butting). The ending -an denotes gregarious habits and thus q'san means a flock of sheep. [Noman, fishes, school of; kokoeaxan, chickens, flock of; hovân, animals, as a tribe or group together; Zestan, Ch. tribe or nation; hestan, the humans; etc.]. Eq'sāeve, it is a sheep, bighorn; q'saeson, small bighorn, lamb; see sheep; since the Ch. saw the domestic sheep they call the bighorns "nhāeq°san, nhāeqos = wild sheep; also toxtoeqos, toxtoeq'san = field (prairie) sheep. [Toxtō = plains, prairies, q.v., but ref. also to anything unbounded, undomesticated]. Meāzeq'san, mountain goat, also goat. The Ch. consider the bighorn as a half mysterious animal, but still would hunt them (after propitiating the bighorn tutelary spirit) being fond of mutton, using the fleece for couches and the horns for spoons and plates. The horn spoons were made by selecting nice specimens of horns, kept in hot water until they would soften and then fashioned into ladle shaped spoons, as the fancy struck the designer. Usually the butt end of the horn was slit open to form the bowl part of the spoon, while the tapering end was curved in divers ways to form the handle, which was decorated by incisions. Qsāevevsz, sheep horn; q'sāevōevetto, bighorn horn (vō = curved + vetto = horned); the last name is applied to sheep horns as used for different purposes.

bigness, tâpetātoz; mahaetātoz (see big), sp. of or. stature; maxehestoz, b., greatness. These n. forms are little in use. The n. form the in. form emahao or etāeone would be mahaoxtoz and tâpeonestoz, but writer never heard them. Eotōsetanooz zehešemahaoz' nimhayon, one marvels at the bigness (that it is big) of thy house. Vehōma zehešemahaetātovs heto hohona, look (you) at the b. of this rock! (lit. how big a stature it is).

bile, evehép, the gall bladder; heoveone, bile, gastric juice; ehōneoxz, one vomits bile, gastric juice (he-ov- =yellow).

bill, maevo, the b.; ehevô, its b.; see beak, nose; mxistō zevešeamehâ nistastanenistoz, paper on which it is written "the-taking-on-time". This may also have ref. to account book. See list.

billiards, ohōnistoz; (see ball); ohōnemhayo, billiard house, pool hall; eohōn, one plays b.

billion, matōtoa matōtnōe vonhōestonstov, ten times hundred millions; the word vonhōestonstov =beyond count, lost in numbering. It was used (when the Ch. and Arapaho sold part of their lands in Oklahoma) to designate "million". An intelligent Ch. woman told writer that she could count far in her mind, but from ten on, she could not "grasp the number". She could represent to herself ten in the abstract because her sight could catch hold of ten objects, eleven made it harder and confusing. How much less can they grasp thousand not to speak of millions and billions!

billow, v. eséōmeoxz, it billows, ref. to the sinking appearance of water; eséōmeoz, it becomes billowing (billy); eséōmeōstahâ, it billows, (with rush, violence); eheseōmeoxz, it billows, ref. to the crest forming waters; eheseōmeoz, it becomes billy; eheseōmeōstahâ, it billows in a sweeping rush; emomoxtōmeoxz, it billows, surges to and fro; emomoxtōmeoz, it billows surging; emomoxtōmeōstahâ, it billows (a sweeping surge); eonovōmeoxz, it billows, oncoming towards shore; eonovōmeōstahâ, it billows with rush or violence, shoreward; mâpsz eonovōmeōstahansz, the waters b., surging with a rush shoreward; eamōmeoxz, it billows, surges on; eamōmeōstahâ, it billows, surges in an on-sweep; eavaséōmeoz, it billows falling back, receding; eavaséōmeōstahâ, it billows receding and falling with violence; enxhetōmeoz, it becomes billow, like a wall of water; enxhetōmeōstahâ, it sweeps up like a wall of water; eoeotōmeoxz, it is billowing, with large waves; eoeotōmeōstahâ, it billows (the splashing of a b. or wave); evonōmeoxz, it billows, engulfing; evonōmeōstahâ, it billows with one violent sweep. In all the above forms the inf. -ōm- refers to the body or area of water. The suff. -ōstahâ [q.v. in instr. m. of Ch. gr.] denotes "with one blow, sweep, flash, rush". The inf. -sé- =down into; -(h)esse- =forming a crest; -momox- =agitate; -ono(v)- =shoreward; -am- =onward, continuous; -ava- =fall over; -von- =lose; -eoe- =not settled, surging to and fro (Ger. es wobt). When the whole surface of the water is not implied, the sound "m" changes to "va", thus -ōva- instead of -ōme; e.g. eséōvaaz, eonovōvaaz, etc. See water.

billow, n. seōmeoxzistoz, the billowing; zehešhesseōmeo-zistov, as the billows are rising; zehexove-mo-moxtōmeoxz (or -ōmeozistove) mǎp, tass nanexovhomaoz naztaheva, as the surging water, (as the billows are) so it feels in my heart (Ger. wie die Wogen so wogt es in meinem Herzen). There is no noun for billow, it is understood with the verbal form (see billow, v.); ehessēōmeoxz, the billows are surging; eonovōmeōstahǎ, a b. comes shoreward with one rushing sweep; etc. The Ch. form is sg., but means either sg. or pl.

bin, vèpemax, bin, box; lit. "empty wood"; vèpemaxsz, bins; evèpemxeve, it is a bin, box; evèpemxevensz, they (in.) are bins, boxes. This would ref. only to small bins or boxes; zèvehota, where it is kept, bin, receptacle; zèvehota pen'nôo, where the wheat is held in, (ref. to standing receptacles); zèvehotaevosz māmēnoz, where the corn is in; māmēnemhayo, a corn bin (the bin standing as a building); māmēnemašq, a small corn bin; māmēnemhayonoz, corn bins; emāmēnemhaoneve, it is a corn bin; esaamāmēnemhayonevhan, it is not a corn bin; nasaahemāmēnemhayoné, I have no corn bin; esaamāmēnemhayonevhanehensz, they are not corn bins; namāmēnemhayonan, I build a corn bin; ēšexahota māmēnemhayo, the corn bin is standing finished (-ex- = executed); ēšemāmēnemhayonane, the corn bin is built; ēšemāmēnemhayonanensz, the corn bins are built; māmēnemhayonanehe, corn bin builder; pen'nōomhayo, wheat bin or elevator, also flour mill; hóosemhayo [hoosēmahayo, storehouse, where things are stored, cached], coal bin (if it is a building); zèvehota hóos, where the coal is in. See case, receptacle.

bind, -hòpoóesan, to b. in a package; nahòpoóeto, I b. one (or.); nahòpoóesz, I bind it; nahòpoóestomovo, I b. it his; zehòpoóesansz, the one who binds; zehòpoóe, that which is bound; zehòpoóēsz, the ones (in.) bound; zehòpoóēsz, the one (or.) bound; zehòpoóēssǫ, the bound ones (or.); hòpoóesanistoz, the binding; ehòpoóesanistove, it is a binding; esaahòpoóehan, it is not bound; esaahòpoóesanistovhan, it is not to be bound, it is not a binding; esaahòpoóehe, one is not bound; zsaahòpoóehēsz, the one (or.) not bound; zsaahòpoóehanehēsz, the ones (in.) not bound; zsaahòpoóehessǫ, the ones (or.) not bound; see sheaf, bundle. Nahohēto, I bind one (in swaddling clothes); nahoešēsz, I b., bundle it up; nahóxeesz, I b., bandage it; nahóxesztovo, I b., bandage it one's; nahóxēto, I b., bandage one; see bandage; nahootameāzenaeto, I b., tie one's hand behind one's back; nanišēoxtaeto, I b., tie one's feet; namanoēoxtaeto, I b. one's feet together; namanoēāzenaeto, I b. one's hands together; nanonisoetǫ, I b., tie two together; namanooetǫ, I bind, tie them together; namanooesz, I b.

it together; namanootō, I b. them (or.) together; namanootaxta, I b. it together; nimanootanhemā, we. are bound together (tied); emanooeo, they (or.) are bound, tied together; emanootovō hestovotto, they (or.) b. together (inflated skins); manootāzistoz, the binding together; nanonoevaseetō, I b., tie them (or.) each by the tail; nanonišeevaseetō, I bind, tie them two by two by the tail (-noniš- =by twos + -evas- =tailed + -etō, denoting tying; etoxenoe, it is bound (the edges of a garment, provided with a border or edge. See edge, border, tie. The ending in -et refers to tying.

binder, hòpoóesanehe, the one who binds; hòpoóeseo, the binder, also bundle and sheaf; hòpoóesane-oexovàtoz, binding machine, binding mower; oexovàtoz zeaàze-hòpoóesanelto, mower which binds besides (at the same time).

binding, heto navešetōetan, this is binding for me.

biped, zenišeoxtaz, the one having two feet; zenišeoxtassō, the two legged, footed ones; enišeoxta, one is two footed; nišeoxtaestoz, the being biped; enišeoxtatto, it has two legs (also said of two wheeled wagons); enišeoxtaoz, one becomes tow legged. Inf.-oxta- =legged. See leg.

birch, vesceess, birch tree.

bird, vecess; vekseo, birds; Rad.-vece- denotes pocket; evecevo, it is hollowed out; vecenhastoz, pocket; vecess would mean small depression, concavity and might have ref. to the bird's nest, but nest is a different word. Writer derives the word vecess from rad. -hec- =soft, mellow, downy to the touch; vhecess = little soft one. Vekseha, she bird (used as a woman's name); hetaneham vecess, male b.; heeham vecess, female b.; mešeeva, the fuzzy, downy one, not fledged; monevato, fledgeling; otatavekiess, blue b. (*Sialia sialis*); maevess, red bird (*Cardinalis cardinalis*); maxevecess, the eagle, great bird (see eagles); heheenon, black birds, usually the red winged ones (*Agelaius phoeniceus*); maheonevecess, sacred, mysterious bird (a red b. mentioned in a tale connected with the ceremonial arrows); honihetanevecess, wolf-man b., the American blue jay; honi =wolf + -hetan =man; the name Wolfman is given by the Ch. to the Pawnee Indians; heovkaevecess, little yellow bird, the Flycatcher; evecesseve or evekseve, it is a bird; vhos, bird's nest; evhosonan, it makes a nest; enhohona, it (or. for the Ch.) is setting; ehokova, it (or.) is hatching; ēšhokovao, they are hatched; zeto vecess emomešeoxta, this b. has feathery, hairy legs and feet. See fly. Following are some proper names: Vecessevokomāsz, Whitebird; Vecess-oxhāstxess, Manybirds; Maeveess, Redbird; Heheenon, Blackbird; Monevato, Youngbird (Fledgeling); Hokova, Hatch.

Vekseess, Littlebird.

birth, hestaozistoz, the becoming born; (from nahesta, I am, have existence; nahestaoz, I come into existence; evhavovôšhestaozistoz, the new birth, the being born again from the first; eaneoz, she gives birth; eaneozetovo, she gives b. to one; anistoz, accouchement; aneozistoz, the being born; ehetanevōèn, she gives b. to a male child; eheevōèn, she gives b. to a female child. This suff.-ōèn is the Eng. "bring forth"; ehestàcevō-èn, she gives b. to twins; ehestoxheevōèn, she gave b. last to a girl; etotohovheevōèn, she gives b. to a girl at intervals (alternating with boys); etotohovhetanevōèn, she gives b. to a boy (alternating with girls); see child. Enesthōešeama, she is delivered of a child; etotohovhenison, she gives b. to a child at intervals (from time to time, leaving intervening time; enazeane, she dies in childbed; hestahe, afterbirth; ehoxtaeve, it is a birthmark. This may also apply to other spots on the body; eaneozetan, she is in travail; násestoz, premature b.; násoxzz, premature born child; enás', she has a premature b.; zenász, the one who has a premature b. Enotomōèn, she gives b. to her first child; enokōèn, she gives b. to her only child; See child.

birthday, ešēva zevešhestaozistove, the day in which there is birth; eš zevešemeetanotoe hestaozistoz, day wherewith the birth is remembered; hiz ešēva, nohonóe ā etanexov zenxhešhestaozetto, to-day there are (lit. is) fifty years since I was born.

birthnight, tāeva zexhestaozistove, in the night when birth took place.

birthplace, zexhestaozevo, the place where I was born; hoe zexhestaozevoss, the land where thou wast born.

biscuit, aksevanoxz.

bison, see buffalo.

bit, hoxāzenāseo, bit and bridle; see bridle. Taxce, a small quantity, piece; tozce, small bit of each; hataaxce, by bit; heva taxce nasaametahe, one did not give me even a bit, small piece; tozce makātansz, a few bits, pieces of money; otāheo, bit or auger. See piece, small. The Ch. called a 25 cents piece "toviz", which is a corruption for "two bits".

bite, v. eahanosan, one bites, is biting (faculty); eahanoxta, one bites it; eahanoto, one bites one (or.); eahanosanetto, it bites; nāōxta, I bite it (leisurely); nāoevoxta, I bite of it (piece by piece); napoevoxta, I bite it off; napoevomo, I bite one off; nahes-tomosan, I bite, (to take in mouth, as fishes bite); nahestòno, I bite one (or.) nahestoha, I bite it (in.). This -hestomosan, -hestòno and -hestoha, does not im-

ply the biting with the teeth, but more a "taking, drawing, sucking" by holding with the mouth. The Ch. doctors use this a great deal in treating their patients. Nahestoomevo (also nahestomevo), I hold it with the mouth for one; [nahestoomevo means also: I reach after it for somebody (by means of a stick, etc.)]. Napopoomo nãthōhevon, I bite my nails off (from napooxta, I bite it off; napopooxta, I bite each off); eēeomo hesthōhevon, he (of animals) bites, gnaws off his claws; ehestomo(h)etto, it bites, takes a grip; eahano-tāzeo, they bite each other (envy). See envy.

bite, n. ahanosanistoz, the biting; hestomosanistoz, hestomohestoz, the bite, the hold with the mouth; noka hōseo or hooseo, one bite, one mouthful; ahanotazistoz, the biting each other, envy.

biting, eahanoxtae, one is biting, envious; eahanomae, he is biting (of animal; fig. of persons); eahanose-oneve, one is biting (characteristic).

bitter, eveoxceeno, it tastes bitter; (-veoxc- =bitter + -eno, savoring); esaaveoxceenohan, it is not b. (in taste); zeveševeoxceeno, that which makes it taste b.; naveoxkōvana, I make it b. (liquids); eveoxkae, one is b.; veoxcemāp, b. water; eveoxcevoomen, he suffers bitterly (condition); eveoxcestaha, one is bitter hearted; niveoxcestahātovo, thou art bitter hearted against (another) one; eveoxceēsz, one speaks bitterly; veoxcemanistoz, b. drink; veoxcevestan, b. person; eveoxchesta, one is b. (in a b. disposition, makeup); eveoxcetonetto, it is b. cold; eveoxcēstavoss, one has b. cold ears; eveoxcēstavōseo, they have b. cold ears; eveoxcevomoxta, one feels b.; eveoxcevestaneheve, one leads a bitter life. Naveševenomoxta, it is b. to me, I regret; see sour.

bitter, n. zeveoxceeno, the b., that which is b. (in taste, but also used fig.); zeveoxceeno na mato zeveceeno nioxcemetanenon zeheševostanehevez, the b. and the sweet is given us while we live.

bitterness, veoxkastoz, (state); veoxchestoz, the being bitter; voxcestahātotoz, b. of heart; veoxcevoomenestoz, b. in suffering; veoxcetanoxtotoz, b. of thot. See sourness. Veoxcevomoxtastoz, b. feeling.

black, emoxtavō, it is b.; emoktavō, it is b. (lighter shade or a small surface); emoxtavonsz, they (in.) are b. (see blacken); emoxtavae, one (or.) is b. (state); emoxtavaeo, they (or.) are b.; emoxtavaensz, they (in.) are b. The difference between emoxtavō and emoxtava cannot be well expressed in Eng. The first has an active and the second a passive or stative meaning. Moxtav and moktav denote black or deep blue color. Voe hoosea ehešemoxtavō, the sky is black like coal (hoos =coal + ea =like); nāe emoxtavšenaō zememstanaessō, the

dead lie black drowning, it was black with dead (people) lying from drowning; emoxtavšena, one lies black (posture); emoxtavōme, emoktavōme, it is b. (sp. of liquids); emoxtaōmano, emoxtavatamano, it (atmosphere) is b.; emoxtavōna, the morning is b.; moxtav and moktav can be used as inf. to designate b. Moxtavèho, b. man, negroe; moxtavéhoa, b. woman; emoktaevass, it is b. tailed; moxtaemèn, b. snake; moxtaemenoz, b. berries; moktaveonavokōz, b. beads; moxtavoham, b. horse; moxtavšeon, b. cloth; emoxtavsan, one dresses in b.; zemoxtavsanessō, the ones dressed in b.; moxtavhōestot, b. dress; zemoxtavhōestassō, the b. robed ones (catholic priests); moxtavhōmā, b. robe; moxtaveohe, b. creek; emoxtaveoxta, one has a b. leg; moxtavhohona, b. stone (name for the Black Hills, in South Dakota); moxtaveānō, b. hawk; moxtavetō, b. kettle (also a pr. name); inf.-aenone- denotes b. in the sense of dark, absence of color; see dark. Zeneamanemoktavō, b. (coffee brown); zemoxta-veotatavō, b. blue (sapphire); emoktaevovoas, it (of horses, animals) is b. and white spotted; emoktavehema, it (animals, especially horses) is b. and white speckled; emoktavenehema, iron (black) gray, sp. of horses; emoktavenemenpohōn, b. roan spotted; emoktavenemenpohōn, iron roan spotted; emoxtavova, it [sp. of animals and birds, the suff.-ova ref. to the fur or pelage] is b. furred; emoxtavovao, they (or.) are b. furred; emoxta-vovatto, it (in sp. of pelts, etc.) is b.; emoxtavenōhe, one (or.) looks (in appearance) b.; emoxtavenōheo, they (or.) look b.; emoxtavenono, it looks b.; emoxta-venonoensz, they (in.) look b.; emoxtaveoasehā, it shines b.; zemoxtaveoaseha, the shining b.; emoxtavenēo, it gets b. (process of time); emoxtaveoz, it (or.) becomes b.; emoxtavaoz, it becomes and stays b.; emoxtavenēoz, it turns, becomes b.; emoxtavene, one has a b. face; emoxtaveneoz, one turns b. in the face; namoxtav-aovo, I make one to be b.; emoxtavatovao, it smokes b.; zemoxtavoetto, b. paint (ref. to house or wagon paint); hóos, coal (used to paint the face partially b. denoting peace after war, also victory). Ch. pr. names combined with "black" are the following: Nizemoxtavāsz, Blackeagle; Moxtaveāno, Blackhawk; Moxtavecess, Blackbird; Moxtameāz, Blackbeard; Moxtavenāko, Blackbear; Moxtavetō, Blackkettle; Moxtavhoni, Blackwolf; Moxtave-ne, Blackface; Moxtavataneo, the Utes; Moxtavātatanéo, the Blackfeet; Moxtaveomehetaneo, Blacklodge-men; Mox-tamaoxcēna, Black-head-feather.

blacken, namoxtavanen, I b.; namoxtavana (in.); namoxta-
vāno (or.); namoxtavenēno, I blacken one's face; namoxtavanāz, I b. myself; namoxtavenes, I b. my face; namoxtaveneoz, I b. in the face; namoxtavōno, I b. one with instr.; namoxtavoha, I b. it (with instr.); nave-

šemoxtaveona^{oz}, it blackens my hands (moxtav =black + eona =handed + -oz =become); navešemoxtavàta^{oz}, it blackens my foot (-àta =footed); namoxtavàta^{o^{vo}}, I b. one's feet, make one to have black feet; emoxtavōme^{oz}, the water becomes black, blackens; emasómoxtavōmeōsta-hâ; the water blackens with one sudden sweep or flash.

blacking, hovae zevešemoxtaveoase-vôanistove, shoe blacking (something whereby shoes are polished); maatahoesta zevešemoxtaveoasehâ, stove blacking (wherewith the stove is made to shine black).

blackish, emoxtaveneoetto, it is b.; emoxtaveneova, it is b. (fur); emoxtaveneōva, it is b. (water, liquid).

black-jack, hookomeš, black-oak (Quercus nigra).

blackness, zeáenonitto, that which is b., dark; see dark.

blacksmith, tonônehe, tonônevèho, b., (vèho =white man); etonôneheve, one is a b.; tonônemhayo, b. shop; natonoha, I b. it (instr. m.).

blacksnake, moxtaemèn, also called maatameo, iron serpent; it is from this that the word for railroad rails was derived, the shape of the rails looking like a stretched out blacksnake.

blackdeer, moktaevaseva vaozeva (the Columbia deer, mule deer, Cariacus columbianus).

bladder, xāenooxz; naxāenooxzz, my b.; nomahèponôo, fish bladder.

blade, zehetox, the whole blade; zehestovonenetto, double b.; zexhetonenetto, b., the cutting part, also evēsa, it is bladed, sharp edged, provided with teeth; hevēs its edge, blade.

blame, v.naoeeto, I b., accuse one; nahessého, I b., make one to be the cause of; ehessâzenov, ehessevotâzenov, they shove the blame on each other (lit. there is a blaming on each other); naheszhovaon, it is put, charged to me, I am blamed for it. [Naheszhov =I have something; naheszhovaovo, I make one have something (property)]. Heto havs nszevešheszhovaonenov, you will be charged (blamed for) with this evil. Heto nitao nihessshanenov, you are blamed for all this. See cause, censure, chide.

blame, n.hessâzistoz; hessevotâzistoz, the blaming each other; oetâzistoz, b., the accusing of each other. See cause.

blanch, navokomana, I b. it; evokomenēoz, it blanches; evokomeneoz, one blanches in the face; evokomeneōstax, one blanches (instantly). See bleach, whiten.

bland, inf.-hotoa- =bland, generous, suave; ehotoaheoneve, one (or.) is b.; ehoxaztaheoneve, one (or.) is b., complaisant, congenial.

blandish, inf.-momehem- denotes b., cajole, flatter; namomehemoan, I utter blandishing words; namome-

hemosan, I b.; namomehemo, I b., flatter one; namomehemehesta, I b. it; namomehemehestomoe, I b., speak coaxingly (doing it repeatedly); namomehemehestomosan, I b. (implies faculty of); momehemevostan, blandishing person; momehemhetan, blandishing man; momehemoane, blandisher; momehemosanehe, momehemehestomosanehe, momehemehestomohe, blandisher. The three have almost the same meaning only that the last denotes actual doing; emomehemesetaneva, one blandishes (from habit or vocation); emomehemesetanevaheve, one is a blandisher (from habit); momehemesetanevahe, blandisher, flatterer; namomehemetan, I want to b.; emomehemezhesta, one is blandishing (in disposition); emomehemstaha, one has a blandishing heart; emomehemoēta, one is a blandisher (in acts); emomehemevxiston, one writes blandishing; zemomehemehestov, that which blandishes; momehemehee, blandishing woman; emomehemēche, she looks blandishing, cajoling; heto navešemoheman, I am blandished by this; nioxcehahaneōevo momehemehestovā, one approaches you by blandishing, blandishment; napopevemo, I b. one (or.) [from napevemo = I speak well of one; the inf. -po- denotes reduplication of the action; the suff. -emo in v. "discendi" has a genitive meaning; napevemo, I speak well of one; nipevemaz, I speak well of thee; the dative f. would be: napevooto, I speak well to one, praise him]; emomehemomao, it is blandishing ground, enchanting, cajoling; see flatter, coax, cajole, enchant.

blandishment, popevemazistoz or momehemazistoz; momehemosanistoz, the blandishing; momehemehestomohestoz, b. in actual repeated doing; momehemehestomosanistoz b.; momehemesetanevātōz, habit of blandishing. Nahetanotom zehetāeveše-momehemazistove, beware (ye) of all blandishments! Momehemoanistoz, blandishing utterances; zēmomehemomaoe, the enchanted ground, place of blandishment (having ref. to the ground); momehemeēsistoz, b. in speech; momehemeēsistxe, the collection, realm of b.; esaamomehemehestovhan, it is not a b.; momehemetanoxtoz, b. in thot; momehemevostanehevestoz, the leading a life of b., cajolery; momehemetanoxtoz, thot of b.; momeheme-voomenhestoz, enduring b., flattery; momehemstaomenestoz, in the state, condition of b.; momehemezhestātōz, disposition of b.; momehemevxistō, writing of b.; momehemhetanistoz, men of b.; momehemhistanov, a world of b.; momehemēhestoz, look, appearance of b.; momehemoētastoz, act of b. This inf. -momeheme- denotes blandishing, coaxing, cajoling, wheedling, making agreeable, caressing, flattering, used either in a good or bad sense.

blandly, inf. -hotoe- = with suavity, gently, generously, favorably disposed; ehotoeēs, one speaks b.;

emanohotoemàzeo, they are gently disposed towards each other; inf.-nonizeom- =blandly, gently; see gentle.

blandness, hotoastoz, complaisance; hoxaztaheonevestoz, b., congenialty; nonizeomastoz, gentleness.

blanket, v. nanhōmano, I b. one (or.); nanhōmanetan, I want to be blanketed; naénhōmano, I take the b. (lit. unblanket) from one; see robe.

blanket, n. hōmā, sg.; hōmā, pl.; nàthōman (excl.), our b.; nàthōmaneo, pl.; nsthōman, our b. (incl.); nsthōmevo, your b.; nsthōmevō, pl. Hōmā is considered or. by the Ch. Nāvōmo zeohāpevaesz hōmā, I saw a very good b., robe; zenhōmanessō, the blanketed ones; hōmanazistoz, the blanketing, pretexting; heto nahesthōmanazistov, it is my blanketing, pretext; hōmaoestoz, saddle b.; šeononhōmā, calico b.; tonovhōmā thick b. (-onov- = dense; -tonov- = thick); mahōmā, red b.; pokhōmā, gray b.; voxbōmā, white gray b.; otatavhōmā, blue b.; zezexhōmā, shawl or b. with fringes; heocevhōmā, fringed b., all around; see robe. Ešexhōmanistov, the blanket are ready, the bed is provided, (see bed); zexhōmaōez, it is a b. for us, meaning "goal". Formerly a b. was used to designate the goal in races, etc.

blare, tāpen enistōhetto, the trumpet blares.

blaspheme, etotazeēsztovo Maheon, one blasphemes against God; etotazetanotovo Maheon, one blasphemes (thot) against God; etotaznonoan, one utters mockery, blasphemious words; ehatasevenononoanetovo Maheon, one utters evil words against God; ehathavsevenononoan, one utters evil, blasphemious words; etotohoxtoan, one utters mocking words; etohosenononoan, one utters reviling, blasphemious words; natotohoxtoého, I impart mockery, blaspheme to one, treat one blasphemiously; etazene, one has a contemptible face; tazené (name), blasphemious-face; nha zetotaznonoanetovoz Maheon zetaevhahoehta tāma hetotaznonoanistoz, he who blasphemes against God, to him will come again his own blasphemy. Zetotaznonoansz, the one who blasphemes; zetotaznonoanetoesz, the blasphemed one; zetotohoxtoēsz, the one treated revilingly, blasphemiously; nha zehathavsevetohosemoz Maheon, the one who blasphemes God, (this is the strongest term); see contemptible, mock, revile.

blasphemy, totaznonoanistoz; havsevenononoanistoz, evil utterance; hathavsevetohosnonoanistoz, b.; ehathavsevetohos-nononoanistove, it is a b., or it is blasphemious. See blaspheme, from which many other noun forms can be made.

blast, epoehova, one (or.) blasts, does the blasting; epoevohōotta, it blasta, burst asunder (with a flash of light, as powder); poehovātoz, the blast; enxmaxhāe-ōstahā, a blast of wind; see wind; epēpeōstahansz, they (in.) are blown to pieces by a blast of wind; epē-

voea, it is blasted asunder, apart (has ref.to the shattering); eoxxvohôotta, it bursts with blast. The inf.-vohôo- denotes the flash of the blast. Zemasóni-stôhetto tâpeno, the blast of the trumpet.

blaze, emomaatovā, it blazes; eohāatovā, it blazes up (with smoke). The suff.-tovā- or -tovao- implies fire and smoke. See flame, fire.

bleach, evokomanēoz, it b., becomes white; evokomene, one b.in the face; evokomeneoz, one's face b., becomes pale; evoxbōmeoz, it (liquids) b., becomes whitish; evoxbōmeōstahā, it turns instantly whitish, it b. instantly (liquids); ehecevoxpooovaoz, it turns slowly (quietly) white, bleaches (ref. to furs); see blanch, white. Evokonaoe, it is bleached, whitened, (as branches of trees or bones when dried up); evokonaota, it sets stands bleaching. See dry. Nahōešemo hoeva, I spread it (or when sp.of drygoods) on the ground to dry (and bleach).

bleak, nemetomao, b.land, ground; ookomaoxzeše, barren ground (as if peeled); ehōnōs, it is b., dreary, lonesome; ehōnōtatamano, it is b., dreary, desolate, (sp. of the whole appearance of a place); etohovetoeve, it is a desert, b.place.

blear, emomāpeō, one's eyes are bleared, dimmed by tears.

bleat, enistōhe, one bleats, lit."is heard". This is said not only of sheep but all animals except the dog.

bleed, emaeveoz, one becomes bleeding (from mae = blood); eohāmaeve, it is much blood, bleeding; eohāeóta, it is bleeding (a wound); ehevōeoz, one bleeds to death (in a short while); ehevōeoxz, one bleeds to death (longer time); hevōeozistoz and hevōeoxzistoz, the bleeding to death; nahevōého, I cause one to b.to death; emomeheoz, she bleeds (at child's birth); ematomen, one b.from the nose; matomenistoz, nose bleeding; naōsema-èno, I b.one "out" (with instr.); naōsemaesého, I b.one (by cutting throat or otherwise, so all the blood flows out; -ōs- issuing + mae = blood + sého = to cause one); etohōeoz, one becomes faint from bleeding; etohōehoe, one stands bleeding; etohonōeoz, one faints (sitting) from bleeding; naóenèno, I b. one (draw blood, as in surgery. Ch.doctors do it mostly in fever and head ache cases; when the drawing is done by mouth the expression -hestôn is used); nahestôn, I b. by sucking with mouth. This is done to draw out good and bad blood, matter, poison and any real or imaginary cause of disease; nahestòno, I b.suck one; nahestoha, I b., suck it; nahestoomevo, I b., suck it one's. Namomea-evenōého, I b.wound one (make one bloody); namaevenō-ého, I cause one to b.; namaōvenōého, I cause one to b. internally (emaōva, one is bloody under the skin, as in bruises); zemomeaevenōesso, the bled ones (the slain);

zemomeaevaēessô, the ones slain; zemomeaevšēnassô, the ones lying bleeding (from hemorrhages or wounds); see blood.

blemish, v. etassetto, it blemishes, defiles; natasého, I cause one to be blemished, defiled; esaatasehehan, it is not blemished; esaatasettan, it does not b.; etasettonsz, they (in.) b.; etasehestovensz, they (in.) are blemished; etasehe, one (or.) is blemished; etaseheo, they (or.) are blemished; see defile; ehóetovô, it has a b., is defective; esaahóetovohan (neg.); ehóetovatto, it blemishes; esaahoetovattan (neg.); ehóetovston, it is built with a b., defective; esaahóetovstonehan (neg.); ehóetovô, one has a b. in the eye; ehóetovâtomon, one has a b. in the hearing; ehóetovae, one is blemished, defective; see defective. Ehoxtav, it is blemished, spotted; ehoxtaeve, it is a b., a spot (also birth mark); esaahoxtavhan, it has not a b., it is spotless; see spot. Ehōetto, it is spotted (on clothing), blemished.

blemish, n. tasehestov; see defile; etasehestov, it is a b.; esaatasehestovhan, it is not a b.; hóetovâtov, b. deficiency; zeheoxtavestov, the spot; this word does not imply blemish, it means spotted in color, but in so far as the spot would be where it does not belong it would be a blemish, hence esaahoxtavhan, it is spottless, without blemish. Ehetasehestov, one has a b.; ehetasehestovensz, they (in.) have blemishes; ehetasehestoveo, they (or.) have blemishes; esaahetasehestové, one (or.) has no b.; esaahetasehestovhan, it has no b.; hóetovstonestov, b. in building; esaahóetovstonestovhan, it is not a b. in building; ehóetovstonestove, it is a b. in building; hóetovôoxtoz, b. in the sight; zehešhóetovôos, as one had a defective sight; hóetovâtomonestov, b. in hearing; nasaahóetovâtomoné, I have no b. in my hearing; esaahóetovâtomonstovhan, it is not a b. in hearing. See deficiency.

blend, inf.-aestoe-; eaestoeo, they (or.) are blended, mixed; eaestoensz, they (in.) are blended; eaestoevxtav, it is blended (in colors); naaestoenen or nāestoenen, I b. one; naaestoena, I b. it; naaestoenô, I b. them (or.); naaestoenanoz, I b. them (in.); aestoenenistov, the blending; eaestoevôvane, it is blended (liquid); eaestoevômane, it made blended (liquid); naaestoevômana, I b. it (liquid); eaestoevôme, it looks blended; naaestoevômahâz, I b., mix it (liquid) by shaking (as a bottle of medicine); aestoevômahâzēs, he must mix it by shaking (hortative m.); eastoevômahâz, it is blended, mixed (liquid) by being shaken.

bless, naészenen, I b. (consecrate, offer. This has only ref. to the ceremonial offering of food to the cardinal points; naészenomovo, I b., offer. it one's;

észenistoz, the blessing, offering, consecrating. Nato-toxenen, I b. in the sense of thank or well wish. When a Ch. receives a gift in public dances or ceremonies, he raises his hands with palms facing the giver and moves them downward, as if to stroke him from head to foot. In former times this was done slowly and with both hands and bent head. At present the motion is quicker and shorter, often done with one hand. This must have been the attitude of prayer or thanksgiving in former days, for writer himself became the object of such an act, when called by an old woman to see her sick grandchild. At the same time she mumbled a prayer, well wishing to myself and my family (naming the relationships). In an old Ch. tale the same is related of a young maiden who called the help of the magicians living in the mounds. Thus -totoxenen must mean a "prayer of blessing as a thank", but the lit. meaning implies the gentle stroking at the face or front of another person. Because this expression belongs to the religious terminology of the Ch. it has been avoided by christian Indians, but the writer recommends the use of the word to express blessing in the sense of praise and adoration. Natotoxenenetovo, I b., adore one in thankfulness; natotoxenen-momoxzemo, I implore him by blessing, praising; natotoxenenmomoxzemosan, I implore, supplicate by blessing; navovònešeheto, I b. one (Lat. bene dicere), to say kind, well wishing words to one; navovònešého, I b. (in acts, by doing something kind) one (Lat. bene facere); navovònešetanotovo, I want to b. one; navovònhessetamo, I think one blessed; navovònešseoneve, I am one who blesses, in the sense of praising, being praiseful; navovònešestoman, I occasion a blessing, a praise; navovònešsetaneva, I b. (habit or vocation); evovònešsetanevaheve, he is one who blesses; navovònemea, I b. by giving; navovònemeto, I give to one in kindness; navovònepevoého, I b. one by treating him well, by doing him good; zehešepemoxtaez etahanez' Maheo hevovònepevoētastoz etovan, that we are well, this is God's blessing towards (for) us; navovònitoomenesého, I cause one to experience blessing (from -oomen- =suffer, endure, undergo, experience. [The inf. -vovòne- or -vovòneše- = Latin bene; kindly, fondly, devotedly, devoutly, with tender care, well, and has unlimited applications with as many word combinations]. Navovònhestatovo, I am a blessing, of service, helpfulness to one. See care. Navovòne-momoxzemosan, hevetov, I b. one, wish well for one; nahepavstavstovetanotov, I wish one that he have felicity, bless one.

blessed, epavstaken, one is b., in a b. condition; zevo-vònhessetamata Zemahepenitáhesz, thou b. of the

Lord! Momoxe-totoxenenetoesz nhessetamehâ, b.be the one; evovònešetanotoe, one is b.(mentally); evovònhes-setame, one is b.(thot of); evovònešenhestohe, one is b.(in words); evovònešehe, one is b.(in doing); evovònešeto, one is b., done well unto; Vovònešemàtasooma, b.Spirit; pavstaomene nha, b. be the one (who-)! Ahâ, blessed! (Ger. wohl!); ninēhov zenohōemanetto to-toxenenistovâ, thou b.one (lit.thou who art worthy of adoration); Maheo zenanotōemsz totoxenenistovâ, God the most b.(lit.worthy of exalted blessing); vovòneš-pavstaomenestoz, blissfulness; etotoxenenetoe, one is b., well wished and prayed unto. This implies the hand motion, but it wil also be gradually understood figuratively. Eohāpavstaomenestove, it is a b.condition, experience; evovònešepavstaomeneshâ Maheon, one is b. of God (ref.to one's state or experienece of bliss). Vovònepavstaomenestoz maeto zevistomohestove, the b. promise; lit. the blissfulness which is promised ahead.

blessedness, vovònešepavstaomenestoz; vonhetotahestao-menhestoz, blissfulness; vovònhessetamahes-toz, state of being considered blessed; vovònhessez-tastoz, blessedness (disposition of).

blessing, zetohetāevešepavstaomenestov, whatever is conducive to felicity; tass natotoxenetovo Maheo zēmetas zetohetāevešepavtaomenhestovez', I bless, adore God for giving me all that is conducive to felicity (for all that is a blessing); totoxenenistoz, blessing, homage, adoration (see bless); etotoxenenistove, it is a b.; esaatotoxenenstovhan, it is not a b.; vovònešenhestoz, b.in words, benediction; vovònešehazistoz, b. in doings; vovònešetanoxtoz, b., well wishing (intention, disposition); vovònešstomanistoz, occasioning a b.; vovònitoanistoz, utterance of b., devotion; vovònitoētastoz, act of b., devotional act of kindness or tender care; see care; vovònešstanevâtoz, b., the habit or vocation of; vovònešseonevestoz, b., as a characteristic; vovònemeâtoz, a gift of b., devotion; totoxenen-momoxzemosanistoz, worshipful b.; momoxhet-hootanevoz hevovònešemeâtoz, may we be granted his b. (in gifts); Maheo momoxhethootata hevovònešetovazistoz, may God grant thee his b.(in doings); Maheo momoxehethootasz pavstaomene-vostanehevestoz, may God grant me a blessed life; zetohetāevovònešetanotōez Maheo, all the blessings that God intends for us.

blight, v.enasomeoz, it becomes blighted, withered; ena-someozensz, they (in.) become blighted; enasomae, it (in.and or.) is blighted (state); enasomatto, it blights, languishes; enasomevèpozevatto, it has the b. (sp.of trees whose leaves wither away); eoonatansz vè-potoz, the leaves wither, dry, have the blight; hestāe-

noz eoonâtansz, the branches have the fire b., dry or wither from heat; hoxzz eoonâe, the tree is blighted; hoxzz zehexoveoonâs naoxcepoehestaenasso, I cut the branches of the tree as far (in the degree that) as it is blighted; [-hexov- =in the degree + -oonâs- = that one is dried by heat; -poe- off from + hestaena- =branched + -so- =to cut one]. See wither. Eoonaōstâta, it blights instantly from heat (sp. of things shaped like branches, cylindrical); enasomâta, it blights, withers by heat; enasomeōstâta, it blights instantly, from heat; nivostanehevestoz tass enasomatto, the life, as it were, is blighting; enasomeoxz, one (in. and or.) is getting, growing blighted. Vovònitooméo eoxce-nehenasomeozistov, the pleasure is soon blighted; zeto hoxzetto enonasomeoxzeo, each of these trees is getting blighted; ametanenistoz enasomaheoneve, life is subject to b.; zetohetāehoneo hoeva et'senasomaheoneve, each, of the plants (everything that grows as a plant) is subject to b.

blight, n. nasomeozistoz, the blighting; nasomeoxzistoz blighting (slow progress); nasomastoz, state of blighting, withering; oonaozistoz, the blighting of the branches.

blind, v. naóoenen, I blind; naóoeneno, I b. one; nanxpōma-enōsan, I am blinded (by dust, snow); maeno enxphōs, the fog, mist blinds (shuts out by hanging); nāenone-exaneoz, I am blinded (Ger. geblendet); eaenoneexaneoz, one is blinded, (by a dazzling light); naonisexanēno, I b. one (in.), I put out one's eyes (with instr.); naoniseexaneōstōno, I b. one instantly (with instr.); eoniseexaneoešēš, one is made b. instantly; zehešohāvohō-ovas emasó-óoeneōstāestovez', as it (the sun, or.) was intensely dazzling, there was an instant blinding flash. [When instantaneous flash of light or fire takes place suff.-ōstāe is used]. Naóoeneōstāxnō or -ōstāno; I b. one by a flash of light or fire; éoene-ōstāhe, one is blinded by a flash of light.

blind, adj. éoēn, one is blind; eocen, one is b. of one eye; éoēneo, they are b.; naóoenhme, we are b.; éoēneoz, one becomes b.; eoceneoz, one becomes b. of one eye; éoēnetan, one desires to be b.; eaenoneoz, one becomes b., dazzled; mazhesta zsaahotōoettan, a heart having no sight (Ger. kein Einsehen, keine Einsicht). Ocenhotoa, b. buffalo bull; óoenhetan, b. man; óoenekašgon, b. child.

blind, n. zeóoensz, the one who is b.; óoeneo, the b.; ze-óoenessō, the b. ones; zeocensz, the blind of one eye; zeocenessō, the b. ones of one eye.

blindfold, nanxpenē, I am b.; nanxpenēto, I b. one (by tying); nanxpenēno, I b. one (with instr.). [Inf. -nxp- =to shut an aperture, a passage. Nanxpanomovo

heexa, I shut one's eyes, b. one with hand; nha zenxpa-nomōsz naexā, the one who b. me with his hands; nanxpe-nētan, I am blindfolded (something tied on the eyes).
blinding, enxpōmatamano, it is b. (sp. of storm, snow or fog).

blindly, nionone, at random; óoenetto, blindly.

blindness, óoenestoz, b.; eóoenestove, it is b.; eóoenenov, there is a b., blinding; ocenestoz, one-eyedness; voenestoz, partial b.; èmasó-óoenēstâestov, there was a sudden, instant blinding, dazzling; aenone-exaneozistoz, blinding, dazzling; nxpōmaenōsanistoz, blinding (as in a storm). Confound not óoenestoz, blindness, with óenehestoz which means the bleeding of an artery (purposely).

blink, naoceneovan, I b., with one eye; napopoemazeniš, I b., wink quickly with both eyes; naoceneovanetovo, I b., wink at one. See wink. Vehoeozistoz, vehoezetovazistoz, b., glance; hescenaōoxtoz, b., glimpse, q.v.

bliss, hetotaetamahestoz, state of happiness; hetotaevoom, region of bliss; vonhetotaevoom, region, area, sphere of b., paradise; hetotaevoomenhestoz, undergoing, experiencing happiness; hetotaetanonavoomenhestoz, b. (state of mind); hetotaetamanohestoz, b., atmosphere, general appearance of; hetotaēvezhestàtoz, blissful state, existence; hetotahestaomenhestoz, existence in experiencing b., happiness; vonhetotaevoomenhestoz or vonhetotahestaomenhestoz, b., felicity, supreme happiness. Pref. von- denotes "lost in, beyond self". Nitoseēseozhanemar°s zexhetotaevoomenhestove, we are to be led into the place where there is bliss; (zex- =there where); pavstaomē or pavoomē, at the place of happiness, b.; hetotaevoomenetto, blissfully (detached), Ger. glücklich; hetotaetto, in a happy, blissful manner; Maheo nszepavstaomeneshaen, God shall make us experience b.; ehetotaezhesta, one is in a blissful condition, existence; evonhetotahestaha, one is blissful in heart; vonhetotahestahàtoz, blissfulness of heart; vonhetotane-vostanehevestoz, the leading of a blissful life; vonhetotan, the bliss itself; vonhetotaetanoxtoz, blissful intention or disposition; Vonhetotaevhan, Bliss (in person); vonhetotahestanov, blissful world; vonhetotahestanovhestoz, blissful race, nation, mankind; zevonhetotaevoomenessô, the blissful, supremely happy ones; hetotaevoomenhestxe, realm of b., where there is nothing but b.; hetotaevoomàtoz, blissful situation (-omao =ground); evonhetotaevomao, it is a ground of b.; evonhetotaetamano, it is a blissful atmosphere, general appearance; vonhetotaetanoxzeše, realm, sphere of blissful intention, disposition, where there is nothing but supremely happy disposition of mind; navonhetotaetanoho, I spur one to

be supremely happy minded, blissful; navonhetotaevo-moxta, I feel (physically) supremely happy, blissful; this can also be said of one's frame of mind; vonhetotaevomoxtastoz, bliss, blissful feeling.

blister, eanēha, it blisters; nianēstāheonaoz, thy palms, thy hands become blistered; eanēstāheonaozeo, their hands (palms) become blistered; lit. they become "blistered handed"; nianēaxtao, thou hast blistered feet; naanēaxtaoz, my feet become blistered; zeanēha, the b.; zevešeanēstāheonaozistov, that which blisters the hands; zevešeanēaxtaozistov, that which b. the feet; zevešeanēhestov, that which occasions a blister; eanēeozeo, it becomes blistered (not to confound with eaneozo, she gives birth to); anēeozeozistov, the becoming blistered; nahāmata zexeanēha, it hurts me where it is blistered.

blithe, ehetotaetanonov, one is b.; ehetotaheoneve, one is b. gladsome, mirthful; ehetotaetanonova, one is blithesome, radiating happiness, merriness, sprightliness; ehetotaenōhe, one looks happy, cheerful; ehetotaehaz, one laughs blithely, with happiness; ehetotaehazene, one has blithesome, jocund, merry, smiling face; ehetotaetto eoxceēsz, one speaks blithely; eohazeheoneve, one is blithely, mirthful.

blizzard, see snow, blast.

bloat, see swell, blow.

blob, can be expressed with inf.-mame- =in a bulk or mass; paneaseo emameanaoz, the molasses falls in a blob; emomameanaoz, it falls in blobs; emameotoanaoz, it fall in blobs one after another.

block, rendered by inf.-nxp- =to shut, stop, see shut. omhao, block of wood, beam.

blockade, nxpaovazistov; nxpaosanistov, the blockading, or blockage; enxpaoeo, they (or.) are blockaded; enxpaovazistov, it is a blockade, blockage; enxpaovazenov, there is blockading.

blockhouse, hoxzezemhayo, tree house; hoxzezemhayonov, (pl.); ehoxzezemhayoneve, it is a b.; ehoxzezemhayonevensz, they (in.) are blockhouses.

blood, máe, b.; emáeve, it is b.; emáeveozo, it becomes bloody (also mulier menstrualis); mazhemaeme, the b. (that one has); nazhemaeme, my b.; nszhemaeme, thy b.; heszhemaeme, one's b.; nszhemaeman, our (incl.) b.; nszhemaemevo, your b.; heszhemaemevo, their b.; naheszhemaeme, I have b.; naheszhemaemenov, one is my b., I have one for my b.; niheszhemaemetovaz, thou art my b.; niheszhemaemetōen, we are one's b.; mazhemaemeva, in, by the b.; emaōva, one is bloody (black and blue; Ger. mit Blut unterlaufen); emaōva can also mean: it is red water; emakōva, it is bloody, under the surface of skin or internal. The suff.-kōva is the diminutive

form of ending -ōva. Emaōvenono, it is bloody (under skin); emaōvenōhe, one looks bloody. Namaōveoxtanēno, I bruise one's forehead bloody; namaōveoxtāno, I bruise one's leg bloody; namaōveaxtāno, I bruise one's foot bloody; namaōvenōého, I bruise one bloody; naóen-ēno, I bleed one (with instr.), to let blood, draw b.; óenehestoz, b. drawing, letting; emomea, one has an hemorrhage; emomeaeve, it is b., an hemorrhage; emomeae-hāen, one has bloody tears; emomeaevenōhe, one looks bloody; eōmomeao, they weep for the slain, the "bled ones"; zemomeaevenōessō, the ones who look bloody, the slain; namomeaevšemo, I dip it (or. sp. of dry goods, coats etc.) in b.; see dip; namomeaeveanoto, I beat one bloody; namomeaevenōého, I cause one to look bloody; momeaevenōéhazistoz, blood spilling; namomeae-vhoneon, I am clothed with b. (tropical speech to mean: I have done bloody deeds); zemaevhoneonetto, my bloody deeds; zemomeaevhoneonessō, the ones who committed bloody deeds; emaevenōhe, one looks bloody; emaevenono, it looks all bloody (stains on cloth or body); evešetasehe máeva, one is stained, defiled with b. (not one's own b., which would be mazhemaemeva); eo-hāemaeve, it is very bloody; ehészenōetto, one's coat is b. stained; namaevano, I make one red, bloody; namaevana, I stain it bloody, red; see red; maevhoneō, bloody garment = bloody deeds; zeoxhešsaahemaevhoneonēs nix-hevōeoztomotāen, altho he had committed no crimes he bled for us to death; zemomeaevaōessō, the bled, slain ones; momevoxzz, clot of blood; emomevoxzeve, it is a clot of b.; esaamomevoxzevhan, it is not a clot of b.; momevoxzeva, with a clot of b.; ehēoseoz máe, the b. coagulates; zehešehēoseoz' heszhemaeme, as his b. had coagulated; etahemokōz, one has bloody stool; eōēšeme, one's b. is spilled. The inf. -ō- and -vō- in names of relationship evidently ref. to "blood issued"; navōhestoto, my relatives by blood; nitonitōemō, how art thou related to one? Nimaōemāzhema, we are all one b., related. The words for blood (as issued), relatives and counting have the long "ō"; very probably that "to offer to sacrifice", is also derived from "blood issued" [naōeto, I sacrifice one (or.); ōstō, sacrifice]. The red paint (dark, deep red) in ceremonials ref. to blood as emblem of life and the living one. The priests used to paint hair and face red, long before certain ceremonials took place. Red paint and red stone pipes are revered by all Indians. An old priest (Lonewolf) told writer: "when we are painted red the "Maxemaheo" (the Great Spirit) sees that his blood worships him; there are two main things that stirs the pity of a father towards his child: its tears and its blood. When an Indian prays to the

"Maxemaheo" with tears he cannot but be heard and helped. But when the "Maxemaheo" sees the blood of his children it stirs his heart to compassion, as nothing else will."

bloom, see blossom.

blossom, inf.-ēs- has ref. to end or point; enokoēsset-
----- to, it blossoms (one alone); emanoóēssettons, they (in.) b. in bunch; -mano- = in a bunch + -ó- = grass, growing plant + -ēs- ends, heads out + -etto stands for the impersonal f. of the v.; emaoēssettons, they (in.) b. red; eheovoēseozens, they (in.) become yellow blossoms; eheovoēssettons, they (in.) b. yellow; evoxboēssetto, it b. white; evoxboēsenonoens, all the blossoms are white; etataēssettons, they (in.) b. open; ehénevóēseozens, they (in.) are at it blossoming, (Fr. ils s'épanouissent), they break, burst out in blossoms. The in. endings have ref. to grasses, bushes, shrubs or fruit trees, when the word tree is not mentioned. Tree in Ch. is or. but when called by the name of its fruits, the in. form is used. If we are in an apple orchard and say: the trees are blossoming, the Ch. of this will be: hoxzetto ehénevoēseoxzeo, the trees are abloom; but if we mention the kind of a tree (by the fruit it bears), saying: the apple trees are in bloom, the Ch. of it will be: maxemenós ehénevoēseoxzens or ehénevoēssettons, thus using the in. f. Epoēssettons, they (in.) break into blossoms; hoxzz ehénevoēsenōhe, the tree looks radiating with bloom or blossoms; móesz na heovasz hešemenós emähénevoēsenonoens, the grasses and every kind of shrub are all radiating with blossoms; mazeomeva zehešepevatamano-hénevoēseoxzistov tass enhessoz' vostanehevestoz oxmonastovezēs, as in the spring the radiance of glorious blossoming, thus is (as it were) the life when young. Nszekanomenēmā ax nivostanehevstonan zevhāsepevatamano-hénevoēseoxzistov t'sa oxs histanovā, altho we shall die, our life shall break out again in glorious bloom in a world apart. Eanoahans, they fall by the wind, ref. to the blossoms; maešhénevoēseozevosz zeanoahans, after their blooming they (in.) shall fall. Emanhestaomen, one is blooming, prosperous. See prosper, increase. Mxēomātotoz, blossoms of cotton wood trees.

blot, naponomaena, I b. it (in the sense of drying, something that was wet; našexoena, I b. it (as stains, spots); zemeozistov, the blot, blotch, stain; also heheozistov; nišexoenomonenon zehavseva, that which was bad is blotted out from us, we get rid of that which is bad. See stain, soil, spot. Eponomaene, it is blotted (as a wet writing); ponomaenoz zemonemxeomā, blot that which thou hast just written; šexoenoz heto, blot this

out; esaatonšešexoenehan, it cannot be blotted out.
blotting, ponomaenistoz, the b. (something wet); šexoene-
 nistoz, the b. out; esaašexoenenstovhan, there is
 no blotting out.
blotter, ponomaene-mxisto, blotter, blotting paper; pono-
 maeneneo, blotter.
blow, v. naéstovôsan, I b.; naéstovoxta, I b. at it; naés-
 tomovo, I b. at one (or.); eéstovome, it is blown, in-
 flated; examaéstovome, one is simply blown, inflated,
 bloated (as from fatness); eéstovomensz, they (in.)
 are blown, inflated; eéstovomeo, they (or.) are blown,
 inflated; naéstov(o)ôno, I b. at one (instr.) naéstovo-
 ha, I b. at it (instr.); éstovoxkôz, inflated skin
 (or.); estovotto (pl.); éstovoseonoz, inflated intes-
 tines; emaxeéstov, it is a hard blowing (usually said
 of a great wind); zehešéstâ, where the wind blows;
 enxéstâ, it blows from (wind); eéstâ, the wind blows,
 (Ger. es windet). [Writer calls the attention to the
 Ch. translation of John III: 5-8. The Ch. word for "to
 be born" is -hesta or hestaoz, thus so similar to -és-
 ta that the paronomasia is quickly noticed by the
 Ind. and makes that passage more striking to them].
 Zehešéstâ enhesta, as the wind blows so is one (in
 condition); zenšešéstâ, where it blows from (wind);
 t'sa oxs oxneevhâséstasz, when it occurs to b. from;
 evavéstâ, it blows back; oxnenôse-éstasz, when it oc-
 curs to b. again from another direction; hāaeš eéstâ,
 the wind blows; eanevêpozevaha, the leaves fall, are
 blown down by the wind; emanoahansz, the wind blows
 the leaves, i.e. make them grow. The Ch. believe that
 leaves and grasses grow and increase from the blowing
 of the wind in spring; epēōstahansz, they (in.) are
 blown to pieces by the wind; epepeōstahansz, they
 (in.) are blown to shreds by wind; easetoahansz, they
 (in.) are blown away by the wind; easetoaha, it is
 blown by wind; easetoeōstaha, it is blown, hurled away
 by a gust of wind; eaveōstaha, it is blown hurled over
 by a gust of wind; eaveōstahansz, they (in.) are blown
 over by a gust of wind; eoxsevoeōstaha, it is over-
 turned by a gust of wind; eoxeōstaha vē, the tent is
 blown, torn apart (by wind); enxmaxhāeōstaha, a gale is
 blowing; enxmaxhāeōstaha na eaāzeoōto, it is blowing a
 great snow storm (blizzard); easetoaoe, one (or.) is
 driven, hurled, blown away; easetoeōstax, one (or.) is
 blown away by wind (instantly), in one sweep); eoxse-
 voeōstax, one (or.) is overturned by a gust of wind;
 zēmaxhāa niasetoeōstxhemâ, as the wind was strong we
 were blown, hurled away with one sweep; eātohomaeōs-
 tax a gust of wind covered one (or.) up with ground;
 eātohomaeōstaha, it was covered (with ground) by a
 sweep of wind; eātohomaoaenax, one's tracks are

covered,obliterated (with ground or dust) by a sweep of wind; see track. Eanocoe, one (or.) is blown, driven down. The suff. -aha is used to designate any hurling,driving,dashing,thrusting and throwing motion or passage thru the air. In above verbs of blowing, the rapid passage thru the air and not the blowing action is referred to. See throw. Ezevatoahansz, they (in.) are blown,hurled into the air (as leaves,etc.); ezevatoeōstax,one is blown,whirled up in the air. Namxevōmotoxta,I b.it (ref.to liquid whose surface is blown,either to cool it,or b.off any visible or invisible foreign matter. It also means to purify and vivify the potion or beverage before drinking it. The breath of a priest or consecrated person has a negative and positive influence; it rejects or expels malignant (evil,foreign) matter and imparts or inspires life. Thus the expression namxevōmotoxta (-mxe- to sweep away + -vōm- liquid surface + -otoxta- ref. to the mouth [with obj.in.]) has a common and a ceremonial meaning. When a Ch.makes an invocation before a meal he may say: mxevōmotoxtoz nātaman,by thy mouth, by thy blowing sweep,purify our food; asking that the Higher Being expel from it that which is evil and impart to it vivifying power. This expression cannot be improved in asking the blessing at table. Mxevōmotoxtomevemeno nātaman,blow upon our beverage (also including food) =sanctify it. Naasetotoxta,I b. it away; naasetotomo,I b.one (or.) away; also said of dogs chasing some animal; naocasevoxta, I b. the fire (to make it burn); nahótovavoxta, I b.out the fire; nazevozē,I b.smoke (in smoking); nazevotoxta,I b. smoke at it; nazevotomo,I b.smoke at one (or.); naheēme,I b.my nose; navonevóxta (-vooxta), I b. it off, destroy it by blowing; navonevooomo,I b.one off to destruction; etosevonevooomāevo Maheon, they shall be destroyed by the blow (breath) of God; epēvoeha,it is blown asunder,to pieces (by blasting,crushing); epoezevatoaha, epoezevatoeōstaha, it is blown up (by blast); tãpen enistōhetto,the trumpet is blown; ehāa-voeoxz,it blows clouds. Vāhestoz, blow of the hand; napoenèno,I give one (or.) a b.on the face,slap him; suff.-anoto =to give blows to one,to beat him; eahan-eanoe,one was given blows,hurled blows at; esxsevean-ôo,they were given blows,hurled at with b.to exhaustion; nimomeaeveanota,one gave thee bloody blows,beat thee bloody. Easetoacoe venotaeše,the smoke is blown away; evenotavōmaha,it blows smoke (in the air). Amohasemo emoxtonaha, the sail boat moves (is driven, blown by wind); amoahasemonoz emoxotonahansz, sail boats are moved (by wind); eonoveamoxtonaha,it is moved,blown ashore by wind; amoahasemo eonoveōstaha,the

sail boat is blown, hurled ashore (with one sweep); tonomšeon zeoxcevešeamōeo amoahasemo eas-séoax, the sail boat is blown, swelled by wind. [Tonomšeon, thick cloth, canvas; zeoxcevešeamōeo, wherewith it is driven; amoahasemo, sail boat (from -amoaha- =to drive, blow + semo =boat, canoe)]. Eahanomotom, one is blowing, out of breath; eahanhotoanatto hevetov, it is a b., hardship to one; eahanevooen, it is a b. to one (misfortune). blower, zeéstovsansz, the one who blows; as a glass b. blubber, eaxaameoz, one is blubbering, crying; eaxaameo-zenov, there is a blubbering; nomáevitá, fish fat (blubber would be called so if the Ch. used it). blue, -otatav-, blue (from "open sky"); eotatatav, it is b., having ref. to the color itself; eotatavae, it (in. and or.) is b. (ref. to the object); eotatavōme, it (in. and or.) is b., sp. of liquids; eotatavōmano, it is b., ref. to atmosphere or general appearance; eotatavōna, it is a b. morning (ref. to atmosphere); eotatavan-ēo, it is getting b.; eotatavaneoz, it becomes b.; eotatavane, it is blued; eotatavaneotto, it blues (sp. of coloring material); eotatavaneova, one has a bluish fur (animals); eotatavaneovatto, it is a bluish fur (ref. to the fur itself); naotatavanen, I b.; naotatavano, I b. one (or.); naotatavana, I b. it; eotatavēna, it has b. feathers, is feathered b.; otatavósz, b. grass, alfalfa; otatavemóesz, b. grasses; otatavoham, b., iron gray horse; otatavaevecess, b. bird (*Sialia sialis*); zeotatavaesz, the b. one (or.), sp. of dry goods, blankets; zeotatavassó (pl.); eotatavatovao, it smokes b. The ending -tovao is pronounced tovā, the "o" sound being absorbed by the "a", this becoming long. Eotatavenōhe, one (or.) looks b. (sp. of dry goods); eotatavenono, it looks b.; otatavoneavokōz, b. beads; heto sit-oxc eotatavone, this rope (or string, spoken of as or.) is blue; eotatavoēsettonsz, they blossom b.; zeotatavoetto, that which blues, (ref. to coloring material); eotataveoasea, it shines b.; eotataveoasevoaene, it is burnished b.; eotataveoaseōstaha, it shines (flashes) b.; eotataveoaseōstax, one (or.) appears, shines b. in a flash; eotatavoēva, one has a b. skin; eotatavoēvaōstax (or -oestax), one's skin shines flashing b.; lit. in a flash one is with a shining b. skin; zeotatav, that which is blue, sky b.; deep b. is often called black (q.v.); zeotatavepok, turquoise b., grayish b.; zeneama-neotatav, becoming bluer, Antwerp b.; zemoxtaveotatav, b. black, sapphire; zehāeotatavoetto, that which makes very b., deep b. (coloring material); zepoeotatav, that which is gray and b., lavender; eoxoxzeotatav, it is green b., lyan b.; eoseotatav, it is brownish b., peacock b.; zeoseotatavoetto, coloring material of that color (peacock); eotatavevovoas, it (animals) is b. and

white spotted; eotatavehema, it (ref. specially to horses) is speckled b.; eotatavehemempoñ, it is (horse) blue roan spotted; eotatavova, (sp. of fur bearing animals) it (or.) is b.furred; eotatavovao, they (or.) are b.furred; eotatavovatto, it (in. sp. of the fur itself) is b.; zeotatatavovaz, the b.furred one (or.); zeotatavovassô, (or. pl.); otatavoom b.lodge, sphere, firmament; Otatavā, Blue (pr.name); otatavhōmā, b.robe; eotatavsan, one (or.) is dressed in b.; otatavsanistoz, b.clothing, suit; otatavhōestoto, b.dress; otataveszehe, b.coat or shirt; eotataveszehe-na, one is provided with a b.coat; eotatavōhan, one has b.shoes; otatavemocanoz, b.shoes; otatavomao, b.soil, ground; Otatavene, B.face (pr.name); eotatavene, one has a b.face. Zevešeotatavōvātove, bluing (with which to make liquid b.); eotatavōvatto, it makes the water b.; eotatavōvane and eotatavōmane, it (liquid) is made b.; naotatavōvana or naotatavōmana, I make it b., sp. of water.

bluff, v. see pretend.

bluff, adj. rendered by inf.-saahezev(e); esaahezevahe, one is b., bold, rude, abrupt, gruff, frank; esaahezeveēs, one (or.) speaks frankly, rudely, bluffingly, gruffly; esaahezevavoētā, one is b., gruff.

bluff, n. oxeano, b., precipitous declivity; anōeva, on, in, down the incline (of ground not precipitous); eo-xeanohā, it is b., precipitous; eo-xeanōeve, it is a b., a precipice; oxeanoea ehesso, it is like a b.

bluing, zeotatavoetto, the b.(itself); zevešeotatavōvātove, wherewith the water is blue; zevešeotatavōmane, wherewith liquid is made blue.

blunder, v. eoxtōan, one blunders in utterance; eoxtxis-ton, one (or.) b. in writing; eoxtōēta, one b. in acting, performing; naoxston, I b. in building, erecting; naoxstoonaoxz, I b. in building, erecting it; naoxstoo-naovo, I b. in making it (or. refer. to dry goods, cloths, wearing apparel); naoxsemo, I b., mention one by mistake; naoxshetana, I b. in taking it, take it by mistake. See mistake, wrong; naoxsezesta, I b. in judging; naoxsetamo, I made a b., a mistake in judging him; na-oxzseoz, I am blundering, become muddled; navoneš, I b. in going, err; inf.-oxse- =otherwise than intended. [Oxs, another place, ooxs, other places; not the place where one is].

blunder, n. oxtoanistoz, b. in uttering, pronouncing; oxse-ēsistoz, b. in speech, wrong word; oxsetanoxtoz, b. in that, wrong that; vonšenātoz, b. in going, erring; oxseoxzistoz, b. in going; going to the wrong place; oxtxistonestoz, b. in writing, wrong writing; otxistōnīmēta, one gave thee the wrong book; oxtoētastoz, b. in performing; oxstonestoz, building, fashioning wrong;

- ahetovazistoz, b., mistake, that which is amiss, fault. See mistake, wrong.
- blunt, etamo, it is b. (ref. to b. point); etamonsz, they (in.) are b.; natamosoha, I b. it, make it b.; natamēs, I have a b. nose; Tamēsa, Bluntnose (woman's pr. name); Tamēs, Bluntnose (man's pr. name); natamēsaovo, I make one (or.) to have a b. nose; natamēsēno, I cut one's nose b.; tamonhoxzz, b. tree, stump, truncate; natamosōno hoxzz, I b., truncate the tree; etamooxtax, one has his hair cut b. (usually on the forehead); etamooxtxeo, they (or.) have their hair cut b. Tamooxtxeta-neo, some of the Zunian tribes, foremost the Hopis. (Altho the actual name for the Hopis is Xāhetaneo, Mink people [Homines urinam faciendes]). Etamenotovae, one is b. headed, decapitated. Enxāpo, it is b., dull, sp. of edge being b.
- blur, eonitovanēoxz, it gets blurred (as writing); eonitovanevōva, it is blurred by water (as a book, etc.); eonitōmaoxz, it blurs, comes off, peels off; see peel.
- blurt, inf.-xama- can be used to express "blurt" as: examahevō, one blurts out (in words).
- blush, emaeneoxz, one is blushing; epoetovaoz, one becomes blushing, flushes up, see spark. Zeto zemaeneoxzz, the blushing one; zepoetovaozessō, the blushing, flushing ones.
- boar, mozeheškseēsehotam; emozeheškseēsehotameve, it is a boar; also: hetaneham heškseēsehotam, male pig; zehetanehamsz heškseēsehotam, the male one of the pigs.
- board, oxxeon, that which is split; popoxpoemaxsz, the woods cut in slabs (-ox- = cut, split + -poe- = flat, slab + -max- = wood + -sz = pl. in.). The first po- is a reduplicative particle denoting the severalty in the collection. Popoxpoeōmhaoxnoz, boards, planks (ōm-hao, beam, block of wood). Oftener the word šistato (ref. to Coniferae) is used to indicate lumber, boards. Šistato evovohovaeo, the boards come apart; šistato evovohoešen, the boards (or flooring, etc.) lie coming apart. T'sa zeoxcemesēs, where one eats, boards; mesemhayo, boarding house. Zenitāetsanessō, the Board, the rulers; Maevēho zenitāetsanessō, the Mennonite rulers = Mission Board of the Mennonites.
- boast, v. emenoxkoan, emomenoxkoan, one boasts (in utterances); emomehemāz, one boasts of himself; emomehemazena, one is boastful; see vain, proud.
- boast, n. menoxkoanistoz or momenoxkoanistoz.
- boat, amōheszistoz, the floating one; esaaheamōheszistoveheo, they (or.) have no boat; ovaamōheszistoz, magical b., steam b.; amōeanevèhe, boatman (white man); eamōhesz, one rows the boat, makes float; see row;

semô, b.canoe. The Ch.used to cross deep rivers by means of rawhides. Those who could swim,would swim across and then pull the rest over on the rawhides. The Ch.must have made very little use of boats,for their vocabulary in that direction is disappointing. They say that they did not make or have regular boats. They would travel around larger bodies of water,swim across rivers pulling over,on rawhides,their belongings and those who could not swim. Or they would journey up a river until it became fordable for all. Those rawhide rafts were called pàpoesemo, =flat boat; semonoz,boats; maxsemo,large boat; hoestasemo, fire b.,steam b.; amoahasemo,sail b.; amoahasemo eamoxtonaha,the sail b.moves by wind; semo esaa-asetōehan,the b.does not float,progress,start ahead; semoneva,by,in,on,etc. a boat.

bob, ehooeszeax,one (or.) bobs the head; ehooeszeae,one has a bobbing head; ehōstaha,it bobs up; ehōstax, one bobs up.

bobtail, vākōham,b.horse,short tailed horse; see tail.

bob white, kōkoa,(sg.); kōkoan,flock of quails; ekōkoa-eve,it is a quail (Colinus Virginianus); see quail.

bode, eneevatonhess havs,it bodes evil; zenistaneevatonhessetamano, the foreboding in the nature,sky, atmosphere,weather general situation, condition. See foreboding,token,sign. Heto nineevatonhessetzomonenon havs,this bodes,portends evil for us. See portend.

bodily, nitōoxz,in person; inf.-nitōe-=the very one, self.

body, mavetov,the body; nitov,my b.; etov, thy b.; hevetov,on's b.; nitovan,our (excl.) b.; etovan,our (incl.) b.; etovanoz,nitovanoz, our bodies; etovevo, your b.; etovevoz,your bodies; hevetovevo, their bodies; nahevetov,I have a b.(also: I have a brother-in-law); nahevetovetōen,we are his body; nahevetovaovo, I make one a b.; nahevetovaioxz,I give it a b.; zehešhevetovaces,how one is bodied,formed [ehetovatto,ehešetovatto =it embodies; inf.-hešetova-=for the purpose]. Navostanehevetovaovo,I make unto one the b. of a person (lit.I make one "person-bodied"); nanākoevetovaovo,I make unto one the b.of a bear (lit.I make one "bear-bodied"; nanexovhevetovaon,I am bodied to such a degree; nanševetovae,I am so bodied; nanešetovatto,I embody one so; nahevezhovaovo,I make one to be like,body one as,represent one as; ezesevetovae, one is long bodied (ref.to the trunk); ezeksevetova, one is short bodied (ref.to trunk);ezestonehe, one is long bodied (ref. to barrelled or round part, as in horses,snakes [see rope]); ezekstonehe, one is short bodied (ref.to same as ezestonehe); mavōxōz,the body

of flesh, the flesh; navōxōz, my b., flesh; nivōxōz, thy b., flesh; hevoxoz, one's b., flesh; nivxotan (incl.), our b., flesh; navxotan (excl.) our b., flesh; nivxozevo, your b., flesh; hevxozevo, their b., flesh; zehetoxsetto, that which is my b., my flesh, the setting of my flesh; zehetoxsétto, that which is thy b., thy flesh; zehetoxs, that which is one's b. flesh; zehetōxsez, that which is our b.; zehetōxsess, that which is your b.; zehetōxsevoss, that which is their b.; nistoxetto, all of my b., flesh; nistōxétto, all of thy b.; nistoxs, all of one's b., every one; nistōxez, all of our bodies, all of us; nistōxess, all of us; nistōxess, all of their bodies, all of them. See flesh, all. In the above examples the rad.-tov- denotes the frame as a whole, the structure, the form of the body, while the rad.-tox- or -ox- designates the component parts, the very matter, substance of the same. Zehetāhetovahetto, all of my frame, form; zehetāhetovahétto, all of thee, thy whole makeup; zehetāetovahes, all of one's frame; zehetāhetovahez, all of our body as a structure; zehetāhetovahéss, all of your body, all that is in you; zehetāhetovāvoss, all that is in them, their whole makeup.

The rad.-ōmo- =liquid, fluid, horizontal body of, denoting "body of water"; eakōmoeha, it is a small round b. of water, a pond; esoxkōmoeha, it is a narrow b. of water, a strait; emahaōmoeha, it is a large b. of water. Prefix ma- denotes the area or mass of an object, designating its collectivity, as we say "the eye", not the eye of any one in particular but in the abstract, e.g. maex zsaavōxtōs, that which the eye has not seen. Maexansz, the eyes; maàz, the hand; maàz, the hands (as a whole, a body); manisson, the child, all that is child; mavetov, the whole trunk; Mamātasooma, the Spirit (all that is spirit); maonisyomātātoz, the belief, all that is belief (Ger. das Glauben); mathavs, the evil as a whole, in a body. Hence inf. -mano- =to mass, gather together; see gather. Manhastoz, congregation, association, body of; manhao, tribe; manhastoz, generation.

Inf. -nitov- =as one body, in common; ninitoveaenanon, we own it in common (-nitov- =as a b. + -aen- =to own + -anon =in..suff.sg.of 1st.pers.pl.). Enitovaeo, they are as one b., set of one. The rad.-ov- as in inf. and suff. like -tov, -nov, -hov, -sov always refers to something that is in a b., together as one; hence: nokov, one fold, nisov, two fold, nanov three fold, nivov, four fold, etc., meaning a b. of several (or many), as a package of beans is a body of many beans; evōmo, one sees one; evōmovo, a b. of ones see one =they see one; ehozeoheo, they, the single ones work; ehozeoheonov, there is working, i.e. the work of single ones is combined into one. Naéōstaova, I am baptizing, the

word naéōstahe =I am baptized. The suff.-ova implies the different acts of baptizing embodied in one. Nazetax, I cut (one time); nazetxova, I am cutting, my several acts of cutting, combined in a b. or continuous action; evoešetano, one rejoices; evoešetanonov, one rejoices manifoldly; evoešetannonova, one is rejoicing, imparting joy (from the store or b. of joys he is provided with). Nistxenov, the whole as a b. of component parts, Ger. das Ganze; enistxenov, there is the b., the whole of them as one. Nistnovaez, the whole set, b. of us; nistnovaéss, the whole set, b. of you; nistnovävoss, the whole set, b. of them (or.); nistnovaes, the whole set of them (in.); nistnovatto, the whole set of it; nistnovenov, the whole of them as a general body. Hōvoetto, (detached) the whole of, as a b., as inf. -hōvoe- =the whole in a b., Ger. insgesamt; ehōvoeseoxzeo, they left, the whole of them.

Xamaemavōxōz, the natural body, the flesh; examaemavxozeve, it is a b. of flesh; xamaemavxozeva, in the b. of flesh; mätasoomaemavōxōz, the spiritual b., a b. whose component parts or substance matter is spirit; emätasoomaevxozeve, it is a b. of spirit. Zehetoxs nanetoxs, I have the same b. (ref. to b. matter) as he; epavxos, one has a good, sound b.; epavxōseo, they (or.) have a sound b.; naneemetoxs, I am naked, have a bare b.; enemetxseo, they (or.) have a bare b. See flesh. Evxozeve, it is b. matter, flesh; esaavxozevhan, it is not b. matter; evxozeveo, they (or.) are flesh. Seozeheq, bones of a dead one, skeleton; seozehekono, skeletons; eseezehekoneve, it is a skeleton; eseezehekonevensz, they (in.) are skeletons. Following are parts of the b.:

Mavetov, trunk; mazhekono, bones and legs; zehetāo-toešenātov, the muscles, as bundles; hessesoz, sinews; mazesess, tendon; zexhotonaéonahestov, where the joints, articulations are; honaéonahestoz, articulation; hothonaéonahestoz, articulations (collective); matonš, the insides, entrails; maāzenoz, the arms; meq, the hair and the head; vxtanēexanistoto, eyelids (or.); maex, the eye; maexansz, the eyes; venooto, eye brows; maexa mavenotto, eye lashes; zēvoseexanetto, sunken space under the eye. See eye. Maoxta, the forehead; zemamoveoenetto, above bridge of nose; zemamoveoxtanetto, where forehead meets, center of forehead; hekonevszeātōz, cranium; maevo, the nose; mātazeem, nostrils; māzeoē, cavity in nose; paēsestoz, bone of the nose, ridge; zenškoveoenetto, bridge of nose; mavotanoxz, the cheek; mavotanotoz, the cheeks; mazhekonevotanoz, cheek bone; mavēstā, the temple; mavēstanoz, the temples; mātovōxz or mātovooz, the ear; mātovootoz, the ears; zexoosomēstatto, root of ear shell; meseemetātōz, auditory canal; zexosomeo mātovooz, the

root part of the ear next to cheek; maztoho, the jaw or chin; zexooso-omstoonatto, ramus of lower jaw; màz, the mouth, also lips (ref. more to exterior part of mouth); matoeàzenon, corner of mouth; mavitanov, the tongue; toonevetanevàtoz, the ligament or band under the tongue; màzetō, palate; mavēsoz, the teeth; maxevēs zetahooxeō, wisdom tooth; maxevēsoz, molars; moxenxpoho, epiglottis; manxpoho, Adam's apple; hevešksen, oesophagus, windpipe; mahestomohestoz, alimentary canal; mazenotov, neck (whole of it); mahane, the nape of the neck; mahane-nazeseo, tendons of nape; mazeoxz, the exterior throat; maestōō, throat (interior); zèvecevthane, cavity of nape; zèpaehane, prominent bone of nape. Mazemēmo, collar bone; màzemēneva, cavity of collar bone; màtatamō, the shoulder; màtatamōn, the shoulders; màtazeō, shoulder blade; maàz, the arm; maàzenoz, the arms; mazenom, arm pit; màzenon, wing, or upper part of arm; amanaos, arm muscles; màzeō, elbow; maàz zexonaoto, tapering part of lower arm; maàz zexonaéonahestov, the wrist, joint of hand; maàz, the whole arm and hand; màztāhe, palm of hand; màztāheonoz, palms of hands; zeshēkstāeonatto, the inner part of palm; zevosetāheonatto, cavity of palm; moešq, finger; moeškonož, the fingers; mahaemoešq, thumb; moešq zeoxcevešezeenistove, the index finger; setoveos, middle finger; honaoveos, fourth finger (ring finger); tooxeos, small finger; mathōevo, the nail (claw); moešq zexhestonaéonahestove, the articulation of the fingers; moeškonož zexhesthotonaéonahestovevosz(pl.). Mazhekon, the leg; mazhekonoz, the legs; màzenom, the thigh; hestovavonoz, inside thigh muscles (gracilis); mazetaeva, loin muscles; màzezeō, hip bone; màzeton, buttocks; manstan, knee; mans-taneva, knee muscle, above knee (Rectus femoris) màzes-eve, calf of leg; maao, shin; mahaon, popliteal; veoō, malleolus; zexonaota mazhess, the ankle part of the foot; mahess or mazehess, the foot; màzhesto, the heel; màzhesto-esess, Tendo Achillis; matoešàta, sole of foot; vosàtàtoz, plantar arch; hekonevâtàtoz, metatarsus; moeškonož, toes. Màzheešēeo, the chest; zemamovšē-netto, sternum; vecevšēnestoz, cavity of chest; matan, mammary region; mataneoxz, the breasts; matonš, abdomen; vovèpnistoz, inguinal depression on each side of hypogastric region; mazhestahe, naval; zehestonea maz-tahēva moxenxpoho, the shutter of the umbilical cord; tamškonešēona, pit of stomach; popoxpōhepestoz, the whole thorax (Ger. Rippenkorb); mazevax, os coccyx; vo-sešestoz, cavity below os coccyx; oxovoeō, where thighs meet; màzšeō, os sacrum; mazeoxpeva, anus; mapaō, the flat of the back, especially the upper part; màtatōn, the spine; màtazeō, shoulder blade, the upper, prominent part; zekàkonepaonatto, the thin part of the shoulder

blade; mešenonsz, genitals; mavetōxz, penis; mataxevot, testes; macesta, vagina; heszhoto, one's vagina; zeénevecez, zistaénoenaešēnoz, zistōneoetto, zeēstone, words ref. to special parts of the vagina. Mātāp, the brain; máe, blood; mazhemaeme, blood circulation, arteries; mazhemaemenotov, aorta (throat artery); mhaestomohes-toz, pharynx; mǎzhestǎ, the heart; mǎzheponōz, the lungs; mǎzhee, liver; mavehèp, the gall bladder; mazeveceonišq, the intestines; mǎzhetato (or.), the kidneys; mazhèp, the ribs; mazevōhèp, false rib; hooxehèp, last rib, floating rib; xāenooxz, bladder; vehōsestoz, uterus (with child); matxpohanoxz, os or cervix uteris. Mavōxoz, flesh; hoevōxōz, meat; hoēva, skin; metaešq, skull; seozemetaešq, skull (of dead person). [Each one of the terms for body and names for parts of body will also find its place alphabetically in the Dictionary].

Proper names made from different parts of the body: I. Head and hair: Zēstǎe, Longhaired; Kāgoeszeha, Thin or Flathead; Maxszeha, Largehead; Hāeszeha, Stronghead; Oeszeha, Shavehead; Atoeszeha, Mattedhead; Zeahe, Head; Tamszeha, Blunthead; Moxtavszeha, Blackhead; Ace, Littlehead; Mistaameq, Owlhead. [Rad.-szeha =headed, "sphered"; rad.-ǎe refers to hair, haired; meq refers to the part of the head covered with hair, the scalp; rad. -ovess denotes the "body" of hair, the hairs as they make up a whole of themselves on the head]. Seozemetaešq, Skull (of dead person); Haestoestaema, Many-lice; Zcemeq, Littlescalp (not ref. to scalp taken, but to the haired portion of the head); Hemekonemashane, Crazy or Foolish-in-one's-top; Nàkoemeq, Bearsalp; Honokoxno, Point-pecking (Pecking-on-head); Maxhestāp, Bigbrain; Havsevovess, Badhair; Hestotonovess, Thickbraided-hair (-hestotōn =to braid + -tonovess =thick hair); Voxpǎe, Grayheaded; Heovǎe, Yellowhaired; Maovess, Redhair; Kaovess, Shorthair; Hǎstǎe, Longhaired (name given to Gen. Custer); Zekstǎe, Shorthaired; Mamxkǎe, Wavyhaired; Maoxcēna, this name is usually interpreted Red-feather-on-head; [hooxz emaoxcē, the corn is tasselling; emaoxcenetto =it heads, tassels on top (as barbs on ears of wheat)]. The fact that -maoxcēna =tasselling feather, is the usual suff. word added to other combinations, where there is no red color, shows that above interpretation of Maoxcēna is wrong, it must mean: Headfeather or Tasselfeather (rad.-maoxce always implying that the tassel is on top). Heovemaoxcēna, Yellow-tassel-feather; Moxtamaoxcēna, Black-tassel-feather; Sōenec, Small-depression-in-head (esoson, it is stove in); Hookoxtxehe, Cuthair; Hooxtxhetan, Otto (Indians); Tamooxtxetaneo, one of the Zunian tribes, Men-with-hair-cut-blunt; Momaxstǎemaha,

Large-head-louse.

2. The face in general. Zeceovavene, Shortforehead; Paeoxq, Lumpforehead; Ešeoxtane, Baldforead; Tàpeox-tane, Largeforehead; Hešketotanez, Pointed-cheekbone; Tonovàz, Thicklip; Vavovàz, Sorelips; Sevàz, Drooping-lip; Kasàz, Shortlip; Nimàz, Twistinglip; Zceàz, Little-lip; the suff. -àz refers also to mouth. Maàzena, Red-lipped; Hehescene, Wrinkleface; Ceensz, Littleface; Maene, Redface; Moxtavene, Blackface; Kaene, Shortface; Havsevene, Badface; Soxkomene, Slenderface; Kàkoene, Thinface; Honehevōene, Wolf-whiteface; Moceene, Little-womanface; Tamene, Bluntface; Tamenehe, Bluntface-woman; Masavōxene, Foolish-crookedface; Vōxene, Crookedface; Voxkoxene, Bentupnose; Kocestona, Protruding-jawbone; Zēstoone, Longshinface; Tazene, Blasphemiousface.

3. The nose. The suff. ēs ref. to nose formation, nosed. Oxeesē, Runningnose; Tameese or Tamēs, Bluntnose; Tamēsa, Bluntnosewoman; Vocxcemaevō, Crookedbeak; The rad. -maevō includes snout, bill and nose. Peēs, Flatnose; Kaēs, Shortnose; Sosoxc, Stove-in-nose; Mēnēs, Wormynose; Oaneēs, Pittednose; Maēs, Rednose; (the feminine form adds an "a" to -ēs, e.g. Maēsa, Rednosewoman). Aēs, Bignose; Mistaevōxen, Owlbeak; Nonomaevōxen, Thunderbeak (usually translated "Roman-nose-thunder"). [The thunderbird of the Indians has a sharp, crooked beak]. Heoveēs, Yellownose; Hekoneēs, Hardnose; Voxcēs, Crookednose; Hokoxcemaevō, Crowbill; Oetaneo-oxēs, Crowmen-nose (ref. to Crow Indians); Otāēs, Piercednose = Nezpercé; Otāēsetaneo, Nezpercés Indians; Esoxēs, Smoothnose; Oevēs, Scabbynose; Matteringnose; Kaēseheove Short-yellow-nose; Voxkaēs, Crooked-shortnose; Hotoavoēs, Bull-whitenose; Oxeēsekass, Little-runningnose; Mista-oxvōxensz, Owl-crookedbeak; nose; Hoxeēse, Bandagednose; Kohēs, Crestnose (elevation on ridge of nose); Kohemaevō, Crested-on-bill; Ononevoxcēs, Wellbentnose; Onoēs, Straightnose; Cecēs, Pliantnose; Makseēs, Pugnose; Zēsēs, Longnose; Kaēsevovoasz, Shortnose-spotted-white; Ooenevoxcēs, Blind-crookednose; Maxeēseonon, Greatnosed-Ree (Arikara Indians); Ookae-maevō, Barebill.

4. Teeth and tongue. Vēs =tooth; -onen =toothed. Hokonene, Sharptooted (hok- denotes pointed, incisive) or Fronttoothed; Kaonene, Shorttoothed; Tovokoenene, Missing-front-tooth (Ger. Zahnlücke); Tostonene, Canine-toothed; Nàknōs, Beartooth, also Stomachtooth; Nàkoe-vitanov, Beartongue, Pointedtongue; Hotoavitanov, Bull-tongue; Mahāensz, Saliva or Tears; Maataevonene, Iron-tooth.

5. The ear. Suff. -esta =eared. Nocesta, One-eared; Momahaesta, Bigeared; Homāesta, Beavereared; Oneàta, Deafy; Niscesta, Prickingeared; Nišeesta, Twoeared;

Mazesta, Festeringear; Evoseese, Earring; Tovocesta, Indentedear; Mēnevoseesta, Feather-earring; Oxhavsevevoseesta, Bad-earring; Vehoeecosees, Whiteman-earring; Evehokosees, Little-whiteman-earring; Sitoxcvoseesta, String-earring; Hotoavōesta, Bull-white-eared; Nàkematovosz, Bear-ears.

6. The eyes. Rad.-exa =eye or eyed. When the eyes are taken to mean countenance of the whole face the suff.-ene is used (see face). Nàknotōene, Bear look (having the eyes of a bear); Ocene, One-eyed; Oenec, Littleblind; Vovèpotōene, Sunkeyes; Onōn-oxtocensz, One-eyed-Ree (Arikara); Heoveexan, Yelloweyes; Honeoxvōensz, Wolf-white-eye; Momahaexan, Bigeyes; Tozcemazen, Sliteyes; Maca, Redeyed (woman); Pāevenoss, Lumpbrows; Hoxoveveenoss, Crossbrows (when the eye brows meet above the nose); Voxpeexan, Grayeyes; Maataexa or Maataevexa, Ironeye (wearing eye glasses); Oesca, Scabby eyes.

7. The throat and neck. Suff.-hane ref. to the nape of the neck; suff. -eoxz denotes the exterior part of the throat; rad. -notov- designates the whole neck. Ehané, Nape; Po'shané, Lumpnape; Vóshané, Nape-cavity; Nekshané, Long or Tapering-nape; Kaenotov, Shortneck; Koehané, Prominent-nape, also Hindhead; Hotoaeoxz, Bull-throat; Nàkoeahansene, Bearnape; Panxpoho, Adam's-apple; Mocenxpoho, Little-epiglottis; Maxenxpohona, Goiter; Honeheveestoona, Wolf-throat, pharynx; Nisenotovaoxnoka, Two-necks-in-one; Hekonaeoxz, Hard or Stiffneck.

8. The arms, fingers, legs and feet. Suff. -naeva refers to "armed, having arms". suff. -oxta =legged; suff. -àta =plant of foot; suff -os or -eos =fingered; Eénaeva, Brokenarm; Tamenaveva, Stumparm; Kokastatamōn, Hump-short-shoulders; Hemeeneva, Collarbone; Heszhevoxkon, Hump-on-shoulder (of animals); Honehāesàta, Wolf-long-foot; Haešxasz, Going-far (not a long distance, but a long walk); Hoxkseoxta, Shortlegged; Maeoxta, Redlegged; Kamxeveoxta, Woodenlegged; Vōestsheq, Craneleg; Hooxènsz, Walkinglast; Oaceá, Roundshin; Hohenaz, Achinglimb; Hokomenòne, Lam-coyote; Seozethāsàta, Longfooted-dead-person (ghost); Nònika, Lam; Nàkoeàta, Bearfoot; Katoeàta, Bentupfoot; Voxcàta, Crooked-foot; Voxcàtahe (fem. form); Nàkoenòne, Lam-bear; Hoevaoxtamènsz, Walking-on-earth (afoot); Voazevanòne, Lamedeer; Paeàta, Lumpfoot; Hossoetaeven, Barefooted; Seozevàta, Dead-one's-foot; Hénešeosae, Stiff-finger; Panstaneva, Lumpknee; Momaxenstane, Bigknees; Menoxcàta, Finefoot; Mahamocanoz, Bigshoes; Pevôhan, Wellshoed; Maheonenòne, Sacredlimp (Mysteriouslame); Esàtahess, Sinewfoot; Hoevazevaēvènsz, Living- (having one's whereabouts) on-earth; Tokseoxta, Shortlegged; Amevonèn, Crawling; Oxàta, Splitfoot; Xomōnàta, Spearfoot;

Moceeàta, Littlefoot (fem. form); Moehestatamōn, Elks-shoulder; Toszhetona, Longheel; Hotoavō, Bull-hump-on-shoulder; Oakseva, Roundcalfleg; Momešeoxta, Hairleg; Noceoxta, Onelegged; Poeseva, Lumpcalf-of-leg; Nišeose, Twofingers; Naheose, Threefingers; Mazeose, Festering-finger; Homaeos, Beaverclaws; Tameškoss, Bluntfinger; Eeškosa, Broken-off-finger; Kaceeōs, Bentup-thumb; Ams-tōevo, Spreadnail; Mistaezeeos, Owlpointingfinger.

9. The ribs, heart, entrails, belly, etc. Ehēpe, Broken-rib; Hooxhēq, Lastrib (Floatingrib); Hotoaheton, Bullham; Nàkohesta, Bearheart; Homāhesta, Beaverheart; Heemazhesta, Womanheart; Evohonov, Diaphragm; Heszhetaz, Kidney; Hotoavšeona, Bull-os-sacrum; Nōnešeō, Dried-os-sacrum; Voxpas, Whitebellied; Tāpeas, Bigbellied; Nis-tapaas, Former-lumpbellied; Hekas, Softbellied; Okakas, Conebellied; Maxenom, Bigthigh; Heksess, Tapering-buttock; Hotoae vess, Bull-buttock; Oe vess, Scabby-buttock; Meovavšēq, Little-hairy-os-sacrum; Maxetana, Bigbreasted; Nàkoevax, Peartail; Maxepao, Bigback; Hotoae vax, Bulltail; Oevešks, Scabby-bowels; Votoneheve, Birdtail (masc.); Votona, Birdtail (fem.); Evaxeneō, Tailend (of human beings, referring to the coccyx, the very caudal end of the spine); Soxpšeona, Thru-os-sacrum; Hooxsēp, Lastrib; Hotoahēp, Bullrib; ōmstōo, Lumbar-region; Hapaeō, Lumpstanding; Mesetta, Feces; Honeoxmazvosz, Wolf-dropping; Hotameveonešq, Dogentrail; Eeveonešq, Bowels.

10. Miscellaneous. Pavēnaeva, Feathered-arm; Pavēna, Sweetfeather; Pāvene, Powderface; Otatavēna, Bluefeather; Kākonita, Tapering-waist, Thinwaist; Hetone, Ham or Buttock; Zēstonehe, Long-barrelled-trunk; Kakstāsz, Shortbody; Kakstahe (fem.); Xamosàz, Dropping-lip-with-saliva; HeszHEMAEM, His-blood; Tamahe, Stumpywoman; Hesctameostōs, Her-mother-struck-her-over-the-small-back; Totoevetova, Bentbackward; Oneonax, Loose-bones; Voxtan, Skin; Hotoaevxtan, Bulls skin; Epaesess, Lumpsinew; Koemaess, Instepsinew; Hestanemeàz, Side-whiskers; Voxpemeàz, Graybeard; Heškovemeàz, Bristlingbeard; Moxtameàz, Blackbeard; Hotoameàz, Bullbeard; Nàkoemeàz, Bearbeard (Taperingbeard); Heovemeàz, Yellowbeard; Maemeàz, Redbeard; Tosemeàz, Longbeard; Mešeesevèho, Hairy-nose-whiteman = Mexican; Meàz, Beard.

bog, ōxenitamomaoxzeše, bog (place where there is nothing but slimy ground); hekōmaoxzeše, place of soft ground; ahanomaoxzeše, boggy, treacherous ground; eōxenitamomaoxzešeeve, it is a bog; zex-xenitamomao, where the ground is boggy; zexhekōmao, where the ground is soft; zexeahanomao, where the ground is treacherous; esaaōxenitamomaochan, it is not boggy ground. The rad. -ōxenitam (sometimes pronounced mxenitam) denotes slimy scum, semi-liquid mud; rad.-hekōm- = soft and watery; rad.-ahan- ref. to "be thrown, hurled"; the suff.

- omao denotes ground. Hekōmaenehan, lake of boggish consistency; see lake.
- boil, v.nahooesz, I boil it; nahooeto, I boil one (or.); nanēhov zehooeszetto, I who boil it; zehooeton, I b. them (or.); naexâha, I b. it done (see cook); naevhâno, I b. it (or.), in order to separate filth or grease (of clothes, pork); nansoomehaena, I b. it with warm water (-nsoom- = warm liquid); see warm. Nahekonohanoz, I b. them (in.) hard or dry; naēehanoz, I b. them (in.) dry; ensoometto, it boils; ensoomeha, the water is boiling; ehospâta, it is not fully boiled, underdone; nahospâanoz, I fail to b. them (in.); inf.-hosp-denotes "not sufficiently, unsuccessfully; eesevota, it is boiling, seething, also ref. to the boiling of cold water as in water falls, etc.; evoxceonsevota, it boils, seethes hard; ehezevota, it boils over; epopoesevota, it boils up with bubble (Fr. bouilloner); nacekōvâha, I b. it soft; omotō, boiled meat; omotōnoz (pl.).
- boil, n.xaema, boil, tumor; xaemao, (pl.); naxaemae, I have boils, tumors.
- boiler, nšehanevetō, wash boiler (also wash tub); nsoomevetō, water heater, boiler.
- boisterous, inf.-hehetov- = unruly; ehehetova, one is b., unruly; zehehetovanessō, the b. ones; hehetov-anhetan, b. man.
- bold, ehēstaha, one is b., couraguous; naheszhēstahâtov, I am b., have courage, Ger. beherzigt; ehātamahe, one is b., brave, vigorous; ehātamaz, one is b., valiant for self; zehātamaz, the b. one; zehātamazessō, the b. valiant ones; hātamazhetaneo, b. fearless men; nahestatamae, I am b., audacious, reckless, daring; ekoxkahe = ehātamahe, one is b., brave (used mostly in the 3rd. pers.); etóvahe, one is b., insolent, brazen, forward, impudent; inf.-saahezev- = bold, blunt, gruff, frank, venturesome. Nasaahzevehae, I am b., fear nothing; see veil. Eohāoanistov, it is a b. utterance, saying; eohāoētastov, it is a b. deed. [Inf. -ohā- denotes intensity, dread, in a high degree]. Inf. -saaise- = bold in the sense of "not hesitating, dreading". Nasaaiseēszé, I am b. to speak, do not hesitate or dread to speak.
- bolster, zehotxovetomseōsz, wagon bolster (lit. that which sets up across); understood only in connection with a wagon. Namaestoonaovo, I b. one, make one to be pillowed. See pillow.
- bolt, nxpohaneo, b., shutter (as used for doors); nxpohaneonoz, bolts (shutters); enxpohaneoneve, it is a b.; nahekonxpohana henitō, I b. the door; tōneoheo zeonimotaoaneoneve honoc, b. with threads at the point; lit. round holder (tōneoheo) with winding (see wind) at the point (honoc); tōneoheonoz zeonimotaoaneonevēs honoc, bolts. Tōneoheo zeotā honoc, b. whose end is

pierced (like clevis); tōneoheonoz zeotāesz honoc, clevises; tōnecheo zeonimotacaneoneve honoc navešetō-eonoha, I b. it (lit. I nail it with a bolt. Emasóasetax, one bolts away (running); emhaesta, one swallows, bolts it; emasómhaesta hen zexoxhomo, he bolted down, that which I fed him. Zeonimotaoemaensz šeon, a bolt of cloth, drygoods (or.). Etomsehoe, one stands bolt upright; etomōxtoe, one sits bolt upright; etomoxtotā, it sets bolt upright.

bonafide, onisyometanoxtovā, in good faith, without deceit.

bond, tōhestoz, b., fetter; tōhestotoz (pl.); etōhestov, it is a b., fetter; etōheo, they (or.) are in bonds; esaatōhestovhan, it is not a b., see tie. Zehetōhestovetto vistōmāzistoz, the bonds of matrimony (lit. the ties which marriage has). Zetohetāevešetōetāzez, the bonds which bind us (lit. all wherewith we are tied to each other); zetōhessō, the ones who are in bonds; tōhemhayo, bond house (where one is tied), prison; tass tōhestovā eamevostaneheve, one lives a life of bondage (lit. as it were, in bonds one leads his life); havs nioxcenxpaōenon tōhestovā, the evil shuts us in bonds; hetosemanistovā evešetōhe, he is kept in bonds by the drink habit; heovasz hešetōhestotoz nivešetōetanenonsz, we are tied with all kinds of bonds. Zeveštōetanez emesaatonše-popooneeozehanehen°s, the bonds (that with which we are tied) that tie us cannot break asunder. See bound, tie, hold, slave.

bondage, momōnehevestoz, b., servitude, slavery; emomōnevostaneheve, one lives in b.; momōnehevstovā našexana, one delivered me from b., slavery. The word momōn ref. not to bonds, but rather to an abject servile condition. Etōhe havseveva, one is in the b. of sin (is tied in evil); nahetōhestovetanotovo, I desire one to be in b.; emomōneheve, one is in b., is a slave; namomonaovo, I bring one into b.; namomōnaoto, I enslave one. The suff. -naovo denotes a longer process, a keeping one in b., while suff. -naoto ref. to the one act of enslaving. The first suff. has more indirect, intransitive meaning, while the last has a direct, transitive value, similar to the Eng. pref. be- in such verbs as befall, bedraggle, besing, bespeak, etc.

bondman, momōnhetan; emomōnhetaneve, one is a b.; zemo-mōnhetanevsz, the one who is a b.

bone, mazhekonoz, the bones (also legs); mazheq, the b., also the leg; heq, bone; hekonoz, bones; nazhekonam, my b.; nszhekonam, thy b.; heszhekonam, one's b.; nazhekonaman, our bone; nszhekonamevoz, your bones; heszhekonamevoz, their bones. The word heq is also applied to wagon wheels (wagon is or.). Seozehekonoz, bones of a dead person; evokonaotansz hekonoz, they

lie (set) bleaching, whitening, the bones; evoonaoeha heq, the bone bleaches; evoonaoansz hekonoz, the bones are bleaching; evōahaeoeha (sg.), evōaheōhansz (pl.) hekonoz, the bones lie scattered (on the ground). All such expressions ref. to bones bleaching on the ground. Vostanehekonoz, bones of people; hovahekonoz, bones of animals; ehekoneve, it is a bone; ehekonevensz they (in.) are bones; emoceevezevoó, it is made of b. or horn; ehekonevoó, it is made of b. (both expressions ref. to handles of knives, etc., made of bone). The suff. oó is the same used to denote the growth of plants and the lit. translation would be "it bones" instead of "it is made of bone". When the whole object is made out of bone the suff. -ston is used; ehekonevstoon, it is made out of bone [ehekoneešstoon, it is made, built strong]. Ehekoneveoz, it turns to bone; naheszhekoneva- aōen Maheo, God provided us with bones; eheszhekoneva- oz, one becomes provided with bones; naheszhekonameto- va, I am his bone; māzezeō, hip b.; hotoavō, the promi- nent part of the shoulder blade on top of the shoul- der; māzšeō, os sacrum; mātō, chin bone: māzeō, bone of elbow; mātataō, shoulder bone (head of humerus); māt- tazeō, shoulder blade, scapula; māáo, shin bone; veoō, ankle b., malleolus; māzheešeeō, breast b., sternum; māt- hesto, heel, heel b.; hoxovoeō, pubis (bone); mātātōn, spinal b. or column; mazemēn, collar b.; naemēnevaoseš, my collar b. is broken. Hekoneēmāson, b. ornament worn as a neck band or hanging on the breast, like a breast plate, held together by leather strings. It is compos- ed of slender white tubes made of bones, from about 2 to 4 inches long with a diameter of about 3/8 of an inch at the middle, both ends tapering from the mid- dle. These tubes are hung close together transversal- ly to the breast. Usually there are four rows of such bones, each row about 14" in length. Našexa, I clean the bone (from the meat; ešenoxtano hekon (sp. of dogs, etc.), he eats the bone clean; esésenoxtano he is gnawing the bone; nasésenoxsan, I gnaw; nasésenoxta hekon, I am gnawing a b.; naóha heq, I break the b. (with instr.); naéomohe, I am breaking (bones), in or- der to get the marrow. An old Ch. told writer that the first tools human beings used were bones, or made of bones; this material being easy to supply. Ribs of larger animals were used to make cutting instuments and also to stir the ground where corn was planted. Writer saw an old woman using bones to draw pictori- als on rawhides; bones were extensively used tot an hides. Sharp bones of birds or fishes were used as needles or tubes. The old Indian, mentioned above, laughed when writer told him that it was thot stones were first used as tools. "Yes", he said, "for hammers

and throwing weapons, otherwise such tools were too hard to make and were heavy. We were told by the grandfathers of the olden times that bones had been their tools before using any stones. Other people may have used stones, we used the tools that were naturally made for us and which we found lying where animals died, or were killed".

bonnet, hoxca; hoxcaom, name of the special lodge where the sacred cap or bonnet is kept. See cap.

bony, eotahekoneve, it is bony.

book, mxistō, b., paper (from -mxe- = surface touched by instrument; namxea, I draw, write it; navxea, I hew, inscribe it; namxiston, I write, design by writing). mxistōnoz, books, papers, letters; emxistōneheve, it is a book; nistamxistō, ancient writing, old b.; maheonemxistō, the sacred b., the Bible; see write. Hoemanemxistō, law book; zistxistō, Ch. b.; hoevxistō, land book, deed for land; mxistōnemanstone (vèho), book maker (white man); mxistōnanevstonane, book maker; epäozess-ész mxistō, one prints a b.; hepaon mxistō, the back or binding of a b.; nazetana mxisto, I turn the leaves of a b.; nahoxpoana or nahàpana mxistō, I close the b.; natataena mxistō, I open the b.; naasemaena mxistō, I turn over the leaves of a b.; naasemaena means also: I begin to roll up (to fold), and: I begin to paint it red; eèveha mxistō, the b. lies (is laid aside); ehe-xeohé mxistōneheva, it is written in the b.; ametanona-mxistō, b. of meditation (the Bible); ametanenemxistō, living b., b. of life.

boom, see sound.

boot, soxocanoz, slick, rubber b., or shoes (from -sox = slick + -anoz = shoes); tostononoz, boots (long or extended anklets); hoxovoetostonon, hip boot (from hoxov = across + tostonon); vokononoz, lower boots, gaiters; vohonon, bracelet for the lower part of the leg, anklet; hevohonon, his ankle hair (said of buffaloes); evokononettons, they (in.) are short boots, gaiters, anklets; ehevokononeo, they (or.) have low boots, anklets. See bracelets.

booth, hoveoeom, when made of boughs (hoveo = shade + om = lodge, inside space [evèpeometta, there is nothing inside]); vehoeom, b., square tent. The suff. -om ref. to lodge interior. [See sundance].

booze, enonotovsešsz, one boozes, is drunk. See drink.

border, etoxenoe, it (or.) is bordered, sp. of a garment; zetoxenoesz, the one (or. sp. of garment) which is bordered; natoxenoto, I border it (or.; as when sewing something on the edges of a garment). Etoxeha, it is a border, it borders; inf. -toxe- = close along the edge; toxeeohé, along the border of the river; natotoxesta, I b. it in speaking, talk about it; natotoxemo, talk about

one (or.); etoxetan, one borders in that, is thatful; toxšenàtoz, the parading within the camp circle, "edging" the rows of lodges; etoxšenàtove, the parade takes place; etoxšenanov, there was a parading. Eame-toxeeoz, it is bordered (roads, rivers, etc.); toxetto zèmhāōmoeha, border, edge of ocean; etoxeoxz, one (or.) goes along the b.; etotoxoeoxz, one goes along, from one place to another; hestó, in front of, before, bordering, close to the front side of; zexhoanoàzenatto, the b., rim, edge (of pail, well, gun; the rim of an aperture); zetoxeamhoesta zèmhāōmoeha (or nēhareheva), a line of bluffs, cliffs, bordering the ocean (or lake); toxenōheveeszehen, lace coat; toxenoestoz, lace, braid edging.

bore, naotāōn, I bore (with instr.); eotāōnestove, it is a boring; eotāēoz, it becomes bored; eotāō, it is a bored hole; (eotāēha, it is a hole); naotaeōno, I bore one (or., as stones, potatoes, etc.); naotaeoha, I b. it; naotāēmwesta, I b. it (as a pipe stem); eotāēmxe, it is bored; naotāemaso, I bore one (or. sp. of finger nails or ears); naotāno, I b. one (or.) by fire, heat; naotāoha, I b. it by heat; naotāēsēno, I b. one's nose; eotāēsenoxsan, it (or.) bores by gnawing; see dig; zeotāē, that which is bored, a hole; zeotaesz, the holes (made); zeotāēsozevatto, that which has a hole (bored) in the butt end a (as needles); eotāēsozeva, it has a hole (bored) in the thick end part. See hole, pierce. eōneztaevenōhe, one (or.) looks bored, annoyed; eōneztaevenōēn, one (or.) walks bored; zeotāēohe, that which is bored (by instr.).

borer, otāheo; otāōnehe, one (or.) who does the boring; eotāheoneve, it is a borer (instr.); eotāōneheve, one (or.) is a borer.

boring, zeotāōnestov, the boring.

born, ēšhestaoz, one is b.; ehosohestaoz, one becomes b. backward; epevešēseoneve, one is well b., of good breeding, lineage; hestaozistoz, the becoming b.; zehestaozz, the b. one; zehestaozessō, the b. ones; zehestaozz mātasoōmaeva, the one b. of the spirit. Notomson, first b. (of animals); notomoenoxz, first b. (child); hotomoenoxz, second b. child; see child. Evhāshesta-oz, one is, becomes b. again; eevhāshesta, one is b. again, a second time. The Ch. believed that dead persons (especially young ones) would be born again in the body of another one, either in the tribe or somewhere else.

borrow, navēstomevo zèvhanemezevaenas, I ask of one to just let me have; navēstananoz makātansz zetosevhaēnanomono, I b. monies (lit. I ask monies that I shall replace again). Nāvēstomeva nazetaneneon zetosevhanhozeoxto, one borrowed my tool (lit. one asked of

- me my tool, to just use it).
- bosom, hešeeon, b., breast; nazhešeeon, my b. or breast;
 ----- nanchoenoz, I hold one (or.) in my b.; ninohoetov-
 az, I hold thee in my b.; heszhešeeon, one's b.
- boss, etaomenitáetan, he wants to boss; etaomenitáetano-
 ----- heoneve, one is bossing, domineering.
- both, n̄nisovāz, both of us (ref. to two different par-
 ----- ties or bodies); n̄nisovaéss, b. of you; n̄nisovā-
 voss, b. of them (or.); n̄nisovaez', b. of them (excl. f.
 of the 3rd. pers.); n̄nisovaeasz, b. of them (in.); n̄ni-
 sovetto, b. together; enšeniš'nettons, (in.) b. go toge-
 ther; from -niš- =two + -en- whose "è" becomes apocopa-
 ted, + ettons, which is the pl. suff. of the impers.
 (Inf. -niš(e)- =two, both); natanišeneoxzheme, we two, or
 both are going there; n̄nišez, b. or two of us; n̄niš-
 ess, b. or two of you; n̄niševoss, two or b. of them. The
 difference between inf. -nisov- and -niš- is that the
 first implies two fold while the second denotes dis-
 tributive meaning; ehāeā n̄niševoz, he is older than
 each of us two are. The suff. -voz in both words de-
 notes a genitive f., meaning: he is older than "it"
 our being old. Inf. -haztov- =both, in the sense of
 either side; haztovōm, on either (both) side of the
 river; hestovōm, on each side, b. sides of the river.
 Inf. -hestov- =b., double; ehaztova, one is b. sided (for
 the one and for the other side). N̄nixasz, b. (in.). If
 there were two packages of coffee I would say: n̄ni-
 sovasz nahestananoz, I take b.; but if there were two
 pieces of money I would have to say: n̄nixasz nahe-
 stananoz, I take both; enišepevaensz, they (in.) are b.
 good; enišepevaeo, they (or.) are b. good; enisovepeva-
 ensz, they (in.) are b. good, sp. of two bodies of compo-
 nent parts; enisovepevaeo, they (or.) are good, sp. of
 two parties of men, etc. Nišhestoz, the being two.
 Enšhestovepeva, it is b. (at the same time) good.
- bother, naōzetanoha, one b. me; naōzetanonan, I am bother-
 ----- ed; naōz-hemeemoého, I b. one (needlessly). Inf.
 -ōz- =breaking up + -tan =mentally. Naēveōhevešhesse-
 ōzetanoxzveve, I b. my head about (lit. to brood about in
 one's mind).
- botheration, ōzetanohazistoz; ōz-hemeemoéhazistoz, med-
 ----- dlesome b.; eōzetanohazenov, there is a b.
- bottle, nanivsetto, that which is translucent, pellucid,
 ----- clear, glass; nanivsettons, bottles. The expres-
 sion does not describe a bottle, but ref. solely to
 to the glass matter; [nanivse- =clear translucent, is
 used as inf.; enanivsevōme, it (water) looks pellucid,
 limpid; eotaenanivess, it is clear (in the night)].
 Nanivsetto evehota esēoxz, the medicine is in a b.;
 enanivsettoeve, it is glass or a bottle.
- bottom, meséevō, b. (of water courses); zehēmeséevō, its

b.; zènēhanevoo^{mao}, b. of lake (nēhan =lake + vomao = ground surface); zexoo^{mao}ta, b. (inner) of cups and bottles; zexeszevetto, outer b. of cups, glasses, bottles; zexoota, where it sets, all around; zeénota v^{hós}, where the peak ends setting; zeszheneevoo^{mao}, b. of swamp; vāxseanhōtto, at the b. (from a height); the double "oo", often pronounced as a long "ō", designates b. in the sense of "surrounded or hollow surface". Hence suff. -tō is used for vessels; hetō, vessel, cup, basin, "having a b."; etoneotō, how deep is it or how far to the b.; ehaōetam, it is very deep. No doubt the expression "hoe" to be at a place means "to bottom", as: nahoe, I b., am, stay at. See foot, foundation. Zis-tamaxaxononao, b. land.

bottomless, zsaamxaoseonevhan vox, b. hole, pit (namxaa, I touch, reach with foot); zsaamxaoo^{ne}hevhan, that which has no bottom (lit. that which is not touched by foot); zèvonōetam, that which is lost in depth, beyond depth; mǎp zeotāo, b. water hole; epoēset-to hetoxq, the cup has its bottom off, is b. (coarse expression).

bough, hestā, (sg.); hestāenoz, (pl.). See branch.

boulder, maxhohona zeoxeveoēšemsz, large rock which has fallen and lies broken.

bounce, see throw or jump up.

bound, v. nahohanenōnaovo, I set bounds to one. [From hohanenō, large or small mound of earth (or ashes from smoking) indicating forbidden, restricted ground. Such a "bourn" is always to be found about ten yards away from and facing the entrance of the sacred arrows' lodge]. See leap, jump.

bound, part. etōehe, one is b.; zetōēsz, the b. one; zetōe-he, that which is b.; natōetan, I am b.; see bind, tie.

bound, n. tōhestoz, bound, fetters; zehētōhestovsz, one's b. one, prisoner; zehetōetanetto, that which I am b. with; hohanenō, b., limit [name of the conical mound of earth indicating a forbidden area]. Hohanenōnoz, pl.

boundary, hohanenō, b., bourn; nāthoe zeénomaoeha, where my land ends.

boundless, esaatāohemetanotōhan, it is b. (in thot), lit. it cannot be measured, comprehended; zsa^aénō-moe^hahan, the b. sea, that area of water not ending; esaatāohehan, it cannot be measured; esa^aén'nettān, it is b., without ending; esaahēn'nistovettān, it is b., has no ending; esaat'sa-hohanenōnaōhan, it is b., has no restriction, no limits. Inf.-vone- (lost) expresses "beyond conception"; evonemahao, it is large (beyond the limits); evonōmoe^ha, it is a b. area of water; von-eetata^voom, the b. sky; evonetāohe, it is beyond measure, immeasurable.

bounteous, emeanovae, one (or.) is b., gives freely; epa-vemeaheoneve, one is b., gives kindly.

bountiful, eetâma, one is b.; eetâmhoneonsz, they grew bountifully, abundantly; inf. -etâm- =plentiful, abundant, b.; eetâma šivaztastovâ, one is b. in mercy. See abundant, benevolent.

bow, v. nahószehe, I b. the head (inclining, hanging the head); nahószeého, I cause one to b. the head; nahószeemo, I b. my head to one; eakavaehoe, one sits with bowed, drooping head; naxamaáeo, I b. the head (-xama- = bending over, stooping); nanosxamaáeozetovo, I b. to one (quick action); nanosxamaáeotovo, I b. before one (or.). Both terms ref. to bowing of the head. Nanosxamaeozetovo and nanosxamaeotovo, I b. to one (or. without special ref. to the head); nanosxaxoešetovo, I b. before one, on hands and knees; inf. -nos- =over, in the sense of arching over; nanoshószeేశetovo, I b. my head to one.

bow, n. maza (mataxc old word for b.); mataxcsz, bows (to shoot with); namazc, my b.; nimazc, thy b.; hemazc, one's b.; namazkan, our b.; nimazcevo, your b.; hemazcevo, their b.; namataxcsz, my bows, also namazceoz; nimataxkanoz and nimazkanoz, our bows; nimataxcvoz and nimazcevoz, your bows; hemazcevoz and hemataxcvoz, their bows. Nahemazc, I have a b., also nahemataxc; epavemataxkañ, they (or.) are provided with good bows; epavemataxkaneo, they (or.) have good bows; maza ematanóeva, the b. is provided with a string [matanó, bow string, trigger; maatano =gun]. Mataxc ehecekona, the b. is supple; mataxc ehekona, the b. is hard; matanóenâtoz, game of b.; see game. Mahaósz, Bigbow (proper name); maaetanó, large b. string; mistaevó, owl b., said of a b. which becomes curved only toward both ends; evóeseotā, it is (the b.) strung curved, this is said of bows which are almost bent to a semi-circle; hotaevó, b. made of glue and sinews; hekonó, strong b. The final "ó" is the same used to denote the growing of plants, also designating the handle part of tools. The bow was not only used in shooting but also to pick up smaller objects from the ground, when on horseback. For this purpose one end of the string was untied and formed into a loop, or the end loop fastening to the bow, was enlarged so it would slip with ease down the bow and form a snare or lasso. Hematanóhess, those with bow strings, Bowstring band. See warriors. Eshov-hotane, it is relaxed (ref. to b. string); eēstotane, it is stretched tight, when the one end of the b. is inserted into the loop of the b. string; emaxesovane, it is stretched to shoot far; ehotovotane, it is loose, unstretched (this is also said of the trigger of a gun, when it is uncocked); naēstotana, I stretch the b. string (lit. insert it); nanēstotana I unstretch it,

taking the string off at one end of the b.; nahestoe-na, I pull the b.string; naēveonistoena, I pull the b. in trial, before shooting; see shooting. Voxkoeneo, wagon bow; voxkoaneonoz, bows or arches; voxkoeoeseonoz, bows (ending -seonoz indicates that the ends of the bow are inserted into something, so as to keep it standing); Nononó, rainbow; enononóeve, it is a rainbow. The part "nono" is also found in "nonoma" (thunder), while the suff.-nó denotes bow, snare, trap. The Ch. believe that a great monster serpent, called Axxea, is the enemy of the Nonoma (thunder) and spues out great streams of water to hurt the latter. Nonoma then sets his trap or snare and catches the Axxea, so the rain stops. Hence the name nononó for rainbow, snare, trap or fishline. The suff.-ó, for bows provided with strings, is no doubt derived from the days when animals were caught with snares and traps made with a withe or a sapling by arching them. Nononósz are the bows of which the altar of the Sundance is made.

bowel, matonš; matonešsz, pl.; venooxkôz, bowels, stomach; evenooxzeve, it is a stomach, b.; maveeonešsz, intestines; natonš, natonešsz (pl.), my b., stomach; naveeonešsz, my b., intestines; niveeonxanoz, our b., intestines; niveeonševoz, your b., intestines. Natonš nahāmata, my b., stomach hurts me; naveeonešsz nahāmatanoz, my bowels hurt me; natonševa, in my b., belly; naveeonševa, in my b., intestines. The word venooxkôz ref. more to the stomach part of the viscera. Matonešsz ref. to the viscera as a whole, while maveeonešsz denotes the intestines. Vee =hollow + -one- =cylindrical body + -š- =horizontal posture. See entrails. Nakokoōmoxta, I feel rumbling (of b.); nakokoōmoxtaveana, I feel rumbling (in b.) from hunger. See belch.

bower, hoveoó, b., booth, shade, arbor; nahoveoōstonaovo, I make a b. for one; hoveoeóm, b. made for summer dwelling. See shade. Hoveoeómē, in, at the b.; zexhest-hoveoeómenetto, where I have my b.; zexhestoveoóetto, where my b., arbor is; Vonáeóm or Vonāóm ref. to the b. of the Sun tent. See Sundance.

bowl, hetō or vetō; meneevetō, large chinaware b.; meneevetoxq, small b.; vetōnoz, large bowls; hetoxkonoz, small bowls. The word ref. to vessel, q.v.; ehetoxxoneve, it is a b.

bowstring, matanó; matanósz, bowstrings; ematanóeve, it is a b.; ematanóeva, it is provided with a b.; matanóeva navešenonovoto, I catch one (or.) with a b. (made into a snare). See bow.

box, vèpemax, hollow wood, wooden b.; vèpemaxsz, boxes (of wood); evèpemxeve, it is a b.; evèpemxevston, one makes boxes; vèpemxevstonehe, box maker; vèpemxeva, in, at, thru, on the b. Naēstana vèpemxeva, I put it into a

box. Rad.vèpe =empty,hollow + -max =wood,wooden. Vehaneó,b.(small),receptacle,envelope. Vehaneonoz, pl.; evehaneoneve,it is a small b.; xoaneonevehaneó, salve or ointment b.; navehana,I envelope,b.it; evehane, it (also or.)is boxed (enveloped);evehotane,it is set in a b.; vehoseó,Indian bag,or box,chest, with a lid or laps to shut; vehoseoneva,in the b.or bag; evehoseoneve,it is a chest, b.,bag; navehoosan,I keep in a b. or bag; rad.ve- ref.to a receptacle + -ho =to "bottom",stay at; vèhoehoseó,white man's box, chest,bag, trunk; mxistōnevehoseó,b., receptacle made of paper, cardboard b.; mxistōnevehaneó,small b.made of paper, paper bag; amoeneó-vehoseó,wagon b.; also zevecevhōs amoeneó, the hollow part of the wagon; zehonaovhōs amoeneó,double (boards) wagon box.

boy, hetanekašgon; hetane =male + kašgon =child; he-
tanekašgoneó,boys; ehetanekašgoneve,he is a b.; he-
tanekašgonevestoz,boyhood; ehetanekašgonevstove,it is
the being b.; nazhetanekašgonam,my b.; nszhetanekaš-
gonaman,our b.; heszhetanekašgonam,one's b.; nahesz-
hetanekašgonamenoz,he is my b.; naheszhetanekašgonam-
etova,I am his b.; heszhetanekašgonamestoz,the having
a b.; naheszhetanekašgonam,I have a b.; naheszhetane-
kašgonameton,I am a b. (to one); hetanekašgonász,ye
boys! Zeszhetanekašgonevetto, when I was a b. See
child.

brace, naheenséhoe,I stand bracing my legs; nahekonana,
I b.,strengthen it.

bracelet, hohon; hohonoz,bracelets; nahohonaovo,I pro-
vide one with bracelets; nahevhhohonaovo,I pro-
vide one with foot bracelets (anklets); evohonon,b.
for ths foot,ankle; evohononoz,pl.; zehevohonessó,the
ones who have bracelets; nipavethohona,thou art pro-
vided with nice bracelets.

brackish, eveneeno,it is b. See sour,salty.

brag, see boast.

braid, -hestotonôn, to braid; nahestotonòno, I b. one
(or.); nahestotonoha,I b.it. [See Instr. m.of
the Ch.v.]. Nahestotonoha,I am braided; nahestotono-
esz,I b.myself; nihestotonoesz,I b.thee; nihestotono-
emo hestona,thou braidest her daughter; zehestoton-
ônsz,she braids; zehestotonoész,the one who b.me; ze-
hestotonoeszz,the one who b.herself; zehestotonoetto,
I who am braided; zehestotonoeszetto,I who b. myself;
nanēhov zehestotonohom, I who b.it; hestotonônestoz,
the braiding; nahoxehotonòno,I b.one clean; zehoxeho-
tonohessó,the ones who are braided clean; naeš-exho-
tonòno,I am done braiding one (or.); nieš-exhotonoha-
non,we are done braiding it; hōmao esoxphotoneó, the
blankets (or.) are braided in the fringes; epavhoton-
ao,they are well braided, provided with nice braids,

(this is said of woven fabrics which are or. in Ch.); zemahotonassô, the ones braided or woven in red color; zeososemakotonassô, the ones braided or woven in brown. When the braiding is done without any instrumental medium the verbal form is: nahestotoena, I b. it; nahestotoenomovo, I b. it one's; nanishotoenen, I b. in two strands; nanishotoena, I b. it in two strands; nananhotoena, I b. it into three strands; nis-hotoenomohestoz, lock braided in two strands; nanhotoenomohestoz, lock of three strands; enisòtnova-vhotoene, it is braided in seven strands; enisòtnova-vhotohe, one (or.) is braided sevenfold; nanohotoena, I b. it in with; nanohotonoha, I b. it (c.instr.) in with; the imper. of -nohotoena would be nohotoenoz = braid it in with; the imper. of -nohotonoha would be nohotonoxz = braid it in with. Naonehahotoena, I unbraid it; naonehaovess, I unbraid the hair; nasévae, I am not braided, have my hair loose. See hair, plait.

brain, mazthâp, the b.; hesthâp, brain; nazhesthâp or nazhthâp, my b.; nszhestâp or nszthâp, thy b.; heszhesthâp or heszthâp, one's b.; nszhesthâpan or nszthâpan, our (incl.) b.; nazhesthâpan or nazthâpan, our (excl.) b.; nszhesthâpevo or nszthâpevo, your b.; heszhesthâpevo, their b.; naheszthâp or naheszhesthâp, I have b.; emazthâpeve or ehesthâpeve, it is b.; esaahesthâpevhan it is not b. Nahestâpan, I b. (has ref. to a mixture of brain, liver and fat which is rubbed on hides previous to tanning. See tan). Noavóxôz, brainless, senseless, also shiftless, without backbone.

brake, hènešeoxtanohamestoz, wagon b. (rad. hén = holding from + -eš- = continuing + -eoxta- = wheel, legged + -nohamestoz, ref. to horses); tōeoxtanohamestoz, (inf. -tōe = bind, tie, hold); nahénešeoxtano amoeneo or natōeoxtano amoeneo, I set the b. to the wheels of the wagon (or.); ehénešeoxtane amoeneo, the wagon b. is set; etōeoxtaenohamestove, it is a wagon b.; ehénešeoxtanohamestovensz, they are wagon brakes; ehénešeoxtanohamestovatto, it acts as a b. Naevhapevana tōeoxtanohamestoz, I repair the wagon b. - Brake, in the sense of a thicket, is rendered by suff. -eše, which denotes covered with, full of, e.g.: šistatōeše, thicket or brake of pines; matāeše, wood thicket; heškovoeše, brake of brambles, thorns.

bramble, heškovósz, b. bushes; heškovoeše, b. thicket; eheškovoešeeve, it is a b. thicket; heškovhestaâzemenoz, b., black berries; heškovhestaâzemenósz, b., black berry bushes; eheškovóhestaâzemenóeve, it is a b., black berry bush; heškovohestaâzemenóeše, b. berry thicket.

bran, zemahoxomohamestoz; ze = that which + -ma- = reddish + -hoxom- = to feed + -ohamestoz denoting "stock".

branch, v. ehénevonēha, it branches, ramifies; ehénevonēšenaō, they (or.) b.out; hēne- designates a radiation, ramification from a point. These expressions do not ref. to tree branching, but have the sense of "radiating from". Nevertheless the inf.-(v)on- ref. to a branch shaped body, like pipes, thread, tendrils, blood vessels, ropes and water courses. See radiate. Ehénevoonatto, it b.out from; hestāenoz ehénevoonatonsz, the branches b. out from each other. The inf.-(v)oona ref. to the gradual tapering of cylindrical objects. Ehénevonoeoz, it b. from (of water courses); nahénevonēšename, we b.out into different directions; ehénevonēšena, it b. out (as arteries, tendrils of plants, etc.; spoken of as or.); ehénevonēšenatto, it b.out (in.); hēnevonēšenātoz, the branching out; hoxzz enisoona, the tree b., forks into two branches; enanoona, b. into three; enivoona, b. into four; ehénevoona hoxzz, the tree sends out its b.; zexheshénevonēha, where the branching starts from; zexheshénevoonatto, where it b. from. (ref. to a branch). Ehéneozensz meonoz, the roads b.; the same expression would be used for water courses (ohesz); ehénevoonaozensz hestāenoz, the branches become ramified.

branch, n. hestā, b. of tree; hestāenoz, branches (in.); hestāenov, the branches (in a body. Fr. *branchage*; Ger. *Astwerk*); hestāenovā or hestāenoveva, in, within the branches; hestāenoz eoxceatokonsz, the branches are entangled, matted; vokonaekamaxsz, dried, bleached branches; peononoz and peoxkononoz, broken branches or twigs on the ground; enokstaenatto, it has one b.; ehaestohestaenatto, it has many branches; enahestaenatto, it has three b.; eniv(he)staenatto, it has four b.; enisōtohestaenatto, it has seven b.; tass nihestāenovheman°s, as it were we are branches. In religious terminology the branches are used metaphorically to designate families, while the trunk is the nation. An old woman told writer that the old people in the family were the trunk of the tree, their children were the limbs or larger branches, while the twigs were the grandchildren. Naohestaenāno hoxzz, I prune (cut off) the branches of the tree (when done by striking); na-oehestaenaso, I cut its (or.) branches (when done with knife); nakahestaenāno, I cut its b. short; nakokahestaenaso, I cut its branches short; nahoxehestaenāno or nahoxehetaenaso, I prune its (or.) branches; napopohestaenaso, I cut off its (or.) branches with a knife (Fr. *ébrancher*); zeto hoxzz epopohestaenax, this tree has its branches cut off, (Fr. *il est ébranché*; Ger. *er ist abgeästet*); hestāenoz zeššēsz, the branches which are cut at the end; naéxomovo hesztāenov I cut its branches; epopoéšensz hestāenoz, the b. are cut off;

hestāēnoz zepoešēsz, the branches which are cut off
zehehestaenovsz, its branches (Ger. sein "Geäst", sein
Astwerk); hesztāēnoz, its (the single ones) branches;
hesztāēvoz, their branches; zeto nāa nahesztāēnotto,
this my son is my b.; nahesztāētova, I am one's b.;
epavhestāēnov or epavhestāēna zeto hoxzz, this tree
has good branches, is well branched. See tree.

branchy, ehaestohestaenatto, it is b.; haestohestaenā-
toz, the being b.; eatohestaenatto, it is b. and
entangled.

brand, v. namxehóno, I b. one (or.); namxehoha, I b. it;
emxehoe, one (in. and or.) is branded; emxehoeo,
they (or.) are branded; nasaamxehoho, I do not b. it;
nasaamxehónó, I do not b. one (or.); nanēhov zemxheho-
hom, it is I who brands it; zsaaēšemxehohoetto, before
I had it branded.

brand, n. mxeovàtoz, b. on animals; hoestaonoz, fire
brands; makāt zevešemxevàtove, the branding iron.

brandish, naōmstahàz, I b., wave it; naōmstahamo (or., as
flag, blanket, etc.); naōmstahasen, I b., wave;
ōmstahasenistoz, the brandishing, waving; naōvoeōsta-
hàz, I b., wave it with one sweep. See shake. Xovatov
naōveōstahasenetovo, I b. a sword at one. Xovatoveva
navešemenaōstòno, I b. a sword at one, I challenge one
with a sword.

brandy, vèhoemàp, the white man's water; evèhoemàpeve, it
is brandy, whiskey. See whiskey.

bran-new, etó-mona, it is bran-new. See new.

brass, heovemakāt, b., yellow metal. [Makāt is the dimi-
nutive form of mahaeta which is generally ap-
plied to iron. Originally it referred to the "red
one", i.e. copper]. Eheovemakātaevston, it is made of
b.; eheovemakātaeve, it is b.; eheovemahataeve, it is
b. (when sp. of a large piece of b.).

brassard, hōetoseo zevešhohonaevaοxtov, badge "brace-
let" on the arm. See badge.

brave, ehātamahe, one is b., considered so; ehāē, one is
b., valiant; hātamazhetan, b. man; hohāhetaneo, very
b., courageous man; hātamahestoz, the being b., brav-
ery; ehāēkašgoneve, it is a b. child; zehātamahessô, the
b. ones. Namenàno, I b., challengd one; nahestatamahe, I
b. the danger, run the risk. See bold. Esahezevahe, one
is not afraid, is b.

brawn, hekoneozistoz, strength; ehekoneoz, one is brawny.
See strong.

bray, see sound.

brazen, etóvahe, one is b., insolent, impudent; tóvahes-
toz, the being b.; etóvahestov, it is brazenness;
zetóvaesz, the b. one; zeto hetaneo natóvahetô, these
men are b. towards me; etóvaheoneve, she is b., arrog-
ant; tóvaheonevestoz, brazenry.

breach, nasoxpax, I make a b., break thru; naēseoxevooha, I make a b. into it; rad. ēs =into + -eox =break in two + -vo =asunder; zexēseoxevooha, the b., where it is broken in; zesoxpxe, the b., where it is broken thru; zesoxpxehestov, where the b. is. See break.

bread, kòkonhō; (from -kokonôn =to tap, knock; kokono- he, woodpecker); ekòkonhōoneve, it is b.; nakòkonhōonam, my b.; hosz kòkonhō nîmezz, give me some b.; zekòkonhōonevessô, the "bread ones", expression used by the peyote men to designate the christian Indians, having ref. to the symbolical bread of the Lord's Supper, in contrast to the peyote. Nakòkonhōonan, I make b.; kòkonhōonanistoz, the b. making; kòkonhōonanehe, b. maker; kòkonhōonemanevêho, baker (white man); ekòkonhōonaneheoneve, one is a b. maker; ekòkonhōonemanevêhoeve, one is a baker; nahonoxta kòkonhō, I bake b.; ehonoe kòkonhō, the b. is baked; kòkonhō zevešepapanohe heoveamsceva, b. and butter, (lit. b. which is spread over with yellow grease); kòkonhō navešepapanoha amsceva, I spread the b. with fat (when using instr.); kòkonhō navešepapanoena amsceva, I spread the b. with fat (when using the fingers); kòkonhō epohahota or epohâta, the b. raises (swells by heat); kòkonhō epevhâta, the b. raises well; kòkonhō ehosphâta, the b. fails to raise; eoshâta or eoehota kòkonhō, the b. does not raise; nahoxomo kòkonhō, I feed one b.; naséasen kòkonhō moxtavhòpeevea, I soak b. in coffee; naséomesz kòkonhō, I dip the b.; eotōva or eexōva kòkonhō, the b. is soaked, wet; Esaahékòkonhōonamé, one has no b.

breadstuff, zetohetāevešemane kòkonhō, all that with which bread is made.

breadth, zehetāeoz, its b. (sp. of water courses or roads); zehetāo, its b., sp. of in. obj.; zeamsetto, its b., width across it; zehetāomao, the b. of the land; zeoxtohetāomao, all thru, over the b. of the country; inf.-amse- =across the b. of; zehetāeōmoeha, the b. of water area; zeoxhetāeōmoeha, all over the b. of the water; naamseóena, I tear it across the b. (done by hands); naamseéxa, I cut it across the b.; eamsetto, it has b., capacity; eamshaess, it is long across the b. See wide, width, size.

break, naéena, I b. it (by hand); naéenanoz, I b. them (in.); eéene, it is broken; eéae, it is broken (state); eéeo, it becomes broken; eéeoxx, it is breaking; naoéena, I b. it in parts, pieces; naoéenanoz, I b. them (in.) in pieces; eoéeo, it becomes broken in parts, piece; eoéeozenz, they (in.) become broken in pieces; napoena, I b. it off; napoenanoz, I b. them (in.) off; napopoenanoz, I b. each one of them (in.) off; napoenomovo, I b. it, one's off; (see tear); naéenomovo, I

b.it one's; naéénomevo, I b.it for one; zeééno, the one (in.) one breaks; zeéénom, that which I b.; zepoenomevaz, that which I b. for thee; heto kòkonhò napoenomenon, this bread is broken off for us; zeéénomotâ, that which I b. for (substitutive) one; namamepoena, I b.it off (in chunk); naamseéna, I b.it across; eamseéne, it is broken thru the middle; zeééozz, the one who or which becomes broken; zeééozessô, the ones (or.) broken; zeééoxzessô, the ones (or.) breaking; zeééoxzész, the breaking ones (in.); amoeneo zeééaessô, the broken wagons (or.); eóstaha, one is heart broken; napéena, I b.it by crushing; napepéenananz, I b. each one (in.) to to pieces, by crushing; epééoz, it is broken in pieces; epepééozensz, they, each one (in.) are broken in pieces; napenôn, I b., pound to pieces (by crushing with instr.); napenòno, I b. one (or.instr.) to pieces; napepenònô, I b.them (or.) all to pieces; napéoha, I b.it in pieces; napepéohananz, I b.them (in.) all in pieces. The inf. -pé- denotes breaking by pounding, crushing, down flat pressure. Zepenônsz, the one who breaks in pieces; nanēhov zepéénomono, I who b.it in pieces; nanēhov zepepéénomono, I who b.all of them (in.) in pieces; nanēhov zepepéénon, I who b.them (or.) all in pieces; nanēhov zepéohom, I who b.it in pieces (instr.); nanēhov zepéohomono, I who b.them (in.) in pieces; nanēhov zepepenònnon, I who b.them (or.) all in pieces (instr.); napenoxta, I b., chew it (with teeth); napenomo, I b., chew one (or.) ninēhov zepenosoxtomossôz māhoz, thou who breakest by crushing the arrows' points. See chew. Naéa, I b.with the foot; naéoha, I b. it with an instr.; naéohananz, I b. them (in.); ninēhov zeéohomô, thou who breakest it; nàtonešèaton naéoha, I b.it with the sole of my foot; naéoxta, I b.it with the teeth; naéomo, I b.it (or.) with the teeth; nanēhov zeéoxtom, I who b.it with the teeth; naóxanen, I b.in two; the inf.-óx =half, in two; naóxana, I b., split it (by hand); naóxoxta, I b.it (by teeth); naóxoha, I b.it (by instr.); naóxâha, I b.it (by heat); naóxano, I b.one (or.), by hand; naóxomo, I b.one (or.) with the teeth; naóxòno, I b.one (or.) by instr.; naóxá, I b. it with the foot; naóxax, I b.it (with knife); naóxaso, I cut one (or.) in two. Éóxeoz, one (in. and or.) is broken in two; meneevetô éóxeoz, the pitcher is broken; eamseóxeoz, it is broken thru the middle; see tear. Naévooha, I b.it asunder, apart (with instr.); nanēhov zeévoohom, I who b. it apart; naoxevoòno, I b.one (or.) apart; évooxz, b.it apart! évoohoha, let him b. it apart! Naévoohomovo, I b.it one's apart; naóxevohena, I b.it apart (by hand); óxevohenoz, b.it (thou) apart! Inf.-óxe- =b.in two; when the "o" is long (ô) it implies "break open". Naóxe-

vooha, I b. it apart (by instr.); naēseóxevooha, I enter by breaking it; naoxevoehaz, I b. it asunder by throwing it; naóxevoešemo, hohona (or.), I b. the stone by throwing it (or.); napopoeahaz, I b. it off in pieces by throwing; napopoešemo, I b. one (or.) off by throwing; napopoahâz, I b. it by pulling off; napopoahamo, I b. one (or.) by pulling off; epoponeeo, it becomes broken, (sp. of cylindrical bodies pulling asunder); napoponeohaovo sitoxc, I b. the rope by pulling. Inf.—one-refers to cylindrical bodies; sitoxc = rope and is or., like dry goods and thread. Natataoha, I b. it (instr.) open, ref. to lids, stoppers of jugs, etc. Naeškoxtano, I b. one's leg; naeškoxtano, I b. each of one's leg; naēēškōseho, I b. one's finger short; naešškōseho, I b. one's fingers short; nha zeoeškoxtanas, the one who broke my legs; zeēēškseohas, the one who broke my finger short; eēškoxtanae, one has a leg broken; eoeškosae, one has his fingers broken short. The "k" sound is a diminutive form and implies "short off" or "the point off", here in these examples. Eēšeosae, one has the finger cut (state); eoešeosae, one has all the fingers cut off; napopoēstaōstōno, I b. off one's ears (at one sweep); naemēnevaoseš, I have my collar bone broken; eēšeātae, one has the foot broken; eoešeātae, one has both feet broken; eēpeoache, one has a rib broken; naēoneevokōno šišinovo, I break the snake apart (with stroke); nanoose-sohetovâz, I b. my way thru (Ger. hindurch); naēsxsxpeš, I b. thru into; nasoxpax, I b. thru; naâz eēvoeha, my arm is broken; namonomax, I b. the land (by plowing); esoxonatto, it breaks apart by drying, shrivelling (by weather process), said of branchlike, tapering objects; esoxonâta, it breaks from heat; evohovonatto, it breaks apart (said of spokes of wheels, from weather process); evovohovonâtansz, they each (in.) b. apart, from heat; eōxonatto, it breaks open, cracks (from the weather); eōxonâta, it breaks open, from heat; eōxtâta, it breaks open from heat; eōxomaeoz, the ground breaks open; eoxomaehóta, the ground breaks (from heat); eōxomaoxta, it breaks, cracks open (said of ice on water); naatoēta, I b., transgress; naóēena hoemanistoz, I b. the law. Nahoxee-to mohēnoham, I b., train the horse; ehoxeetahoetoe, it is (or. horse) broken to the saddle; eonšeōstahâ vóe, the cloud breaks up (at one sweep); eonšeoz vóe, the cloud dissipates, becomes broken; eonixahâ vóe, the cloud breaks up. The inf.—oninx— =shatter, demolish, disintegrate, dismember. Eneešepoeōstahâ vóe, the cloud is breaking apart; epopoeōstahâ, breaks into several parts; eóseoz, it breaks open (of an abscess); epoēsettonszepevszeavóesz, the flowers b. open; (see blossom); eaveoz, one breaks down (in health); esxse-

veoz, one breaks down, becomes exhausted; emeèn, one breaks forth, comes into view; ešehe oxmeènēsz, at the breaking forth of the sun; easetax, eamemeohe (stronger term), one breaks out by running; naasethoäoz, I b. away (running); naasethoäozetovo, I b. away from one; rad. -ase- =start + -hoa- =to run + -eoz =become; inf.-masó- designates "break" whenever an action or condition has an abrupt beginning; emasóaxaameoz, one breaks into tears; emasóohaz, one breaks into a laugh; emasóhāmoxtaeoz, one breaks sick (where we say "falls sick"). See broken, crack, tear, piece, shatter.

breakable, eoxceoxeoz, it is b., will break; eoxceoxevoe-
----- ha, it is b.; eoxceééoz, it is b.; eoxceonšeoz,
it is b. See break, breakage.

breakage, (breaking), zeox, the break; éenenistoz, the
----- breaking; oéenistoz, the breakage (pl.); oéeneo, the break, also transgression; nioéeneonan, our breaks, faults (not to confound with óoeneo =the blind one); nioéeneonan nióoenenaenon, our faults, breaks, transgressions blind us; [in Ch. the first "o" denotes reduplication, and thus makes the noun pl. in Eng.]; éeozistoz, the breaking, becoming broken (quick process); éeoxzistoz, the breaking (slow process); éeaestoz, the breakage (state, condition); péenenistoz, the breaking by crushing; péeozistoz, the becoming broken; penōnestoz, the breaking by pounding; óxeozistoz, the breaking in two; ōxeozistoz, the becoming broken open; óxanenistoz, the breaking in two (acting); éškoxtana-zistoz, the breaking of a leg; éeškseohazistoz, the breaking of a finger; mohènoham hoxeeshestoz, the breaking of a horse; popooneeozistoz, the breaking by pulling apart (ropes, etc.); zetoheṭāeoxane, all that is broken, the breakage; zemāoxevoeha, all the breakage (shattered apart by throwing); ēsxsoxpšēnātoz, the breaking thru (Ger. hindurch), making a passage thru; soxppestoz (soxpaxestoz), the breaking, breach by stepping thru; zeto hohona zehešeoxevoešems, the breaking of this stone (by shattering). As many nouns could be formed as there are words for the v. "to break" in all its modes and ramified derivations. The Ch. gr. explains how all these noun forms can be made and combined.

breakdown, esxseveoz, one has a b., is exhausted; eaveoz,
----- one has a b. (in health); sxseveozistoz, ex-
haustion, b.; aveozistoz, b. in health.

breaker, zemasó-onovōmeōstahā hohonaeva, the breakers,
----- (lit the oncoming billows dashing inshore over the rocks); hooxcemasó-onovōmeōstahā hohonaeva eaāzenistoneva-veoeotōmaha; when the breakers dash over the rocks they (at the same time) roar in heaving waves.

breakfast, meov̄cna zeoxcemesestov; meo = early + -v̄ona = morning (when the light comes); namese, I eat; eoxcemesestov, it is eaten. Meómesestoz, early eating; nameómesē, I eat my b. or I eat early (in the day); zeešemeómesēs, after one had eaten b.; nahomos zetosemeómesestov, I cook for the early eating. Esaa-meoemsé ehesshāeana, one had no b., therefore one is hungry.

breast, mazhešeeon, the b., chest; nazhešeeon, my b.: hes-zhešeeon-one's b.; nazhešeeonan (obs.), our b.; zemamovšenetto, b. bone, sternum (where the chest comes together, the middle); vecevšenestoz, cavity of b. (at lower part of sternum), lit. depression in chest; napoešenēno, I strike one's b.; napoešenehesz, I smite my b.; emešhešeeona, one has a hairy b.; epavheszhešeeona, one has (is provided with) a good b., chest, one is well chested; nanohoenoz, I hold one to my b., bosom; nahoxsšena heszhešeeon, I lean against one's b.; omotomaxestoz, the heaving and sinking of the b.; eomotomax, it heaves and sinks (breast). Matan, breasts (or.), mammary region; hetanan, her b.; nihozeoto mata-neoxz, thou usest her for nurse. See nurse. Nanénotamo hetanano, I suck her b.; naného, I give one the b.; nišeha or nehešeha, give (thou) one the b.; see milk.

breath, omotom; omotomaxestoz, the visible heaving and sinking of the breast, when one breathes; eomotomeve, it is b.; zeomotomevsvz, the one who is b., the living one; zeomotomevessō, pl. The word "omotom" also means "inspired word"; Maheoneomotom, God's inspired word. Naomotom, my b.; niomotoman, our b.; niomotomevo, your b.; omotomeneva and omotomeva, by, with, thru, in the b.; Heomotomeneva Maheo navešemanhanheme, by the b. of God are we made. Naheomotom, I have b.

breathe, naomotom, I b.; niomotomhemā, we b.; eomotomeo, they b.; naomotomeoz, I become breathing; omotomhestoz, the breathing (also a gentle movement of the air; see air; eomotomhestove, it is a breathing; naomotomaovo, I impart one breathing; eahanomotom, one b. hard, is panting; zehetāeomotomevess, all who b.; naomotometan, I want to b.; naomotomesého, I cause one to b.; namaxeomotom, I b. freely, relieved, draw a long breath; namaxeomotomeoz, I feel relieved, draw a long breath; naomotomšena, I lie breathing; nahessāz, I b. it in, inhale it; nahessātovo heomotom, I inhale one's breath; napeosematōtomovo heomotom, I dislike the smell of one's b.; -peose- = to dislike, loathe + -matōto (from namatōxta = I smell it) + -omovo = it his. Naomotometovo, I b. upon one; naomotomeztovo, I am breathing to one; nahōtoxta, I b. out something (spue out); naanevooxta, I b. it (blow) down; navonevooxta, I b. (blow) it away. See blow. Eoxemeāz, one has an

offensive breath (mouth); (oxem =rotten + -âz = mouth). Omotomeozistoz, the occurrence of breathing; emasó-omotomeozeo, they (or.) abruptly become breathing; naomotom eamšeme, my word (inspired) is written (having more ref. to the saying than to the writing). Namxevōmotoxta, I sweep, clean it with my breath. See explanation under "blow". Etosevonevomāesz Maheon, he is to be blown away by God's (breath). The words "omotom, osotom" and "hekotom" are related. The first ref. to "moving up and down", to "heave and sink", while the second (osotom) means the "allaying, not heaving" or "rest", and the last (hekoton) designates the "calm"; Nanxpotomeoz, I suffocate, have my breathing shut, stifled; esóeomotom, one is still breathing; epaveomotomhestov, there is a good breath, it exales fragrance or good air (also metaphorically); ehavsevomotomeoz, one breathes bad; esaapaveomotomehan, it is not good breath, air; eevhapaveomotom, one breathes well again; eénomotom, one ends breathing; zetohetāeomotom, all that breathes. Zepevszeavoósz emāpaveomotomhestovensz, the 'flowers b. fragrance, (lit. the nice headed grasses are all well breathing).

bred, epevešeeseoneve, one is well b.; ešhestovoozene, one has ears, is well b.; eonisyomhekonēstata, one is ill-bred (is hard of ears). Among the Ch. the piercing of the ears is attended with ceremony, for it symbolizes the opening of the understanding, the time from which the child is to hear and learn. Children whose parents are dead or which have no one to bring them to have their ears pierced at certain ceremonials are "onisyomhekonēstata", their ears are still hard. As a rule such children grow up without any decent training (as the Ch. used to have) and become ill-bred. The younger the child has its ears pierced the less it suffers and the better it is for it. This was the symbolical teaching: the sooner children hear and obey the more and the easier they will learn. The pain when the ears were pierced, together with the present the parents had to offer for the occasion, would show that obedience and learning cost something.

breeches, vešeēsenostoto (or.), b., pants; nxpsoestoto, breech-clout; nanxpsoestonaovo, I make b. unto one; enxpsoestove, it is a breech-clout. See pants, leggings.

breed, nahestoešeého, I b., beget, bring forth one; ehešehestovoeo, they (or.) raise, b. children. Naešeého, I raise, b. one. Zehestoešeessô, the bred ones, progeny. See bring forth, grow, raise.

breeder, zehešehestovoessô, b., progenitors, zeešeeshesz, the one who causes growth, of people or animals.

breeding, hestoešhehestoz; evešhestoešhehestove, thereby is a b.; hestoešhehestoz, that which causes growth in people and animals, the breeding.

breeze, see wind. Hovèn eésta, there is a light b.

brethren, zehevis'onemon, they, my b.; zehevis'onemaess, the ones who are my b.; ehevis'onemàzeo, they are b. (with each other); ehevis'onetovàzeo, they are b. (unto each other). Nis's, my brother or sister; nis'on, my b. (Ger. Geschwister); es'on, thy b.; hevis'on, one's b.; nis'onaneo, our (excl.) b.; es'onaneo, our (incl.) b.; es'onevō, your b.; hevis'onevō, their b. This expression is the equivalent of the Ger. Geschwister, but also designates cousins and half brothers or sisters, or all together. When a Ch. man has several wives, their children will say: nahevis'onetovàzheme, we are "Geschwister". Nahevis'on, I have b.; nahevis'onenotto, I have them for b.; nahevis'onenoz, I have one for cousin, half brother or half sister, etc. See brother. Nis'onasz, brethren! This expression has come into use among christian Ch. The old address used by a speaker was usually: vehonász na notxész, chiefs and warriors! Also: hetanész, kasovāehasz, men and young men! Writer heard the Messiah teacher (Porcupine) addressing a crowd by saying: navōhestonász, my blood relatives! The expression "nis'onasz" will be understood by christian Ind. as meaning them only and not others, altho the latter be present. The proper way of addressing a mixed audience of Ch. would be either: Mahaehász, Friends! Or: Hetanész, heész na kašgonasz, Men, women and children!

bribe, naemōsevového, I b. one; emōsevovehazistoz, the b. (emōs =secret + -vového, to ransom, pay for; see ransom); eemōsevovehe, one is bribed; zeemōsevovéhasz, the one who bribes me.

brick, maheše, (ma =red + heše =dust); emahešeeve, it is a b.; mahešensz, bricks; mahohonaao (or.), bricks, (ma =red + hohonaao =stones); emahononaeeveo, they are red stones; emahohonaevston or emahešeevston, it is built of bricks; maheše evešemane, it is made out of bricks; epavemahešeevstoona, it is beautifully brick-ed.

bride, monhée (newly married) (mon =recently + -hée = woman); zemonhēvsz, the one who is b.; emonheēve, she is a b.; zetoshēhyamsz, the one about to be married (sp. of woman); emonhēhyam, she is newly married (hēhyam =having a husband).

bridegroom, monheta (mon =newly + -heta =man); zemonheszheemsz, the one having recently a woman; emonheszheem, one is a b.; see wed.

bridge, hoxovoo, b., the one set across; ehoxovooneve, it is a b.; hoxovohestoz, the bridging; ehoxovohes-

tove, it is a bridging; nahoxovoonan, I make a b. The expressions are also used in the fig., especially in the religious terminology, thus hoxovoonanistoz denotes b.making, mediation; zehoxovoonansz, the "pontifex" or mediator. Such expressions were especially heard during the "Messias" movement, but they were not new then. See crow. Zenškoveoenetto, b. of the nose. See nose. Hoxovoo emakätaevston, the b. is built of iron; hoxovoo ekamxevston, the b. is built of wood; mahataameo hoxovoo, railroad b.; ohe ehoxovoona, the river is bridged, provided with a b.; nahoxovoonaoxz ohe, I b. the river. See cross.

bridle, hoxzenāeseo, b., bit (from hox = bind, tie around [see bandage] + -zena which ref. to mouth "end" of animals); ehoxzenāeseoneve, it is a b.; nahoxzenāetoham, I b. the horse; suff. -oham is from mohēnoham = horse. Hoxzenāetohamestoz, the horse b.; ehoxzenāetohamestove, it is a horse b.; naonehahoxzenāetoham, I take the b. off of the horse, unbridle the horse; naēs-tāzenanoham, I b. the horse, I put into the horse's mouth; nanitāzenanoham, I take off the horse's mouth, unbridle the horse; nahoxeēsetoham, I b. the horse (when tying around nose). See halter.

brief, ekaoan, one speaks briefly; kaoanistoz, b. speech, utterance; kasexov, b. space of time ekasevostanehevstove, it is a short duration of life; ekasexov-netto, it is for a b. time; see short.

brigand, šēnovahe, b., robber, despoiler; ešēnovaeheve, one is a b.; ešēnovavostaneheve, one leads the life of a b. See rob.

brigandage, šēnovahestoz; ešēnovahestove, it is a b., robbery.

bright, eoásetto, it is b., shining; amōmāzistovea ehoxovōenov, it is b., dazzling, (lit. mirror like it has a look); eoásenōhe, one (or.) looks b., luminous, shining, also eoásevenōhe; eoásevenono, it is b., luminous; naoásena, I make it b. (light, fire); -oás- denotes flame; see burn, fire; naoásevoaena, I make it b., furbish it; eoásevoaaha, it is b., furbished; eoásevoaeoe, it is made b., shining, is furbished; nanhovaena, I wipe it b.; epevatamano, it is b. (sp. of the general outlook, appearance); zepevszeavoósz eohāpevatamanoensz, the flowers are very b.; emaatamano, it is b. red (of the atmosphere or general appearance of objects); ehevovatamano, it has a b. yellow appearance; esaavotōenové, one (or.) cannot be looked upon, is dazzling b., pure; esaavotōenovhan, it is dazzling b., cannot be looked upon. See shine. Etoxovae, one is b., intelligent; otovastoz, brightness, intelligence.

brighten, naoásevoaena, I b. it; nahetotaetanoho, I b. one (or.), make him cheerful; eneamepevatamanoeoz,

- it is brightening (of the weather, sky); emasópevhotō-eoz, one's sight brightens; emasópevotōene, one's face brightens, (or emasópevotōeneoz); eneamehotōenov, it gradually brightens, becomes sight. See sight, look.
- brightening, emāvovoasešena, it is b., resplendent; emä-oáseōstahâ, it is b., flashing; eoásevoaeōs-tahâ, it is b., shining; emäoáseōstax, one is b. in a flash, shining. See resplendent, shine.
- brightness, zeoxchešeoásevoaeha, the b., that which is brightening; oásevenōhestoz, the b., in look, appearance; pevatanahostoz, the b., appearance; zehe-oásevoaeha, its b. See shine.
- brilliant, eohāvovoasešena, it is b., very shiny; eohāvo-oasetto, it shines brilliantly.
- brim, heszeneva, its b., lip (see lip); hetoxq heszeneva, the b. of a cup; zekàgoeō, its crests, edges; zeškàgoeō, b. (where it ends, thin, tapering); zehèpeō, its outer b., rim. Eoxenōvatto, it is full to the b. (of liquid); eoxenoene, it is full to the b. (of dry substance); eoxenoenaoe, it has been filled to the b. Na-oxenoena, I fill it to the b. (with dry substance); na-oxenoenoto, I fill one (person) to the b.; naoxenoe-noxz, I fill it (anything) to the b.; naoxenōvana, I fill it (with liquid) to the b.; naexa eoxenoešen naháen, my eyes are brimful of tears.
- brimstone, heovhohonaevhoesta, yellow fire stone.
- brindled, esòkovotavova, it is b. (animal, fur), is striped, barred, streaked.
- brine, mǎp zeohāvoxbomaoxzevane, water which is made very salted. See salt.
- bring, nahoeoztsan, I b. (generic term); nahoeozész, I b. it; nahoeozého, I b. one (or.); nahoeoztomevo, I b. it for one (or.); nahoeoztomovo, I b. it, one's; nahoeoztomevonotto, I b. one to, for one; nahoeozamo, I b. one's (or.); heq'sām nihoeoztomevazevonotto, I b. to thee one's sheep; nahooztovo, I b. it to a place for one; heto nahôoztomon, this is brot upon me; nahôoztomota-âz, I b. it upon myself, for me; nahoox, I b. game (from the hunt); nahoeoamaovo, I b. one (or.) by driving, (as cattle); nahoeoamaovoham, I b. in the stock, by driving; nahoaovō, I b. them (or.) in; nahoeoaovō, I b. them in (fast); nahoaovoham, I b. the stock. Naēseozesz, I b. it in; naēseozého, I b. one (or.) into; nataēseozesz, I b. it into (speaker being outside); nanxēseozesz, I b. it into (speaker being inside); nahōeozesz, I b. it out; nanxhōeozesz, I b. it out from; natahōeozesz, I will b. it out to; nahooxoveozesz, I b. it across; nahooxovéozého, I b. one (or.) across; nahoenemotoxta, I come bringing it in my mouth; hotam ehoenemotomo kòkoa, the dog brings a quail in his mouth; etahōenemotoxta, one brings it out in his mouth, toward; enxhōenemotoxta,

one brings out in his mouth, from. [The Ch. inf.-ta- implies the going forth of an action, from the speaker onward; when the action is reversed, not from but towards the speaker, inf.-nx- must be used. Whatever is behind or past, when referred to, has the "n" or "nx" infixed, as a rule after the pronominal pref.]. Naho-oxtooneanoham, I b. the horse to the place (by leading); mâevehoeno nanxhooxtoneanoham, I b. the horse from town (leading); natahooxtoneanoham mâevehceno, I b. (lead) the horse to the town; niszetooxzesz, b. it hither, to this place! Nixēseoetom maxsz, b. in (ye) wood; naēseoetanoz maxz, I b. in wood(s); nimenîmeta, thou shouldst b. to one (or.), in the sense of fetch to give; namenîmeta, he might give me. The -nî- implies that the one of whom the giving is expected will have to come from some place to bring the gift to the speaker. A sick Indian may say to a visitor: nahevêho namenîmeta esēoxz, the white doctor should b. me medecine, or, let him send me medecine. [Toneš nime-nîvehōmo, some day you should come (from where you live) to see him]. Inf.-me- =appearing forth, coming up to view; nameenen, I b. to view, reveal; nameena, I b. it up; nameeno (or.); nameenomovo, I b. it one's to view; zemonemeene, one will be brot to view, revealed (-mone- =newly, recently, only then; Ger. erst); nameoena, I b. it to view, set, invent it; nahestoemeoena, I b. it to view from out of. The difference between nameena and nameoena is the "o" in the second word, and that implies "place, set", thus: I b., place it in view. Nameovōea, I b. it up (from a liquid substance); namen-ôn, I b. to view with instr., I mine; namenoha makât, I mine iron; see dig; nameeōstōno, I b. one (or.) to view instantly (instr. m.); nameeōstoha, I b. it to view in a flash; emeeōšešē, one is brot to view instantly (instr. m.); namehesta or namēsta, I b. it to view by words, I explain, reveal it; nameemo, I reveal one (or.), b. one to view by words. See come up. Inf.-hestoe- or -hestō denotes "from out of"; nahestoešeého, I b. one (or.) up, raise, breed him; nahestoešeész, I b. it forth from out, (implying growth, development); zeto hoxzz eoxches-toešeenzenoz maxemenoz, this tree brings forth apples; nha zexhestoešeehaezēe, the ones who brot us forth, our progenitors. Ehooešeme, one is brot up in a lying posture (on travois or horse); nahooešemo, I b. one, lying. Navešeamha, it b. to me, I receive something by it; toxto makâtansz nivešeamhaenoz, how much money did it b. thee? Nahoemetaenon hovae, he brot us something, (lit. he came to give us something. See carry.

brink, toxea; ometoxea, at the verge; niotatoxehoe, thou standest at the b.; etostóenāe, one (or.) is at the verge of death.

brisk, enonahaxczhesta, one is b. (from nature); enonahaxkae, one (or.) is b. (state); inf. -nonahaxce- = briskly; enonahaxceoxz, one (or.) goes briskly; enonahaxcèn, one (or.) walks briskly; enonahaxchozeohe, one (or.) works briskly; nasaaevhanonahaxczestahe, I am no more b., agile; evavàkae, one is b., jerky, brusky; evavaneta, one (or.) is b., quick, rash; see rash, fast. Nonahaxczestàtoz, briskness, sprightliness, vivacity, agility (from nature or disposition); nonahaxkastoz, briskness, the being b.; vavàkastoz, briskness, jerkiness; vavanetàtoz, briskness, rashness. Zevavanetass, the b., rash ones.

brisket, hešeonòneva, breast part of beef. See beef.

bristle, enepoováo, one (animal) is bristled, from anger, fear, sometimes used fig. of people; it ref. to hair "raising" or standing erect; ematáovao, one (or.) bristles, ref. to actual bristles [matá = prickly pear, cactus]. Ematáoó, it is bristling, pricking (said of growing plants; mataósz, bristling, prickly plants. Heškovetto, porcupine quills. See thorn. Heškovezeneo, hair brush made of the porcupine's tail; zematáovatto, the bristles from a fur, also brush made of such material. Zematáovaz, the one (or.) provided with bristling fur.

brittle, ehéc or ehékotax, it is b., see soft; emataq, it is b., breaks easily; ematakonsz (pl.); emataceoxz, it is getting b.; emataehóta, it is b. from heat.

broad, see breadth, wide. The "m" implies b., expanded as in the words: maxe, great; maha, big, wide. Inf.-vota- before "maxe" and "maha" denotes "b., very wide, great". See abroad. Evotamahaeoz meo, the road is b.; evotamahaoz' heszhesta, b. is his heart.

broadcast, nahéneàzenoz mazemenoz, I sow the oats b.; ehénehamensz, they (in.) are thrown b.; nahénevhōesta, I spread the news b.; namónhōesta, I spread the news abroad, make them generally known. [See spread, choose and provide].

broadcloth, see cloth.

brocket, hotoxpevaozeva, stag in the second year. See deer.

broil, nahonoxta, I b., roast it; nahonoto, I b. one (or), as bird, rabbit, fish, etc.; ehonoe, it is broiled; honovoxkôz, meat to be broiled (usually sirloin); hoonō, broiled meat; hoonō namese, I eat broiled meat, roast; naséoxtano hoestavá, I b. it (or.) on the spit. Homōozistoz, broil, turmoil

broken, epoevšešena, it is b. off; epoevsevoeš, he has a horn b. off; eésetto, it has the point (of blade) b.; etameésetto, it is b. blunt; etameésevota, it is b. in, nicked; etovoeoeseha, it is b. in, indented, nicked in; tovošešeheo, saw; etovoneneoēseha, it is indented

(gap between teeth); see indented; eééoz, it is b.; eééae amoeneo, the wagon is b.; naàz eévoeha, my arm is b.; eépeoache, one has a rib b.; eoéevoeš, it is b. in pieces; eoninševoeš, it is b. in pieces, apart, disintegrated; eoninxōeo, it becomes b. asunder; eoninxoeōstahâ, it is b., demolished instantly; hoe eōxane, the earth is b. open; eoexo, it is b. in two; eoexoeha, it lies b. apart; eoexoesheme, one (or., as rocks) lies b. apart; eoexoestaha, it is b., torn by wind; eoneevavensz, one (or.) speaks brokenly; eoneevavâtomon, one understands brokenly. See break, crack, piece.

bronze, zemsîškanemae-makât, brown reddish metal.

brooch, sénohaseo; see pin.

brood, enhohona, she is brooding, setting; naheomēveōhe-
-----tanona, I b. too much (over something); naēveota-
ōhetanona, I am brooding. See hatch, child.

brook, ohevahe; ohec, brooklet.

broom, mxevomacheo, ground sweeper; mxeheeo, sweeper; em-
-----xevomacheoneve and emxeheooneve, it is a b.; mxe-
vomacheonoz, brooms, also broom corn; see sweep.

-broomstick, mxevomachevhootó, broom handle; mxeheoonev-
-----hootó, broomstick.

brother, the Ch. has four different words for b.; a com-
-----mon one used by male and female to designate a
younger b. or sister, e.g. nisima, my younger b. or sis-
ter, said by an older b. or an older sister. Another
common word for both sexes to designate "co-brother"
or "co-sister", half b. or half sister, or cousin
(first, second or remote), e.g. nis'is, my b. For brevi-
ty sake we use the simple Eng. word "brother" with the
understanding that it implies all the other meanings,
(for the word nis'is). For older b. the Ch. has two
different expressions, the one used by the men and the
other by women. The word used by men can be used by a
woman only when she speaks of the man's b., e.g. your
b., his b. The word which a woman uses for older b. can
be used by a man only when he speaks of the woman's
b., e.g. your b. or her b. - Nisimá, my younger b. or sis-
ter; nisimao, my younger brothers or sisters; esimá,
thy y. b. or s.; esimao, thy- (pl.); hevasem, one's y.
b. or s.; hevasemo, one's- (pl.); nisimahan, our y. b. or
s., (excl.); nisimahane, our- (pl.); esimahan, our y. b.
or s., (incl.); esimahane, our- (pl.); esimaevo, your
y. b. or s.; esimaevo, your- (pl.); hevasemevo, their y.
b. or s.; hevasemevo, their- (pl.); esimahász, ye y.
brothers or s.; zehevasemetovaz, thou my y. b. or s.
Nahevasem, I have a y. b. or s.; nahevasemenoz, one is
my y. b. or s.; nahevasemenotto, they are my y. b. or s.
(pl.); nahevasemenon, one is our y. b. or s.; zehe-
vasemetto, I who have a y. b. or s.; also one who is my
y. b. or s.; zehevasemeton, the ones who are my y. b. or

s.(pl.); nahevasemetova, I am one's y. b.or s.; zehevasemetōsz, I who am one's y.b.or s.; nahevasemeton, I am a y. b. or s.; zehevasemestovsz, the one who is a y.b.or s.; zehevasemestovessō, y.b.or s.(pl.); ehevasemetto, it has y. b.(pl.), said to mean: it yields interest (of money). Hevasemestovestoz, the being y. b. or s. Nahevasemetan, I want to have a y. b.or s.; nahevasemetanotovo, I want one to be my y. b.or s.; nahevasemevōemo, I count one as a y. b.or s.; nanēhov zehevasemevōemanetto, I, who am counted as a y.b.or s.; hevasemetovāzistoz, the being mutual y. b.and s.(pl.); nihevasemetovāzhema, we are to each other y. b. and s. (pl.). Writer thinks that nisima denotes "the one born, issued after one". The relationship m. explains all these forms, q.v. in Ch.gr. As above terms imply both younger brother or sister, it appears vague who of the two may be meant. The difference is recognizable in the sentence connection, or by adding the name, or sex of the one mentioned. E.g. nisimá hetane-kašgon, my y. b., (boy); nisimá heekašgon, my y. s., (girl); nisimá kasehe, my y. s. (young woman); nisimá kasovā, my y. b. (young man); nisimá hetan, my y. b. (male); nisimá hee, my y. s. (female).— Nis'is, my b.; nis'son, my brothers; zehevis'onetto, the one who is my b.; zehevis'onetton, (pl.); es'is, thy b.; es'on, thy brothers; zehevis'onétto, thou who hast a b., or the one who is thy b.; hevis'on, one's b.; nis'onan, our b., (excl.); es'sonan, our b., (incl.); es'onaneo, our brothers; es'sonevo, your b.; es'onevō, your brothers; hevis'onevo, their b.; hevis'onevō, their brothers. This term is understood to mean "co-b." and "co-s.", half b. and half s., cousins of all grades. Nahevis'on, I have a b.; nahevis'onenoz, one is my b.; nahevis'oneton, I am a b.; nihevis'onetōen, we are one's b.; nihevis'onetovāzhemā, we are bretheren to each other; nihevis'onemāzhemā, we are brethren; nis'onász, brothers and sisters! Zehevis'onetovazīss, you, my b.; zehevis'onestovsz, the one who is b.; zehevis'onestovessō, the brothers; hevis'onetovāzistoz, the being brothers to each other; hevis'onemazistoz, brotherhood; nahevis'onetan, I want a b.; nahevis'onevōemo, I count one as a b.; oxzhevis'onestovstovēsš, when b. relationship occurs.— The following with rad.—tatanem are the expressions used by women for older b. But whenever a male speaks to or of a woman concerning her b., he uses the term used by women. Natatanem, my older b.; natatanemō, my— (pl.); nstatanem, thy ol.b., (woman addressed by man or woman); nstatanemō, thy— (pl.); hestatatanem, her ol.b.; hestatatanemō, her— (pl.); natataneman, our ol.b. (excl.); nstatamaneman, our ol.b. (incl.); nstatanemaneo, our— (pl.); nstatanemevo, your

ol.b., (woman addressed by man or woman); nstataneme-vō, your- (pl.); hestatanemevo, their ol.b. (of women); hestatanemevō, their- (pl.); nahestatanem, I have an ol.b.; nihestatanemhemā, we have an ol. b., (incl.); ehestatanemēo, they have an ol.b.; nahestatanemenoz, one is my ol.b.; nihestatanemenotto, they are my ol. brothers; nahestatanemeton, I am an ol.b.; nahestatanemōemo, I count one as my ol.b.; zehestatanemetōez, the one, our ol.b.; zehestatanemetovata, the one, thy ol.b.; zehestatanemestovsz, the ol.b.; zehestatanemestovessō, (pl.); Hestatanemestovestoz, the being ol. b. Nahestatanemetan, I want an ol.b.; hestatanemetanoxtoz, the wanting an ol.b.; zehestatanemetovaz, thou my ol.b.! This however is very rarely said, as sisters do not speak to their brothers. Hestatanememazistoz, the being ol.b. (to a sister) with each other; nahestatanemo, I am ol. b. with him (to a sister); zehēstatanemsz or zehehestatanemsz, the one being her ol.b.; oxhestatatatanemestovstovēs, when the "being an ol.b." occurs, or: where there is a relationship of ol. brothers to a sister; nihestatanemetovstovaz, thou art my ol.b. in relationship. The following with rad.-néh- are the expressions used by men for older b. But whenever a female speaks to or of a man concerning his b., she uses the term used by men. Nanéhā, my ol.b.; nénhe, thy ol.b. (man addressed by man or woman); henéō, one's ol. b.; nanéhan, our ol. b. (excl.); ninéhan, our ol. b. (incl.); ninéhevo, your ol. b.; henehevo, their ol.b. Writer never heard the pl. of above, except in the sub. f. of the v., as: zehenehetton, the ones, my ol. brothers; zehenehetoss, the ones, thy ol. brothers; zehenehess, the ones, his ol. brothers; zehenehezē, the ones, our ol. brothers; zehenehessē, the ones, your ol.b.; zehenehevosē, the ones, their ol. brothers; nahenehe, I have an ol.b.; nihenehemā, we (incl.) have an ol. b.; nahenehenotto, they are my ol. brothers; nihenehenoneo, they are our (incl.) ol. brothers; nihenehetova, thou art his ol.b.; nihenehetōevo, you are his ol. brothers; nihenehetove, I am thy ol.b.; nihenehetovaz, thou art my ol.b.; nahe-nehevōema, he counts me for his ol.b.; nihenehevōemaeneo, they count us for ol. brothers; nihenehetovāzhemā, we are ol. brothers to each other; nahenehemo, I am ol. b. with him; henehetovāzistoz, the being ol. brothers to each other; henehemazistoz, ol. brotherhood; zehenehestovsz, the one being an ol. b.; zehenehestovessō, ol. brothers; henehestovestoz, the relationship of ol. brothers, the being ol. brothers; ehenehestovstove, it is an ol. b. relationship; oxzhehestovstovēs, when there is a relationship of ol. brothers; nihenehestovstovaz, thou art my ol.b. by relationship; zehenehetovaz, thou my ol.b. (addressing); zehenehetovetto, thou,

unto whom I am an ol.b.; nahenehetan, I want an ol.b.; henehetanoxtov, the wanting an ol.b.; henehevōemazistov, the counting each other as ol.brothers or the mutual relationship of ol.brothers.

brotherhood, hevis'onemazistov; ehevis'onemazistove, it is a brotherhood.

brother-in-law, the Ch.has two different words for b., one used by the men and the other by the women. Following are the expressions used by men for b.: nitov, my b.; etov, thy b. (man addressed by man or woman); hevetov, his b. (m. or f. sp.); nitovan, our b. (excl.); etovan, our b. (incl.); etovevo, your b. (being addressed by man or woman); hevetovevo, their b. (m. or f. sp.). The pl. of above writer never heard except in the sub. f. of the v., as: zehevetovetton, the ones, my brothers-in-law, etc. Nahevetov, I have a b.; ehevetoveo, they have a b.; nahevetovenoz, I have one for b.; nihevetovstove, I am thy b.; nihevetovstovaz, thou art my b.; nahevetovetan, I want a b.; nahevetovemo, I am b. with him; hevetovemazistov, the being b. with one; nahevetovetovāzhema, we (excl.) are b. (pl.) to each other; hevetovetovāzistov, the being b. (pl.) to each other; nahevetovevōemo, I count him as my b.; hevetovevōemazistov, the counting one for b.; zehevetovestovsz, the one being a b.; zehevetovstovessō, b. (pl.); hevetovstovestov, the being a b., relationship of b.; oxzhevetovetovstovēs, when a relationship of b. (pl.) occurs. See relationship m. in Ch. gr. - Following term, "nitam" is used by women to designate brother-in-law, and by men to signify sister-in-law. Nitam, my b. (f. sp.) or my sister-in-law (m. sp.); etam, thy b. (woman addressed) or thy s. (man addressed); hevetam, her b. or his s.; nitaman, our (excl.) b. (f. sp.) or our s. (m. sp.); etaman, our b. (incl.) or our s.; etamevo, your b. (woman addressed) or your s. (men addressed); hevetamevo, their b. (sp. of women) or their s. (sp. of men). Nahevetam I have a b. (f. sp.) or I have a s. (m. sp.); nihevetamhemā, we (incl.) have a b. (f. sp.) or we have a s. (m. sp.). The following terms imply the same dual meaning as above, but only one is given for brevity. Nahevetamenoz, he is my b.; nihevetametovstovaz, I am thy b. (sp. to a woman); nahevetametan, I want to have a b.; nahevetametan, I want to have a b.; nahevetamevōma, she counts me as her b.; zehevetametto, I who have a b.; zehevetamezē, our b. (pl.); zehevetamestovsz, the being b. (to a woman); zehevetamestovessō, b. (pl.), (to women). See sister-in-law.

brow, veenoto, the brows, eye brows.

brown, zeneamanemoktav, coffee b., seal b.; eneamanemoktavonsz, they (in.) are coffee or seal b. All the endings given to -moktav can be adopted by the above

term. See black. Zemôziskan, b., leather b., ref. to old leather color, similar to oak finish; emôsiskanemenensz, they (in.) are b., amber-gold, (sp. of grain shaped obj.); zemsiskanema, reddish b. (terra-cotta); emsiskanemaeta, one (or.) is reddish b. (see red, for endings added to -ma); namsiskanemaena, I stain it reddish b.; emsiskanemaova, it (animals) is reddish b.; examanovaevovoass, it is b. white spotted (of horses). See color; under this word special examples of combination and suffixes will be given. Eheovocova, it is b. furred (sp. of horses).

browse, mohênoham eēvenoz, the horse is browsing; tato hotoa zeēvenoxzz, yonder bull who is browsing; q'san eoxcēvenozeo, the sheep are browsing.

bruise, naoxkosōvoto, I mark one reddish blue, maroon; having ref. to the spots caused by the b.; -oxkos = maroon (color) + ō denoting blood flow + oto, suff. = to one. Naonšxox, I am b. from a load on the shoulders, also used otherwise. Oxxosōvotazistoz, the bruising "blue"; onšxoxistoz, the b. on the shoulder; onšeoizistoz, b., hurt; naonšeoiz, I am hurt, bruised. See hurt, wound. Napenôn, I b., pound, crush small (with instr.). See break.

bruit, see noise.

brume, anstaeš, light fog or mist trailing in the depressions of creeks and gullies.

brunt, nisâzistoz, nonahahestoz, b., encounter, fight; enisâzistoz, it is a b.; pœovâzistoz, b., clash, poeho-eoetovâzistoz, b., mutual clash.

brush, ôvhôo, b.; eôvhôoneve, it is a b., from rad. ôvo = b., shake off, [eôveoz, he shakes, said of horse or other animal, shaking itself free of dust or water. This is used tropically by older Ch. to say that one has "turned a new leaf"]. See shake; ôvhôoneva navešeôvoha, I b. it with a b.; ôvhôoneva, with, by a b.; naôvhôn, I b. (c. instr.); naôvôno, I b. one (or., as a coat); ôvhôoneva navešemxena, I sweep it off with a b.; ôvhôoneva navešemxevomacha heto mhayo, with a b. I sweep the room. See sweep. Naasevoocha, I b. it off (by blowing); naasetoha, I b. it off; heškovizeeneheo, hair b. (formerly the tail of a porcupine; heškoviz, the bristling one), the bristling comb; [zeeneheo, comb]. Heškovizeeneheoneva navešezeenehesz, I comb myself with a b.; hahénôo, paint b.; ehahénôoneve, it is a paint b. (nahahéana, I rub it); nahahaénoha voxpestoz, I b. the paint, implies the brushing and rubbing at the same time. Zetoktoósz, brushes, small shrubs; zeasetoevessêsz, vines, b. of vines; menoeše, willow brushes, bushes; emenoešeeve, it is a willow b., growth of willows.

brutal, esaananoné, one is b., implacable; [nananovo, I

- recognize one, am civil to one]; esaananoneheonevé, one is brutal.
- brutality, saaanonehestoz, b.; esaananonehestovhan, it is not b.
- brute, emasháne, one is a b., devoid of sense, stupid, ignorant; emashavoēta, one (or.) is brutish, carnal, lascivious; eohāesenova, one (or.) is a b., villain; eahansenova, one (or.) is a b., cruel, bestial, sensual.
- brutishness, mashanehestoz, mashaneheonevestoz, the being brutish, stupid, wicked; mashavoētastoz, act of b., bestiality, lasciviousness; ohāesenovātoz, b., villainy; ahansenovastoz, b., wickedness, cruelty.
- bubble, ehemocamōmeoxz, it bubbles, ref. to b. in liquid, effervesces, also soap bubbles; moca from moksa, calf, the bubbles resembling the fluid of the placenta; epopoesevota, it bubbles up with noise, seethes; evoxceonsevota, it b., seethes (of cold or hot liquid).
- buck, hotoa, bull, is used for the bovinæ, see bull. For smaller animals the word "hetan" =male, is prefixed, e.g. hetanekokoeax, rooster; hetanehomä, male beaver; at other times the term "zehetaneamsz" =the male one, is used. Hotoavaozeva, stag, b. deer. See jump.
- bucket, māpevetō, larger water pail; māpevetoxq, smaller water pail; emāpevetooneheve, it is a b., pail. Māpevetoxq zemakātaevston, iron b. (made of iron); māpevetoxq zekamxevston, a wooden b. (made of wood); hōneanatto, bucket handle.
- buckle, naēst'taena, I b. it (by hands); naēst'taoha, I b. it (with instr.); naēst'taenamo heeszehen, I b. or button his coat (or.); naēst'taenomovo hemocan, I b. or button it his shoe; eēst'taeoneva, it is buckled (adj. meaning); epaveēst'taeoneva, it is well buckled or buttoned; ēst'taeneo, b., that which is inserted. Nani-taena or nanēst'taena, I unbutton it, unbuckle; naēstanoam, I b. the horse, harness; naēst'taeno, I b., harness one. See harness.
- buckshot, zemomahaemenoesz šešemāhoz, coarse, large grained shot. See berry; šeš =duck + māhoz = arrows, the word šešemāhoz =shot.
- buckskin, vokaevōz or vohāevoz (large), b.; vokaevotoz, (pl.); vokaevsanistoto, b. dress (for men mostly); evokaevsanistove, it is a b. dress; navōmo zemoonasz vokaevsanistoto (or.), I see a beautiful b. dress, (man's dress); vohaenōstoz, b. dress, (for a woman); evohaenōstove, it is a woman's b. dress; vohaevovevōhestoz, woman's b. dress (made of b.); vohaenocanoz, b. shoes; navohaenōan, I have b. shoes (on); evohaenocaneoz, one is shod with b.; vohaēszehe, b. coat; evohaeszehena, one is provided with a b. coat; vohaenōxtoxz, b. legging for men; vohaenoxtohononoz, women's b. legging (because they are more like gaiters; see boots); Zevoéšesz, the

cuttings of b., fringes; zezexoetto, fringes of a b. dress. See deer, hide, skin.

bud, mxeomàtotoz, buds of cotton wood trees; hoxzezeme-nosz, bud, small green capsules of cotton wood trees. There is no Ch. equivalent for the Eng. "bud" as a general term. See bloom or blossom. Zeoxchénevoēsetto, that which is budding.

budge, see move.

buff, zemōsiskan, brownish yellow color. See brown, color.

buffalo, esevon, buffaloes (as a herd); hotoa, b. male, bull; mozeehotoa, b. sire; moksa, b. calf; hetanevoksa, b. male calf; heevoksa, b. female calf; heovoksa, newly born b. calf, (heov = yellow + -oksa from moksa = calf; at that time the b. calves are more yellow); moxtavoksa, black b. calf (about one year old); moncess, b. heifer (about two years old); hotoxpess, b. bull, between one and three years old; hotoxpeōeva, scabby young b. bull; hotoxephoōeva, young b. bull's hide; hotoxpa, b. bull, about four years old; hotoxpaess and hotoxpaccess, small b. bull, not four years old; hestovonenehotoa, b. with side teeth (ancient animal, which differed somewhat from the bisons and was fierce; hapenehotoa, ancient mythical b. [mentioned in the Ch. tale of the Pleiades]. Monemehe, young b. cow; mone = young, recent + -mehe = cow (expression used only for buffaloes, elk, moose and deer); mehe, b. cow; vōsta, white b. cow (sacred animal to the Ch. The term "vōsta" was also applied to other such "albinos"); ookoenemehe, late bearing b. cow (in the fall); zemonhosēs, b. cow with first calf (bearing); ehosē, she bears; matamamehe, old b. cow; voēšemehe, fat b. cow; mamehe, poor (lean) b. cow; maheonemehe, mysterious or sacred b. cow; oenotoa, bliud b. bull. Hotoaxemistoz, b. wallow; escemoz (sg.), escemoto (pl.), either half or less of a b. robe, which children used for bed covers; hotoavoz, b. skin (male); hotoavotoz, (pl.); esevoeonoz, b. skins (general term); esevonōeva, b. hide with fur; hoeá (or hoeaâ), freshly scraped hide, used for the lodge cover; hoeanoz, hides; this word was applied mostly to b. hides, but is now extended to other hides. Mosesk or mosešq, tanned b. leather (now also applied to other leather); msiskan, old b. leather; [hence: zemsiskane, buff color]; msiskaneom, old lodge made of tanned b. hides; naēševessemsiskanoxta, I had also old leather breeches (pants). The old skin cover of a lodge was sometimes used to make breeches for the boys or old men. It is said that even the poor boys were not elated at wearing the old buff colored pantalents. Mōseskoneon, lodge made of b. skin; mōseskonōestoz, woman's dress of b. skin; mōseskanocanoz, shoes

made of b. skin; namōseskonōan, I am shoed with b. leather; mōseskonooxtoonoz, woman leggings made of b. skin; mōsiskonoxtox, men's legging or breeches made of b. skin; esevonevxtanensz, b. skins not tanned; esevonhōma, b. robe (or.); mōseskonhōma, b. robe (depilated); namēnōno esevonhōma, I adorn the b. robe with quill work (or feathers); hemootonsz, the b.'s beard; hevohonon, the b.'s long hair on the lower part of the front legs; heszevōn, the b.'s hump. For the different parts of the b. see beef. Esevon maōnovaxsz, when the buffaloes shall come out. The Ch. believe that all the b. herds had an underground hiding place from which they would issue forth at certain times. At one time of great dearth of food two young men, ceremonially painted, found their way to the b. underground by plunging under a great waterfall. They found an old woman who pitied them and finally provided them with corn and buffalo meat. This is related in a special tale. The Ch. had certain men who claimed to have the power of "calling the buffaloes" and bring them in close vicinity, naoetaevoan is the name of such a man. Vohaenohonistoz, the surrounding of the buffaloes; vo-haēātoz, chute leading to the surrounding of the buffaloes. A very good description of these chutes and surrounding is given by George Bird Grinnell in his book "Blackfoot Lodge Tales" pages 229-231. For proper names ref. to buffaloes see under "bull". Hekonemazistam, b. rib, used in a certain game. See games. Esevonemaes, b. chips.

bug, amškona (the oval round one); pavemeeot'son, water bug (Dysticus) also called oxemeeot'son; kašgonaseo, bedbugs.

buggy, amoenišk, small wagon (amoeneo = wagon); moktava-moeneo, the black wagon, top b. (considered or.). See wagon.

bugle, tāpen, see trumpet.

build, namanston, I b., construct, frame up, set up by making; manstonestoz, the building, constructing; namhayonevston, I b., construct a house; ehōmston, one b. a shelter (as usually done with wagon sheets or tent cloth, put up wall like, in a circle upheld by tent poles; eamston, it is b. (like a walk, side walk); eametomston, it is b. (a wall); the suff.-ston denotes "set up, construct, erect, design, framing"; emaemanston, he creates, frames all; manstoonehe, the builder; emanstooneheve, he is builder, maker. Hetomhayo epavemanstoona, this house is well b.; namanstoonaovo, I b., make for one, provide one with by making, constructing, putting together something, etc. See make. Namhayonan, I b., make a house; vecess evhōsonan, the bird b. its nest; mhayonaneheo, house builder; namahamhayonan, I

b.my house larger; nahoxsemhayonan,I b.a house addition; nahoxsemanisz,I make,b. it against, leaning on; napâemanisz,I make,b.it parallel to,close along; napâemhayonan,I b.a house close along; mhayo ēšexaota, the house is built,finished,stands ready; heto mhayo zemonhoxsthota,this house wich is just built in addition. Nahoxovoonan,I b. a bridge; suff.-an designates the making,building; nameonan,I b. a road; nahekonano,I b.up one's strength,strengthen one; nanietam,I b.,lean upon,trust,rely; nanietameno, I b.upon, rely on one.

bulge, epaoene, it bulges, (as from a pocket, satchel); napâenxsan,I make buldge; napâenoha,also napâenoxz,I make it b.; napâenòno,I make one (or.) b.; napâena(?),I make it b.; eniseexaneche,one's eye is bulging out; eoniseexaneche, one's eyes are bulging out; epaonen,the tooth is bulging,protruding.

bulk, rendered by inf.-mam(e)-, -momame- (in reduplication) =bulk,block,broad,large dimension; emamhota vehooseo, the trunk sets bulky; emamemeaeo,his bulky head was raised (of animals); mame =bulky + -me- =to come up + -aeo ref.to head; zeto hotoa emameta, this bull is bulky; emomametao,they (or.) are bulky,each one of them; emamemanoñn maxevostano, he made a great,bulky statue. Honoxista,the bulk,majority, most great number; honoxhestxez, most of us, the b.of us; nixhonoxtxez, the majority of our member; honoxista etaešemese, he has eaten the b. of it; -honoxe- =the b.,majority,most; honoa,the greater part.

bull, hotoa,said of buffaloes, moose, elks, stags,rams and cattle; mozeehotoa,b. (male of domestic cattle used for breeding purpose); hotoa alone refers to buffalo b.); [for names of young buffalo bulls see buffalo]; hotoavoēe,antelope buck; hotoavaozeva,buck deer ,stag; hotoamoe,b.elk; hotoamâpemoe,b.moose; hotoakós,ram. The name has evidently ref. to butting animals. Ehemotoham,he serves as sire; ehemotohameo, they serve as sires. Following are proper names in which the word bull appears: Hotoanonoma,B.thunder; Hotoaoxhāstaesz,Tallb.; Hotoaoxvoton,Tailfeather-b.; Hotoaoxmoxtavaesz,Blackb.; Hotoaoxhāeēs, B.standing-high; Hotoavoēs,Whiteface-b.(-vo =white + ēs =nosed); Hotoavitano, B. tongue; Hotoaoxsthōmosz,B.robe. [The inf.-ox- is much used in names and denotes "said, called so"]. Hotoaoxnhēsz, B.standing, (enhē, one stands); Hotoavenooxz,B.stomach; Hotoanamosz,B.sinister (namosz =situated at lefthand,lefthanded); Hotoaoxhaaxceta,Smallb.; Hotoxpe,Youngb.; Htoaoxvokomaesz, Whiteb.(evokomae,one [person] is white); Hotoxpeōeva, Young-scabby-b.(hotoxpe,young b.+ -ōeva =scabby); Hotoameèn,B.-emerging (emeèn,one comes to view); Hotoa-

heman, Thirstyb. (heman, he goes to drink); Hotoahēvess, B. buttocks; Hotoaheton, B. ham (see beef); Hotoavō, B. hump (heszevōn = his hump); Hotoavōsta, Albinob. (vōsta or voesta = shining white like crystals); Hotoavōe, B. cloud or B. sky (vōe = cloud or sky); Hotoxpnohess, Youngb. -anus; Hotoaeevax, B. tail (heszevax, his tail); Hotoanasé, B. killing (enasen, one kills); Hotoanaseona, fem. form of preceding name; Hotoahē, B. woman; Mistaehotoa, Ghostb. or Owlb. (mista = owl, ghost); Hotoaoxhózeohās, B. unable-to-rise (hóze = cannot, eohāe, one rises); Hotoaoxzevhamsēs, B. coming-back-to-eat; Hotoaoxhohonaevsz, B. stone (ehohonaeve, it is a stone); Hotoxpēva, Youngb. hide; Hotoxkaam, Littleb. shooting; Hotoxka, Littleb.; Hotoaohame, B. shooting; Hotoaxhāehestaeme, Lousyb. (see louse); Hotoaocene, One-eyedb. (eocen, he is oneeyed); Hotoameāz, B. beard; Hotoanāko, B. bear; Oxhotoa, Halfb.; Hotoaoxzevhotōene, B. eyes or B. look (ehotōene, the way one looks, the appearance of his eyes; eohāotōene, he looks scared); Tāxem, Buffalowallow (has ref. to the holes made by buffaloes in rolling); Tāxemeō, fem. form of preceding name; the name Tāxem does not ref. to the animal but to what it does by rolling; Hotoanistō, B. bellowing (enistōhe = one is heard, makes himself heard; this is said of most animals and also persons); ōevhotoa, Scabbyb.; Hotoamaheo, Mysteriousb.; Hotoanāoz, Sleepingb. (enāoz, one sleeps); Hotoahemās, B. chips (-mās = feces); Hotoaxhāeohōs, B. high-sitting-still; Hotoaxhoesz, Sittingb.; Hotoaveka, Lameb.; Hotoavekahe and Hotoavehae is the fem. form of Hotoaveka; Hotoaoxnistxess, All-of-the-bulls (zenistxessō, the whole of them); Hotoavoevehē, Married-to-b. (uncertain meaning); Hotoaoxzešvxtōs, B. breeches; see leggings; Hotoavxtan, B. skin; Hotoavako, Bobtailb.; Hotoahotoxpa, Mature-youngb.; see young buffaloes; Hotoxpress, Youngb.; Hotoavevass, B. -with-a-tail; Heovhotoa, Yellowb.; Hotoaexama, B. bladder; Hotoaoxtavōneōsz, B. starving; Hotoaoxtohāsz, Risingb.; Hotoahehess, (?); Heškovizehotoa, Porcupineb. or Bristlingb.; Hotoaeniševaz, Double-tailb. or Bigamousb.; Hotoamenāvo, Challengingb.; Hotoaehōtahan, B. narrating; Nistaehotoa, Ancientb.; Šēmoz, Effeminateb. (ešēmoto, he abuses his health with women); Hotoaešeo, B. os-sacrum; Hotoanoèn, B. walking-less, or stooped; Vōsta, Albinobuffalo; Esevona, Buffalowoman; Esevoneam'ne, Buffalo-walking-woman; Esevoneméo, Buffaloroad; Esevonemeona, fem. form of preceding name; Hotoamasea, Brutishbuff. See pr. names under cow.

bullet, véhoemā, véhoemāoz (pl.), the white man's arrow.
See shoot.

bullrush, vitanósz, bullrushes; vitanoēše, a patch of b.;
vitanoēšesz, patches of bullrushes.

bumble-bee, moxtavehànom, black bee; zetàpetass hànoma, the chunky bees.

bump, nakoeniš, I b.my face; nakonaeš, I b.my head; nako-naéovo, I b.against one; nakonaéovazheme, we b.our heads together; nikoeneovazhemâ, we b.our heads together (face); nakoeszeax, I b.my head (upper part); nakoenstaneš, I b. my knee; nakoeszeônax, I b.my elbow; nakoeaxtax, I b.my foot; nakoeaxtaxenanoz, I b.my foot against one (or.). The rad.-ko- designates a part of the surface, usually a sallient part; inf.-poe- on the other hand ref.to the whole surface, as: napoeniš, I b. my face (the whole, by falling flat against); napoeszeax, I b.my head, by falling headlong; napoenstaneš, I b.my knee, by falling flat against something; see fall flat. When the bumping occurs against, endwise, as the foot, fingers or one's seat against an object, inf.-tō- is used. Natōeneveoseš, I b.my toes; nitōeneveosešena-mâ, we b.our toes; natōeneveōstōno, I b.one's toes; natōenevâtax, I b.my foot against; natōenevâtaxenanoz, I b.my foot against one (or.); nitōenevâtaxenatovaz, I b.my foot against thee; natōenevâtaōstōno, I b.one's foot; natoxpeoseš, I b. the fingers' end (by poking); natōeseš, I b.my seat (as in falling with a thump); naéonax, I b.my shin. Nouns and part.forms can be made with all the above terms. Ch.gr.explains this formation. See swelling.

bunch, rad.-ako =b.; naakoesan, I, b.; akoesanistoz, the bunching; naakoesz, I b.; naakotana, I set it in bunch (as corn, hay, etc.); móesz zeakotaesz, bunches, piles, stacks of hay); zemanokoósz, b.of grass (mano = together + -ko- =b. + ósz =grasses); nokov, one b., cluster (nok =one + ov =in a body); nokov hòpāehemenoz, a b.of grapes; nokov panōonoz, a b.of shingles; emomenoakotanensz, they (are set in several bunches); eakoensz, they (in.) are bunched; nahoxpohoesz, I tie it in a b.or bundle. See tie.

bundle, nahoxpohoesan, I b.(by tying, packing); nahoxpo-hoeto, I b.one (or.); see bind. Hoxpohoeseo, the b.; hoxpohoeseeoneva, in, with, etc.the b.; zemehavoneōs-zetto naevhaméa hoxpohoeseeoneva, that which I had lost, I find in the b.; nathoxpohoeseo, my b.; nathoxpohoeseeonoz, my bundles; see sheaf; navevōn, my b., pack, load; vevōn, pack, bundle; naonimotaemaena, I b.it (by rolling up); namanohoxpoanen, I b.up, pack together (does not ref.to the tying); namanohoxpoana, I b., pack it all up. See pack, gather together, collection.

bung, nxpoheo, b., stopper; vèhoemax henxpohéo, the barrel's stopper. See stopper.

bungle, see blunder.

bur(r), hánovász (pl.), burs, all prickly seeded grasses; hánováése, patch of prickly seeded grasses;

hānovāēšesz, patches of prickly seeded grasses.

burden, v. navevhotaoovo, I make one to be burdened, give him a load; (was usually said of the loading of of the horse or travois); nahoox, I com home with a b. of game; ehooxenov, they (collective) come home burdened with game, packing game; emamevox, he packs a bulky b.; zemamevōxessō, the ones with a bulky b.; eohānāox, one has a heavy b.; zeheanāoxz, the heavy burdened one. [The suff. -ox ref. to a pack or load on the back or shoulder]. Whenever one or more syllables follow the "ox", the "o" becomes evanescent. Namamenóxta, I carry it, am packing it; nanōxena, I am with a b. (adj. form); nanēhov zenoxenatto, I the one burdened, loaded; nanōxevomotā, I am b. for one; nanōxenz, I am b. with one (or.), pack carry one; enševōxseōenov, they stand b., loaded with it; ninōxetovaz, I pack thee away; naohāōxenz, I drop one (from carrying him), also said fig. to signify abandon; niohāoxetovaz, I drop thee, abandon (when he depended on me); naēnox, I am unburdened (state.); naēnōxeoz, I become unburdened.; nahehānāēvosoxta, I am burdened, loaded with it (dragging the b.); zeheanāēvosoxtoz, the ones dragging a b.; naheanāox, I am heavily burdened (see weigh); navēpanāōxena, I am eased (adj. form) of b.; navēpanāox, I am eased of my b., or: I am lightly burdened. Naōneztavenōēn, I walk in a burdened manner. See bear, carry, load.

burden, n. vevōn, b; vevōnsz, (pl.), also vevōxistoz; ohānāoxistoz or heanāoxistoz, intense, heavy b.; ehēanāoxistoz, it is a heavy b.; ēnōxistoz, the unburdening; vēpanāoxistoz, easy of burden; hevevōn naveševēvōxevo, I am loaded with one's b.; navevox, my b., load; navevōxistoz, my b. (part. noun); hevevōxeva, by one's b. See load.

burdensome, eohānanō, it is heavy, b.; evešeheanāoxistove, it is b. (by its means there is burden); ehēanāēvosoxzeve, it is b. (dragging burden); zeheanāēvosoxzevatto, that which makes burdensome.

burglar, see brigand, robber.

burial, ātohohestoz, b., the burying; zexeātohohestove, the place of b.; niveoxtaōstoz, scaffold for b.

See bury.

burly, etāpetā, one is b., large of body; zetāpetassō, the b. ones.

burn, navonhāno, I b. one (or.); navonāha, I b. it; evonāta, it burns. The suff. -āno (or.), and -āha (in.), and -āta (impers.) have ref. to fire and heat and require the Instr m. (see Ch. gr.). Inf. -von- denotes destruction, loss. Navoneōstāno, I b. one instantly; navoneōstāha (in.); evoneōstāta, it burns instantly; evonāoeo, they (or.) b.; evonāeo, they (or.) are burned, con-

sumed; Vonáhee, consecrated woman, priestess; Vonáhetan (Vonātan), consecrated man, priest; Vonáeom and Maxevonáeom, lodge of consecration, purification. Vonáeom is the small lodge (of the so-called sweat lodge kind), while Maxevonáeom ref. to the great lodge or what white people have called "Sun tent", (see Sun dance). This ceremonial appellation has ref. to the ceremonial burnings and propitiating done by the priest. Vonáexa ref. to charm and talisman. Evonáexaeve, one is a sacred or consecrated person, endowed with a certain power. Evonáova, he is a ceremonial burner, whose office is to do the ceremonial burning; zevonáovaz, the one who does the burning; zevonáovassô, the priests whose office is to do ceremonial burning; esaavonátahan, it does not b., is not consumed; evešhōovātove hevetov Maheo, it is burned for God; enooásen, he burns in connection with; hôaseonoz, ingredients burned as incense in ceremonials; hesthōaseonoz, one's burning ingredients; hooestooen, ceremonial burning; enšhestovō, it b. very hot; eohāhċ, it b. intensely (ref. to heat); naoninxāno, I b. one (to hurt by fire); naonexāha, I b. it; naoninšeōstāno, I b. one instantly (to hurt); naoninšeōstāha, I b. it instantly; naoninxāe, I am burnt (hurt by fire or hot object); eoninxāeo, they (or.) are burnt (state); zeoxceoninxāestove, that which is burning (suffering); eoninxaoava, one burns, has the faculty of hurting by heat, as: zeoninxaoavass mescess, the burning worms, the worms which cause burning; oninxāestoz, the burning (active); oninxāestoz, the burning (state); naoninxāe, I suffer burning; naoninxāe, I am burnt (state); naohāāe, I am in a state of burning torment; naohāāe, I suffer intense burning; eahanāe, one is burning to death; eahanāe, one is burnt to death; naēszeōstāe, I am burnt (any place on one's person); naoexoásena, I b. it, peel, skin by means of fire; hoesta eoás, the fire b.; zexeoás, where there is a fire b.; eexoás, it is started burning. The suff. -oás =refers to flame, fire; q.v; nahoheaz (nahôhaz), I feed the fire, make it b., by adding wood; emonhōhaz, one has just fed the fire; emonhōešeme hoesta, the fire has just been made burning; nahôhaztomevo, I make it b. for one (or.); hôhoovātoz, burning of rubbish; nahóehóno, I make one b., set fire to one (or.); nahotxāe, I b., from being bareheaded, exposed to the sun; evonszeaōstāe, one's head gets crazy from heat, one has a sun stroke; von =to lose + -szea =head + -ōstāe =one burns instantly; naoninšeātāe, I b. my foot; naoninšeātaōstāe, I b. my foot instantly (also scald); naanōhe, I have my foot burned; naanōosta nahesseva, I b., scald my foot; when the burning is done dy hot liquids suff. -ōmāno (for the or.) and -ōmāha

(for the in.) and -ōmâta (for the impers.); navoneō-mâno, I b. one (destroy) with hot water (as pouring hot water into the holes of certain animals); see scald. Nahes'emâan, I b. my shoe (so it shrivels, not the whole, but in part); nahes'mâanoz, I b. my shoes; the rad.-hes' ref. to contracting, drawing together + -m- denoting surface + -â =heat + -an which designates shoe; ehes'emâtansz, they (shoes) shrivel from heat; esaatonitâtahan, it is not burned in the least, scorched; see scorch; evétta, it burns (of hair, fur), singes; esaavétta, it is not singed; see singe; eveōstâta, it burns, singes in a flash; eveōstâe, one (or.) is singed in an instant; ehóta, it is burning, hot; eohāehóta, it is intensely hot. See fire. Fire and burning have a very prominent part in all Ch. ceremonials, hence the importance of the pipe. An old priest (Hotoanamos) told writer that in the different ceremonial burnings, the fire ingredients, the hot coals, the flames, the smoke, have all their symbolical meanings. By shining for years upon growing trees or plants the sun has imparted of its strength and life to the plant substance. When a Vonáeom is made there is always a burning heap about twenty feet from the "sweat lodge", in order to heat some rocks (piled up with the wood). The fire transmits to the stones the sun's strength accumulated in the wood. These are brot (hot) into the Vonáeom and thrown into a vessel of water; by this means the sun's strength is transmitted to the water which in its turn gives it out in vapor inhaled by those who sit in the Vonáeom. But together with this is also the sun's generative as well as regenerative power symbolized. The burning heap as center of heat, with the essential skull of a buffalo bull near it and facing the Vonáeom, then the path cut straight from the fire into the Vonáeom, ending there in a head like circle, also cut in the ground; all this is to symbolize the sun's generative power. The buffalo skull, the burning heap and the straight path ending into the Vonáeom leave no doubt as to what the whole thing not only represents, but is believed to effect. A mythical bull transmits the sun's life and power, or to be plainer: breeds it into the Vonáeom. Heat and light is needed to life, hence such symbols and ceremonial burnings. The thot underlies the burning of incense to "loosen" te beneficent fragrance inherent to some plants. Another way is heat applied to water, to free by decoction certain plant elements which promote life and health. The fragrance and therapeutic power of plants is given to them by the sun, which in its turn received it from the Maxemaheo (Supreme Mysterious One). The so called

Sun dance is a Vonáeom only in a different and larger scale,q.v.

burner, makät zenxhesshénevoookass vohokasenanstoz,lamp
----- b.(lit. metal wherefrom it radiates shine,the lamp).

burning, nanšhóe,I am b.,am hot, have fever; nšhóestoz,
----- fever; eohāehóta,it is b.,very hot; evehemēhóta,
it smells of b. (singeing); ekakoešeonemēhóta,it
smells of b.rags; emóemēhóta, it smells of b.hay or
straw; etanitoxcemēhóta,it smells of b.rotten wood;
etaheškonamēhóta,it smells of b.bones; etaveseemēhóta,
it smells of b.grease; etahonōnemēhóta, it smells
of roasting meat; ešistatoemēhóta,it smells of b. ce-
dar,pine; evēvšistatoemēhóta,it smells of b.fir; eta-
momoemēhóta, it smells of b. hair; exaniseemēhóta,it
smells of b.in general; etamxistonemēhóta, it smells
of b. paper; eohossmēhóta,it smells of b.coal; evece-
māpemēhóta,it smells of b.sugar; evescevanemēhóta, it
smells of b.bread,pancakes,etc.

burnish, naoásevoáena,I b.it; oásevoaenenistoz,the bur-
----- nishing; eoásevoaene,it is burnished; eoásevoa-
eha,it shines burnished; eoásevoaeoe,it is made to
shine,see bright,shine.

burr, see bur.

burro, see ass; vohokoxta,b.,donkey.

burrow,see dig; heszevox,its b.(of animals).

burst, eoxyz,it b.; see break; eōseoz,it b. open (so
----- that it flows out); eoxaomeoz,the ice b.,breaks;
naoxoxta,I b.it (with teeth or mouth); eoxyzvohōhóta,
it b.with a blast; naōseotovo, I b. it (the abdomen)
one's open,so the contents flow out; epopooneez,it
b.apart,as ropes,cylindrical objects; eoxszeax,one b.
his head; epéevoeha,it is b.,shattered.

bury, -āto- =under, covered by; eātoeoz,it is buried;
----- see cover; naātohoño,I b. one (or.instr.); naāto-
oha,I b.it; ātohohestoz,the burying,grave; eātohohe-
stove,it is a grave,a burying; esaaātohoehan,it is not
buried; zexeātohohestove, where it is buried, grave-
yard,where the grave is; naātoaovo,I make one to be
buried; naātohoōva,I am buried under water; eātohoōva-
oz,it is being buried under water; eātohoōvatto,the
water covers,buries; naātoēna,I am buried under snow;
naātoēneōstòno,I b.one (or.) under snow, in a moment;
eātoēneoešeš,one is instantly buried under snow; naā-
toēneōstoeoz,I get buried under snow, in an instant;
naātoēnaovo,I make one (or.) to be buried under snow;
naātoóeno,I b.one (or.) under grass; naātoóena,I b.it
under grass; naātoomaena,I b.it under ground; naāto-
omaeno,I b.one (or.) under ground; eātoomaēōenovoz
mhayonoz,they (or.) are buried under the houses, lit.
they are covered under by the houses.

bush, zemanokoó, a b.; zemanokoósz, (pl.); zetokstohósz, the low bushes; zemomenooxzesz, clumps of bushes.

bushel, tãevaáeneo, b., measure; henôo, b. in capacity; he-nôoneva, in a b.; haesto henôonož enitotãoene, it measures many bushels. See measure.

business, hòtovàtož, b. in trade; etahan zehesthòtovàtov-etto, there is my b. (ref. to trade); heto nahet-hozoheta, this is my b., occupation, work; heto nahest-hozeohestovetanota, I want this for my b.; zeto hetan esaa-t'sahesthozeohestové, this man has b. nowhere; esaahokhesthozeohestové hezeno, one has absolutely no b. (occupation) here; tãma zetaomhesthozeohestovetto, my own b.

bust, mazhešeeo, b., chest.

bustle, see hurry.

busy, navovetanen, I am b. preparing; nazetanen, I am busied with (hands); nahaestanen, I am very b. (occupied by much); nahestomanen, I am too b. (hindered by being b.); natotahopanen, I am distracted by being b., have not time for it. Zetanenistoz, the being b., engaged in doing something; vovetanenistoz, the being b. preparing; haestanenistoz, the being b. with many things; hestomanenistoz, the being prevented by being b.; totahopanenistoz, the being so b. as so have no "order" for something else; being preoccupied with some work. Zehešhaestanenetto nasaatonševômohe, as I am very b. (with many things) I cannot see one (or.); hiz ešēva natotahopanen, nimesaaveoxzemazé, to day I am so preoccupied, b. with work, that I cannot go with thee; zēmehanševovetanomovo hemhayo exhoèn, while I was b. preparing his room, he came. The in. of the above verbs is suff. -ana instead of -anen; the or. is suff. -ano, e.g. nazetanen, nazetana (in.) and nazetano (or.). The verbs imply "b. in doing something with the hands". The suff. -ôn instead of -anen would imply "b. with an instrument", as: nazetôn, I am b. doing something with a hammer, etc.; nazetoha, I am b. working at it with an instr. This form is mostly used with the other verbs as: nahaestozetôn, nahestomezetôn.

but, óha, no otherwise than, only, unless; emesaahoeoxzé óha pevomoxtasz, he cannot come unless he be well. In such cases the óha requires the sub. cj. f.; namstaveoxzemo óha nasaakonmahe, I would have accompanied him only he did not call me; zehetão metō, óha hēpetto hovahan, that much thou shalt give him, but otherwise no more; vhanetto or inf. -vhane- =but, in the sense of "just, merely, simply", e.g. navhanetxkomoan, I speak but a little (merely, simply a little); inf. -totše- =but in the sense of "no more than", e.g. etotšenoka Maheo, there is but one God; etotšenišeeo zepevaessô, but two are good; this inf. combined with "mon" (=recently,

just newly) becomes "-moneetótš-", as: emonetotšhoe-oxz, he had but come; "but" in the sense of "very recently" is rendered by the term "moxheze" =but awhile ago; moxheze nāvōmo, I saw him but awhile ago; heóse, but, on the contrary; oxtaetto and oxtovaetto (and inf.-oxtova), but otherwise, however that may be; õvoxbonetto, but, denoting concession, (Ger. dennoch), in spite of the fact that, relenting from previous purpose; natosemehanaho õvoxbonetto nasšivatamo, I was going to kill him, but I pitied him; onitāz, but, just the opposite, on the contrary; onitāz ènāe, but he died; this would be said in the case the doctor had given a certain medicine which he claimed would heal, but instead was ineffectual and therefore (in the Indian mind) kills the patient. Hótaz, but behold; etosaamehahoeoxzehez, hótaz ēšhoèn, he was said not to be coming, but behold he has arrived! Ootō, but considering; ootō zehešetotaxoētavoss, but considering the fact that they have transgressed; hoxkse niva, but who? (sc. no one); hoxkse t'sa, but where? (sc. no-where); hoxkse toneš, but when? (sc. never); óhave-, but if; óha vehovahan, but if it is gone; óha venšooko, but if it is raining

butcher, nanaton, I b. (ref. to the killing); enatoneo, they (or.) b.; naanèn, I b. (ref. to the cutting up of the parts); natonehe, the one who butchers; natonevèho, b. (white man); natomemhayo, b. house (slaughterhouse); hoevoxzemhayo, meat shop; zenatons-tov, when the butchering is done. This expression was used in the days when the Government issued beeves on hoof to the Ch. Monday being appointed for this, the term was applied to designate the day of the week. The present generation has dropped this use.

butchery, natonestoz; esaameotazistovhan onitāz enatonestov, it was not a battle, but rather a b. (or butchering).

butt, natamosôn, I cut off the end, blunt with instr.; natamosoha, I b. it, cut off its end. Eotāesozeva, its thicker end, butt, is provided with a hole (as needles); hestsozeva, its b., the thicker end part of an obj.; ehesozeve, it is a b. end; hesozevósz, stubbles, thicker ends of plants (the feet). See foot, bump.

butter, heoveamsc, yellow fat; eheoveamsceve, it is b.; heoveamsc navešepapanoha kòkonhõo, I b. the bread; lit. yellow fat I spread the bread with; this implies the use of an instr.

butter-fly, evavaxcemâ, the jerking, brisk one (horizontal); evavaxcemao, (pl.).

buttocks, see parts of the body.

button, naēst'taena, I b. it; eēst'taeoneva, one is buttoned, buckled, harnessed; honikomom, b. (usually

the round ones); moceesz, buttons (of horn); moceevet-to, button of horn; ēst'taeneo, b., clasp, frog, buckle; eēst'taeneve, it is a b., that which is inserted.

buy, nahòtova, I buy or sell, trade, exchange for; nahòto-vanoz, I buy one (or.) for me; nihòtovatovaz, I buy or sell thee, trade; nahòtovoto, I buy or sell of one (or.); nahòtovotonotto, I buy one (or.) of one (or.); nihòtovotaz, I buy of thee (or sell to thee); nihòtovotazenotto, I buy one of thee (or sell one to thee); naoxceanavhòtova, I buy or sell cheap; nahotoanavhòtova, I buy or sell dear. The above shows that the Ch. have no special term for either buy or sell, the word "hòtova" =to trade, exchange. See sell and trade.

buzzard, see eagle.

by, hahetto, by, in close vicinity; inf. -oom- =by, up to and beyond; eoomohetto maatameo, the train passed by; eoomèn, one passes by and on (slow walk); inf. -áe- =by in the sense of apart, by itself; áe ehota or eáehota, it sets apart; other forms of this are inf. -áeš- and oáeš-; the first means to be by itself, apart; eáešhistanoveo, they live by themselves, a part; when the "o" prefixed to "ae" it denotes reduplication; eoáešhistanoveo, they live apart from each other, by themselves. See apart. Nxpemeo, by, close to the road; nxpotam, by the entrance; see shut. When agency is to be expressed inf. veše =by, with; -vešhesse- =thereby, and -hesse- =by, thru, are used; heto màtameva navešhā-moxta, by this food I am sick; oftentimes the noun agent is suff. with -eva in addition to the inf. -veše- in the verb. Nouns ending in "-toz" become "tovā", e.g. heēszistovā navešepevetanooz, by his word I was made glad. This form with the suff. to the n. agent. denotes "thru". When the suff. -eva or -ova is not used, the -veše- =with. Inf. -vešhesse- =thereby, and requires the suff. -eva or -ovā; vónhanistovā nahesseēszèn, by the window I came in. In passive forms the word "by" is rendered in three different ways: 1. By suff. -o to the appellative noun, which becomes the "noun agentis", e.g. kašgon emehotā hetano, the child is loved by the man. [The same suff. -o will be added to such nouns when they are accusative objects in the active form of the v., as: zeto kašgon emehoto hetano, this child loves the man]. 2. Suff. -eva is added to pr. names which have not a subordinate form (see sub. cj.); evōmā Petereva, he was seen by Peter; eonōmā Maheoneva, he was called by God. This is only the case when Maheo is considered a pr. name, otherwise it is Maheono instead of Maheoneva =by God. 3. In pr. names formed with the sub. cj. the "by" is rendered with suff. eziss, e.g. emetā Ešeoxmahaeziss, he was given it by Redmoon (Ešeoxmahaes =Redmoon). -Above forms

of "by" are only used in the 3rd.per.sg.or pl. of the passive. But in all the verbal forms where a 3rd. pers.is subject the Ch.incorporates the "a" in its suffixe to designate "by", e.g.navōma,I am seen by one,or one sees me; nivōma, thou art seen by one,or one sees thee; evōmā,one is seen by one; nivōmaen, we are seen by one,or he sees us; nivōmaevo,you are seen by one,or he sees you,and evōmāevo,they are seen by one. Nšhoestova enahā,he was killed by the fever; maheveva enahā,he was killed by an arrow. When "by" denotes relation of time,"during",suff.-eva is used,as: tāeva,by night; ešēva,by day; heto zexoveva, by this time; nexoveva, at that time. The terms "by me,by thee,etc." are rendered in this wise: nitovā,by me; etovā, by thee; hevetovā, by one (writer has also heard: nitoveva,etoveva and hevetoveva); nitovan (excl.),etovan (incl.) by us; etovevo,by you,and hevetovevo,by them. Inf.-pa- =by, parallel to,close along; napaeotovo,I am close by one. When "by" expresses relations of quantity,it is rendered by inf.-no-; noniš,by two,two at a time; nonive,by four,or four at a time; also in the sense of "together with,in addition to,along with", as: nanomxea,I write it along. See along. In the sense of "multiplied into" the Ch.express "by" as shown in the following: nixa tóevhatto nix,two multiplied by two; lit.twice again two; niva tóevhatto noho, four multiplied by five.- Hozamo,by the by,incidentally,apropos; in the sense of "at an end,gone by" the verb -hèp'netto is used,e.g. ēšhèp'-netto,it is by,passed away,over; nonohono,by and by, gradually; ano,by and by,before long.

bystander, zepaehoesz,the one standing close by; pâetto zehoessô,the bystanders.

byway, pâameo,side,parallel road; inf.-ahā- =from,keeping from; eahāeoxz,one makes a byway,round about way.

C

C, is pronounced similarly to the Eng.-teou in the word "plenteous",or like the "quiet" in the Fr. word inquiet. "C" is most always a soft "k",followed by an "e" sound. See "k". It denotes a diminutive form, something concave.

cab, moxtave-amoeneo,black wagon,also used for buggy.

cabbage, voxpóe,voxpósz (pl.); evoxpóeve, it is a c.;
voxp =white + óe =grass,plant.

cabin, mašk,small house; emaškoneve,it is a c.

- cable, sitoxc zetàpeonēsš, a rope which is thick.
- caboose, hooxe-amoeneo amhovxtoene-mahatameoneva, the last wagon on a freight train.
- cache, nahoosē, I cache; hoosēhestoz, the cache.
- cactus, matá; ematáeve, it is a c., prickly pear; xamae-
matá, red c.; matáo (or.) eheškonao, the c. are pricking.
- cadaver, seoxz or eseoxzeve, it is a c.; naseotam, my c., dead one; see dead.
- cage, vekse-hemašq, bird's cage; see prison.
- cajole, see blandish, flatter.
- cake, zevecekòkonhò, the sweet bread; veehanò, cake or pie.
- calamity, mhaomeezistoz, great misfortune; veoomenhestoz; see misfortune.
- calculate, see count.
- caldron, maxemoxtavetò, large black kettle; see kettle.
- calendar, mxistò zevešheneenohévoss ešeheo, paper (book) by which moons are known.
- calf, moksa; emoksaeheve, it is a c.; moksaéo (pl.). See under "buffaloes". Zehetaneamsz moksa, male c.; zehēamsz moksa, female c.; mazevonaeva, calf of leg.
- calico, kagošeon, thin cloth, from kàgo = thin + šeon = cloth. See cloth.
- call, naonòsan, I call; naonòmo, I c. one (or.); naonòxta, I c. it; eonòstaneva, one calls (as a crier); eonòsetanevaeve, one is a caller, crier (n. agent.); naoxseonòmo, I c. one by mistake; zeonòsansz, the calling one (or.); zeonòmsz, the called ones; namohēonòmò, I c. them (or.) together (to gather together); enistòhe, one calls, sends out a cry; zeo natäsenistòe, I will c. from this place; zenistòsz, the one calling; zenistòhetto tàpen, the trumpet shall c., resound; ehòxeva, one calls, heralds; nahòxevoxta, I c., herald it; zehòxevaz, the one who calls, heralds; evevhoeševa, he calls for removing the camp; namooto, I c., invite one to eat; nanehevamo, I c. one back; nanehevavenàno, I c., order one back; naasenēnaòstòno, I have one called (sent) away; nanohēevenēnàno, I c., order one in; nahōenēnàno, I c., order one out; see order; navého, I c., name one (or.); navésta, I c., name it. [Navista, I promise it; navhesta, I am with one, of the same kind; navēsta, I ask it; navēstâ, my temple (of head)]. Naheševésta, I c., give it the name; nioxcetonševésta heto, how doest thou c. this? Evehe, it or one (or.) is called, named; eheševehe, one is called, has the name; eheševhetto, it is called, has the name; navéhan, I am called, named; naheševéhan, I have the name; eoxceoxhestohe, how is it called, named? Etonševéhé, how is one (or.) called, named? Nitonševéhané, how art thou called, what is thy name? Nahevehestònaovo, I c. one (or.) with a name; na-

- hevehestōnaoxz, I c. it with a name, give it a name; na-maxehaheztovo, I c. with a loud voice to one (or.); na-taoxcenoevéhoenoz, I c. one (or.) with song, praise one's name; nioxcenoevéhoetovaz, I c. thee in singing; naasheto, I c. one (or.) to go along.
- call, n. onōsanistoz, the calling; onōmazistoz, mutual c.; onōsetanevâtoz, the calling (as an agency); hōxevâtoz, the calling, heralding; nehevamazistoz, the calling back; nistōhestoz, the call, sending out a cry; maxehahestoz, a loud voice. See name. Naonōman, I am called, received a c.; etahan zehethozetanetto, this is my c., duty, vocation. See invite.
- callous, see feeling.
- calm, nahaomosemo, I c. one (by words); haomosemosanistoz, the calming; haomoxtosz! Be calm thou! oanhosz, be thou calm, quiet! nahaamōoz, I am calmed; haaēš ex-haamoozeneo, the wind calmed down; naoanaxane, I am c., placid, soothed; naoanoez, I am calmed, become rested, subsided in feeling; see peace, comfort, quiet. Oanaxanestoz, c., repose; oanoeozistoz, the having become calmed. Eoanōvaoz, it becomes c. (water); eoanōmoeoz, the water (body of) becomes calm. See still.
- calumet, see pipe.
- calumniate, see slander.
- camel, nistaevoha(m), lit. ancient horse.
- camera, zevešepāozistove, that wherewith pictures are taken.
- camp, vēstoz, c.; evēstove, it is a c. (from vē =tent); zēvēstove, where the c. is; nahamoxz'nheme, we c.; nahamoxzeotanon vós, we c. before a peak; navisthózemo, I c. with one (or.) [navistozémo, I smoke with one (or.)]; niva zevisthózemata, who camps with thee? Ehē-nhestov, they break c., disperse; evevhoeševa, he calls, heralds the removal of the c. (to load); evevhoes-tov, there is a change of c.; nataoehetovon (nataoēto-von), we move to one's c.; emoneexhozenov, a new c. is set up; etostoxtoenota, how many nights shall be the c.? Nitostoxtoenoz, how many nights shallt thou c.? Nanoceenoz, I c. one night; nanišeenoz, I c. two nights; nahaestoenozheme, we c. many nights; zehetāoenov, the whole c., where they c., the "stay" is; zehetāozistove, the whole c. (ref. to crowd). Namōxtaeovo, I mark a camping place for one (or.); namōxtaeoto, I locate one (or.); namōxtaeoxta, (in.); mōxtaēva, sign left where c. was; mōxtaehota, place where the c. was; nimōxtaenan, place, mark where the c. was. The term "mōxta" refers to marking. See tent.
- can, inf.-nòtov- denotes faculty, capacity; nanòtovensz, I can talk; esaaēšenòtovenszé, he cannot talk yet; nòtoveozistoz, the faculty, capability; nòtovastoz, faculty, capacity; inf.-otoxov- =able, experienced; eoto-

- xoveneševe, he does it with skill, he can do it; eoto-xovae, one is able, can, is skillful; otovastoz, the being able, skillfulness; natoneōsan, I can prevail; natoneōeto, I can prevail upon one (or.); natoneoesz, I can prevail upon it; these forms are used more in the negative to say: I can do nothing against it, cannot prevail; nasaatoneōsané, I cannot prevail; nasaatoneōetohe, I can do nothing against him; toneōsanistoz, the being able to prevail; toneōsanehe, the one who can prevail; zsaatoneōsanēsz, the one who cannot prevail; see prevail. inf.-noze- denotes "can" in a questioning sense, when connected with "tah", e.g. tah emenze-vostanevēs, how can one (then) be saved? See cannot.
- can, n. tomsevetoxq, tin can; tomsevetoxkonoz, (pl.); tomsevetō, larger tin can; tomsevetōnoz, (pl.); oxoheo or oxōo, can opener; oxōonoz, (pl.); eoxōoneve, it is a can opener; hekomōne-vetoxq, oil can.
- canal, zemaxeamotō zevešeamessevo mǎp, a large ditch where water flows; zemaxeamotō zevešsoxpōmoeha, a large ditch, making out a narrow strip of a body of water.
- canary, heovevecess, small yellow bird; heovevekseo, small yellow birds.
- cancel, naevhavonana, I c., wipe it out.
- candid, se frank, open.
- candle, sōkomene-vohokass, slender light; vokome-vohok-senanstoz, white light giver.
- candour, see frankness.
- candy, vecemāpsz, candies, sweet waters; see sugar; eve-cemāpevensz, they are candies.
- cane, hokto, hooxtō; ekoktoeve, it is a c., see staff.
- cannibal, mevavēho. The Tonkawa Indians are called Cannibals by the Ch. They were supposed to eat their prisoners, and would relish children, which they would steal from neighboring tribes. Mevavēhoa, a fem. c.; emevavēhoeve, one is a c. (or Tonkawa).
- cannon, maxemahaatanō, large gun; maxemahaatanosz, big guns. See shoot.
- cannot, hoxks namehetonševe, I c. help it; inf. -mesaa- = c., (not willing); inf. -saatonš- = c. (not having the means, not able); inf. -éze- = c. (fail to, does not, deny); inf. -saaéze- = cannot not; esaaézevōmehe, one c. not be seen; inf. -hóze- = c., unable to, not possible to; ehózeohāe, he c. rise; ehózetanonov, it is impossible.
- canoe, semo; semonoz, (pl.); esemoneve, it is a canoe. See boat.
- canon, tāevāvhoemanistoz, c., regulation; etāevāvhoemani-stove, it is a canon; see law.
- cant, see bevel, tilt.
- cantaloup, see melon.

canter, see gallop,lope.

Cantonment, Zèmamovó, Where-the-woods-meet. Cantonment is the name of a Ch.and Arapaho Agency in Oklahoma. The name was given to the place from its use by the U.S.troops who had their quartering station there,in former days. The Ch. name however has nothing to do with the above meaning; it refers to the coming together of the black oak woods from the south east and south west with the strip of the woods from the north and north east,closing in together at the North Canadian a little northwest of Cantonment.

canvass, tonovšeon,thick cloth; etonovšeononeve, it is c.; see ducks.

cap, mastoxca, cap; nastoxca, my c.; also voxca, c., hat; navoxca, my c. or hat (head cover); voxcasz, caps, hats; nivoxcaanoz, our hats; nivoxcaevoz, your hats; nahetoxcaena, I am with a c. or hat; hoxcaóm or Voxcaóm, lodge of the medicine cap. This maheonhoxca (mysterious cap) was given to Tomse vess (Erect-horn) who came out from a high mountain peak (vós). The name "Tomse vess" was given him because of the horns with which the cap was supplied and which would stand erect when he wore the cap. The "mysterious cap" was believed to have the power of bringing out the animals which the Ch. needed for their food. Writer saw the Voxcaóm erected only once at the occasion of a Sun dance. Then the Maxevonäóm (Sun tent), the Maheoneóm (Arrow lodge) and the Noceeóm (One lodge) were also erected. A tale is connected with this Voxcaóm, relating how a young medicine man and the wife of a chief went up a high mountain peak which formed a great natural lodge, into which they entered and where they received ceremonial instruction for four days. The rad. -vo- is found in mountain peak, cloud, sky, headcover and also in footwear and ref. to something standing or set vaulted, implying the further meaning of "cover, protection" (Ger. Schirm). The erect horns on the cap no doubt implied "protection by animal food", sc. from starvation. An old form for cap or hat is: navoea, my head cover; voxca is the diminutive of voea. See hat.

capability, nòxtovastoz, the being able; nòtovetanoxtoz, c. (mental).

capable, nanòtovae, I am c.; nanòtovazesta, I am able to comprehend it; nanòtovano, I enable one, make one c.; inf. -nòtov- =capable of; see can, able.

capacity, zehetāeneota, its capacity, inside volume; etonitāeneota, how much room, c.? Eniveneota, it has three rooms (a house); ehaestoeneota, it has many rooms; emahaeneota, it has a large c.; ezceneota, it is of small inside volume; henhôo, measure of c., bushel; also tāevāeneo; natāevávoènsan, I measure the c., the

contents; natāevávoènota, I measure its c., contents; natāevávoènotomovo, I measure it one's (as with a bushel). Enitotāoene, it has that much c., volume, contents. Zehenòtovheneeno, the c. one has to know; nòtovemesestoz, the c. or ability to eat; nòtovheneenovas-toz, c. of understanding; eohā-henòtovhozohestov, one has a great c. for work; esaahenòtovahestové, one (or.) has not the c., capability.

cape, zenahomaoeha, point of land projecting into a body of water; see promontory, project. Hōma, c., robe; nathōmā, my c., robe, cloak resembling a robe.

caper, ekokaax, he capers, hops; ekokaexz, one (or.) walks capering, prancing (as a horse); ehetotaekokaax, one (or.) capers about joyfully; ekokaaxetan, he wants to c.; ekokaexzetan, he wants to prance.

capital, enitāestov, it is c.; see important, chief; nanitāzesta, I deem it of c. importance; zenitāetto or zenitōeme māvehoeno, the capital town (not in use, but understood to mean that said town or city is the most important); enitōeme, it or one (or.) is of c. value [zenitōemsz, the headman, captain]. Makāt zeoxchevasemetto, money which brings brothers, capital.

capitalist, zehaestoemakātaemaz zeoxcohāhevasemettoz-ēsz, one who has a large amount of money bringing interest.

caprice, senomastoz. See fickle, wind.

capricious, esenomae, one (or.) is c.; eoxksenomaeoxz, one is fickle, walks with any wind; esenomavostaneheve, one (or.) leads a c. life; tass esenomahozoehe, one works with caprice, irregular, without method.

capsize, eoxsevōeoz, it or one (or.) capsizes; naoxsehaz semo, I c. the boat; eoxsešeme, it lies c.; ehota-vōeoz, it is capsized, overturned (as boats or anything floating).

capsule, hovae zeoxcevehota esēoxz, something in which medicine is contained.

captain, notxeveho, warrior chief; enotxevehoneve, one is a c. [not to confound with notxevèho = white soldier]; zenotxevōemsz, c. of soldier, officer; zenitāesz, the one who is c., leader. See leader, ruler. Enitōeme, one is regarded as c., headman; enitāenotax, chief soldier; enitāenotxeve, he is c., leader of soldiers, warriors. See game (base ball).

captaincy, notxevehonevestoz, c.

captivate, nahessetanotovo, I c., attract one; momehememazistovā nahessetanotovo, I c. one (or.) by flattery, blandishment; mesestovā, mehosanistovā, pevatamahestovā nahessetanotovo, I c. one by food, love, beauty. Ehessetanotoe, one is captivated, attracted by. See attract. Heexa navešhestōmehan, I am captivated by one's eyes.

captive, momō; emomōneheve, one (or.) is a c.; namomōna-
ovo, I make one to be c.; namomōnaoto, I take one
(or.) c.; namomōnam, my c.; nahemomōnam, I have a c.;
nahemomōnamenoz, one is my c.; namomōnevostaneheve, I
lead a life of a c.; namomōoého, I treat one as a c.,
slave; namomōhēstoneheve, I descend from a c.; zemomō-
nehevessō, the captives; zehemomōnametton, the ones who
are my captives. See slave, prisoner.

captivity, momōnehevestoz; momōnezhestàtoz, condition of
a captivity.

captor, nha zemomōnaotsansz, the one who takes captive;
zemomōnaovsansz, the one who makes one to be cap-
tive.

capture, v. namomōnaotsan, I c.; namomōnaoto, I c. one; na-
nhaeno, I c., catch one; nanhaena, I b., catch it;
see catch.

capture, n. momōnaotazistoz, the c.; nhaeneo, the c.,
booty; nhaenistoz, the capturing; momōnaovsanis-
toz, the capturing, making one to be captive.

car, amoeneo, wagon; mahatameo amoeneo, rail road car;
taomeamoeoxzistoz, car, motor car, (automobile).

carbuncle, xamá, c., boil.

carcass, honeonahestoz or honeonaxestoz, c.; ehoneonax,
it lies as a c. (just the bones); evèpotaxe-
na, it lies, emptied (the carcass); this is also said
when the abdomen is flattened and sunk; zevèpepešena,
the c. (with flesh dried on the ribs); see corpse.

card, monšemonō; namonšemoto, I gamble one (or.) with
cards. See games, gamble.

cardinal points, nivstanevo, the four directions; notam,
notamota, north; esen, esenota, east; sov-
on, sovota, south; onxsovon, onxsovota, west. These
terms, especially the second one of each, belong to ce-
remonial expressions. Commonly notam is used for
north; ešehe zenxhessemeènsz for east ("where the sun
rises"); nomhasto for south and ešehe zistataènsz for
west ("where the sun sets"). See the single names in
their order. Besides these four cardinal points, the
Ch. have "sitovoom" to designate the zenith. See zenith
and nadir. At these different points animal spirits
are believed to have their abode. See quarters.

care, v. inf. -vovòn- denotes care, solicitude, with fond-
ness. Navovònešetovo, I care for one (or.); navovò-
nešeta, I c. for it (or.), dower unto it; navovònetan-
en, I c., prepare with c., nurture; navovònetana, I c.
for, nurture it; navovònetano, (or.); navovònethozeo-
he, I c., take c. of by working (Ger. pflegen), tend to,
nurse; navovònethozeohetovo, I c. for one's needs; na-
vovònethozeoheta, I take c. of it; navovònethozeohetomo-
vo, I take c. of it one's; navovònešého, I bestow c.
upon one; navovònešéhan, c. is bestowed upon me; na-

vovònitamaena hoe, I take c. of the land; napaveta, I take good c. of it; napavetovo, I take good c. of one (or.), I am good towards one; nanoâta, I handle it with c., with ceremony; naonesta, I c. for, pay attention to it; naonemo, I c. for, pay attention to one (one's); napopaesta, I c. for, heed it; napopaemo, I c. for, heed one (one's); napopaazeta, I c. for it; napopaatamo, I c. for one; nasaapapas-hessetamohe, I do not c. a whit for one (or.) or: papas nasaahessetamohe; navovozhessetamo, I c. first for one, prefer one in my judgement, estimation; navovozhessezta, I c. first for it, prefer it; suff.-tan denotes "wanting, caring, desirous"; nasaaneoxzetan, I do not c. to go; nasaamesetanohē, I do not c. to eat; nasaavōmatanotovohe, I do not c. to see one (or.); nasaanoaztohe, I do not c. for it, do not honor it, not deem it well. See careful, careless. Nahetosepevatamo or nahetoxtatamo, I deliberately c. for one.

care, n. vovònestoz, c., regard, interest; vovònetanenistoz, c., busy caring for (Ger. Pflege); vovònetomae-nenistoz, c. of the soil, ground; vovònetovazistoz, c., well doing to one; vovònethozechestoz, work of c., kindness (Ger. Pflegearbeit); pavetovazistoz, good c. towards one; pavonistomohestoz or pavonemazistoz, good c., attention (to one's utterances); popaemazistoz, popastomohestoz, c., heed; vovozhesseztaastoz, first c. for, preference (in judging, deeming); ôzetanoxtoz, c., solicitude, worry; heomstanoxtoz, c., anxiety, preoccupation; neevavōsanistoz, c., the watching. See careful.

careen, eešxovaoz, it careens; eešxovaamōesz amōeszistoz, the boat careens; see tilt.

career, inf.-heše- expresses course, run, progress, extending; heševostanehevestoz, the course of life; enahanez' zeheševostanehevstovs, thus was the c. of one's life; zeoxchešhozechestove, the course of work; zeoxchešehòtovàtove, the course of trade; zeoxchešemo-mâtavoôtastov, the course of ceremonial doings; hesz-heševostanehevestoz tass eéoezez, his life's c. was broken, as it were.

careful, naōhan, I am c., cautious; zeōhansz, the c., cautious one (or.); inf. -tāos- denotes c. in the sense of "saving"; natāoszhova, I am c., saving with my property, belongings; natāosexan, I am c., saving with my eyes; aninōs, in a c. manner, carefully (Ger. bedacht-sam); naohoomeetan, I am c., cautious (fearing something). See careless. Inf.-ōhe- = careful, with counsel, deliberation; eōhetan, one thinks carefully, with deliberation; naōheēsš, I speak carefully; inf. -nonaox- or nonaos- = each for itself, and can be used to mean "carefully", as in expressions like: enonaoxtoan, one utters carefully, by cutting each syllable; enonaoše-ēsš, one speaks carefully, distinctly. Naheomstōtan, I

am overcareful, preoccupied; ōhanestoz, carefulness, precaution. See beware. Inf. -vovoxpon- =careful, strict, impartial, inexorable.

careless, nasaaōhaetan, I am c.; saaōhaetanoxtoz, carelessness; nasaaōhané, I am c., not cautious; zehešsaaōhaheonevēs, as one is c., takes no precaution; esaaonokotahe, one is c., spendthrift; nasaavovozhešetan, I am c., do not think beforehand; nha zsaavovozhešetanoheonevēs, the c. one, he does not think beforehand; see rash.

caress, inf.-vovōneš- denotes "with tenderness, fondness, interest, regard". See stroke, fondle.

caretaker, zevovōnethozeoesz, the one who takes care of (by working); vovōnetanehe, caretaker.

cargo, see load, burden.

carnivorous, mevavovān, c. beast, animal.

carol, nanonomenon, I c., sing trembling, trilling; nanonevéhoenoz, I c., sing exulting concerning one, lit. I carol "one"; nahonienon, I sing the wolf's c.; namaheonenon, I sing a sacred c.; nazessenon, I sing a Ch. carol. See sing. Nonomenonistoz, c., trill, warble; vovōnešenonistoz, c. of praise, affection, blessing. See serenade.

carousel, see merry-go-round.

carpenter, kamxevstonehe, the worker in wood; ekamxevstoneheve, he is a c.; kamxevstonestoz, the carpentering; ekamxevston, it is made of wood; epavekamxevstoona, it is well built of wood. Mhayonanehe, c., house builder.

carpentry, kamxevstonestoz; zetohetāekamxevston, all the c., that which is built or made of wood.

carpet, honoq, c., rug; ehonokoneve, it is a c., rug; mhayo epavhonokoneva, the house is provided, furnished with a fine c.; honoon, floor; honokon, quilt and rug; honoon evešeamhoonevenotto hōmao, the floor is carpeted with robes, blankets; zeotatavoó evešeamhooneve hoe mazeomeva, with green grass the earth is carpeted in spring; šeonon zesòkomoeneziss evešhotopstotohenotto honoq, the c. is woven with stripes of rags.

carpetbag, kaemestoz, small bag.

carriage, see buggy.

carrion, hovān zečxeozz, animal which has become rotten.

carry, suff. -ox implies the carrying on shoulder or back, see bear. Napaovoxta, I c. it on shoulder;

napaovoto, I c. one (or.) on shoulder or back; napaōmo, I c. one (or.) on back with blanket; nahoox, I c. home from the hunt; nahooxeomo, I c. one (or.) home from the hunt; nanóto, I c. one (or.); nanóxta, I c. it; nanox, I c., pack; tahetoxsz honovonoz, c. thou the meat! Nahoxezeena, I c. it (in a sling); nahoxezeenov, I c. it (collective) in a sling; nanoèn, I c. along; nanoène-

noz maxemenoz, I c. apples along; nanoènenon màp, we c. water along; nahooxtanova, I c. food home (from a feast); hena zenoènsz, what does he c. along? Nanoeoxz, I c. along, in going; nanoeozesz, I c., bring it along; nahoz, I c. with me, wear; nahozenoz makätansz, I c. monies with me; nasaahozé akavanemozc, I c. no knife with me (Ger. Ich habe kein Messer bei mir); naakozêhestovâ nahoz, I c. in my girdle; hotam etaseôestoha kòkonhò, the dog carries off the bread; easetoeôstaha, the wind carries it off; easetoeôstax, one (or.) is carried off by wind; see blow; naaseôhetovo, I c. one (or.) off; naaseôheta, I c. it off; naevhoneno, I c. one upward; suff.-naenoe ref. to the carrying with arms or hands. Naamenaenoe, I c. with the arm (as a pail, etc.); nahestovenaenoe, I c. in both hands, on each side; nahaestoenaenoe, I c. much in my hands, I have my hands full; nameto-nitaenaenoe, I c. instead of, for; hemaxeosâzistoz nametonitaenaenoe, I c. one's punishment; naheomhèpenaenoe, I c. more than I can stand; naomomenaenoe, I c. with weeping; naomomenaenoheme, we c. with weeping; zeamenaenoessô, the ones who c. with their hands or arms. In the sense of "involving, implying, comprising" inf. -no- (=along with, together with) is used; enoa, it implies, carries in itself; enooêtastov, it carries also a ceremonial with (it); enovovistomohestove, it carries a teaching. This -no- cannot always be translated by "carry", for it implies also "in relation, holding with, in addition to, in connection with". See support. Natahoha mohènoham, the horse carries me; hovae zeveštahohestove, the thing by which carrying, transport is accomplished; etahoeta, it or one carries, bears it up; eveštahota, it rests upon (by the means of), is borne up by; zeto hohona etahoxz mhayon, this rock carries, supports the house; mhayo etahohā hohonaeva, the house is carried, borne by the rock; etahoetoe, one (in. or or.) is carried, borne up; suff.-eztovo (for the or.) and -ezta (for the in.) denotes carry in the sense of behaviour, conduct; na-pevaeztovo, I c. myself well towards one; naōènovaeztova, one carries himself patient towards me. See move, remove, take away, connection.

cart, zenışeoxtaz amoeneo, the two legged wagon.

carve, namxeaxova, I c.; namxeaxâ, I c. it; namxeaso, I c. one (or. as a stone); mxeaxovâtoz, the carving; na-oesova, I c. the meat, cut it in slices.

cascade, zeanhoneo màp, falling water.

case, naveana, I c. it; eveane, it is cased; vehaneo, case; evehaneoneve, it is a c.; see bag, envelope. Vehaneo, ref. to smaller cases, vehoseo to larger ones; vèpemax = wooden c., box; "heva" either detached or pref. and followed by the sub. cj. denotes "in the case

that"; hevahāmoxtasz, in the case one is sick; pref. hevânš (contracted of heva + honš) means: even in the case that; hevânšhovanész, even in the c. one should be absent; pref.ve- also carries the meaning of "in the c.that", but at the same time denotes "further, still", e.g. vehovahan, if it is still gone; venšemasanész, in the case one is further wicked.

cash, makätansz, monies; tó makätansz nametaenoz, he gave me the very money, cash.

cask, vèhoemax; vèhoemaxsz (pl.); evèhoemxeve, it is a cask, barrel.

cast, naséahasen, I c.into; naséahàz, I c.into; naséahàtovo, I c. it one's; naséahàzevo, I c.it into it, one's; naséahamo, I c.one (or.) into; eanstahamenax, it is c.down by the wind (sp. of fruit); eavahamàz, one (or.) c. himself down; eanahamàz, one c.himself down from; see launch, throw; naéahàz, I c., toss it upward; séahasenistoz, the casting into; eéahame, one (in. and or.) is c. upward; naēstano zeto hetan aenonemhayo, I c.this man into prison (put him in); see in, into; navoneš, I am c.away, err; navoohoeto, I c.away, reject one; evoohoeto heszehem, one c.away his wife; navoohoesz, I c.it away; evoohoe, it or one is c.away; evoohoensz, they (in.) are c.away; evoohoeo, they (or.) are c. away; zevochoessô, the ones c. away; inf.-sé- denotes "down into". The rad.-aha- ref.to the throwing, hurling, driven by force. Eseōstaha, it is c. driven away by wind; see blow. Ehénevato vāoz, it casts light.

caster, zistahonešēō, where it rests upon.

castigate, naveeōno, I c., punish one (with instr.); navēēōstōno, I c.one (or.) instantly; eveeoešēš, one has been instantly castigated; veeōnestoz, the castigating; veeohestoz, the being castigated. See punish.

castor-oil, amsc zevešēoom'nistove, oil with which to purge; also amsc zeveše-séamasešezistove.

castrate, naoxozevanoham, I c.the horse, also for cattle; naoxozevaso(?), I c.one; zeoxozevaesz, the castrated one; zeoxozevaessô, the castrated ones.

casually, nohas hama toneš, at any time; taometoneš, at no specified time; inf.-momaxom- denotes casual, without design.

cat, kaēsehotam, short nosed dog (kaēs, short nosed + hotam = dog); kaēsehotamess, young c., kitten. Hetanekaēsehotam, tomcat (male cat); heekaēsehotam, female cat.

cataclysm, zemhaōvatto, deluge; inf.-mha- expresses the overwhelming force, e.g. namhaomeeo, I am overwhelmed by misfortune.

catalepsy, zeoxcenaecozistov, the becoming dead.

catapult, ehōevâestov, it is hurled out; see throw.

cataract, zemaxeanhoneo mâp, a great falling of water.

catarrh, hëahestoz, coughing; nahëa (or -hëya), I cough.
catastrophe, see calamity.

catch, nanhaenen, I c.; nanhaeno, I c. one (or.); zenha-
----- ensz, the caught one (or.); zenhaenessô,
(pl.); nanhaena, I c. it; nanhaëna, I am caught by
snow; zenhaënaz, the one caught in snow; nanhaōva, I am
caught in the rain; zenhaōvaz, the one caught in the
rain; nanhâe, I am caught by fire or fire catches me;
nanhaòno, I c. one (with instr.); nanhaoha, I c. it (ins-
tr.); nanhaoxta, I c. with the mouth; nanhaomo, I c. one
(or.) with the mouth; inf. -nha- =to center to with
speed; [nanhatovo, I come to one; nanhaéovo, I clash
with one; nanhâxzevo, I come to one]; nanhaōxta, I c. a
glimpse of it; nanhaōmo, I c. a glimpse of one (or.);
nanonovoto, I c. one by snare; nanhaonoto, I c. one (or.)
with a snare or trap; nanhaonotsan, I c. (habit) with
snare; naekotòno, I c. one (or.) by trap; nashovanha-
òno, I missed catching one (or.); nashovanhaeno, I mss
catching one (by hands); naonohòno, I c., land, bring
one (or.) to shore with net, instr.; naonōhasen, I c.
out of water in fishing; naonōhaz, I c. it, land it; na-
onōhamō, I c., land them (or.); naōhasen, I make a
draught; naōhaz, I c. it; naōhamō, I c. them (or.), sc.
fishes; nanoena, I c. it (something falling or flying);
nanoeno, I c. one (or.); naatòno, I c., hit one (or.);
naaxevaeno, I c., hit one (or.) in doing something else;
naaxevaenā, it caught, struck, hit me (as the branches
of a tree, while going thru a forest); see strike. Na-
hoxtamosan, I c. up with, attain; nahoxtamista, I c. up
with, attain it; nahoxtamo, I c. up with one (or.); na-
hëaeoz, I c. cold; napohetova, I c. fire (from the
sparks); nhaeneo, catch, booty; nhaenenistoz, the catch-
ing; nhaônistoz, the catching by instr.; nhaonotsanis-
toz, the catching, taking with snare (as a habit); no-
novotazistoz, the catching by trap; onohônistoz, the
catching, with net, out of the water; onōhasenistoz, a
catching of fishes (ref. to the doing); òhaseo, c.,
draught of fishes; nhaōmazistoz, glimpse; nhaōxtoz, a
quick look; noenazistoz, the catching something fall-
ing or flying; hëaeozistoz, the catching of a cold;
hoxtamestoz, the catching up with. Zenhaomāsz hotame-
va, the one (or.) caught by the dog; zenhaōmāsz heta-
no, the one (or.) who is caught by the man (sc. by
look); nanhaenetan, I want to c.; ehotoananāz, one
(or.) c. himself in difficulties; etotahoponeoz, one is
caught in the rope, or thread, is entangled; nanhaonea-
no, I c. one (or.) with a rope; nanhaoneaza, I c. it with
a rope; ranhaonotatanotovo, I desire to c. one (or.)
with trap.

catechism, mxistō zenovovistomōsz nha zetoseéōstaesz, or
----- vovistomevazistoz zeoxceveševovistomoes ze-

toseéōstaesz, the teaching taught to the one who is to be baptized.

catechise, naoxceenòzta, I am catechising, asking questions; naoxceenòztovo zenoōhatamo zeto kašgon, I c. this child, lit. I ask questions of (or.) this child, thereby judging it. Naoxceenòztovo zeto voston-eo zenoōhatamon eoéōstahevoss na mo hovahan, I c. these people, thereby finding out whether they are christians or not.

category, nhestavono, that c. (alluding); enhestavonoeve, it (or one) is of that c.; see class, kind.

cater, see provide.

caterpillar, mešemèn, the hairy worm; mešemèneo, (pl.); emešemèneve, it (or.) is a c.

catfish, moheàzenanoman; see fish.

cathartic, zevešoom'nistov esēoxz; zeoacemenoesz zevešoom'nistov, round pills to purge with.

catholic, zemoxtavōstassō, the black robed ones.

cattail, vitanósz, (pl.); vitanoeshe, a patch of cattails.

cattle, vèhoehotoa, (pl); navèhoehotoa, my c., (vèho(e) = white man + hotoa = bull, buffalo).

cause, inf.-hesse- = because, for the c., in behalf; nahessepevetanooz, for a c. I rejoice; nahesseōzeta-notovo, I am worried for one's c., in one's behalf; nahessého, I c. one (or.), or I have c. against one (or.); nahessesz, I c. it; nahesshaenon zexhāmoxta, it is the c. of our sickness; hessàzistoz, the c.; hovae nasaa-hesshāhenov, they have no c. against me; heto ehesseneševe, he does it for this c.; zeto zehessàzistovsz, this one, who is the c.; suff.-esého (or.) and -esész (in.), sometimes only -sého and -sész, is a causative ending; see causative m. in Ch. gr. Nanaozesého, I c. one (or.) to sleep; nameetanosého, I c. him to remember; naheznessesz, I c. it to go forth. The nouns of this causative in -sého and -sesz are of two kinds, the n. agent and the v. n.; naōzetanosého, I c. one to worry; ôzetanosoheto, the c. of worry (n. agent.); ôzetanosoheto, the c. of worry, the causing of the worry; eōzetanosohetto, it is causing worry (n. agent.); eōzetanosohetov, it is a c. of worrying. Suff. -sého denotes "cause one to be agency"; when the "s" is not used and the suff. is only -ého, the action is direct, e. g. nahāmoxtasého, I c. one to be sick; nahāmoxtaého, I make one sick. Suff. -oho has practically the same meaning as -ého, only that the last implies result, effect; without medium, while suff. -oho = actuate one to. See gr.

caution, naōhaevàtoe, I c., warn admonish; naōhaevamo, I c. one (or.); naōhaevàta, I c. it; xarahevamo, I c., urge one to beware; naōhaetan, I have c.; ôhaetan, the c. itself; ôhaetanoxtoz, the c. in thot; ôhaevàtomo-

he, the cautioner; ōhaevàtomohestoz, the cautioning (actin on); ōhaetanoxz, that which cautions; naōhaetanoxzz, my cautioning, that in me, which cautions, warns; nahevevàtomohē, the one who cautions, urges to beware (predicative meaning) nahevevàtomosanehe (n. agent.); nahevevàtomosanistoz, the urging (agency) to beware, the cautioning; zenahetanoz, the one who takes c., precaution, is wary; zenahevevamsz, the one cautioned, made wary; zeōhaevamsz, the one cautioned, admonished, warned; zeoxeš-ōhaevamevoss, altho they had been cautioned; aninōs, with c., carefully. See care.

cautious, navešōhaetanoxzevenon, we are made c. by it; epopaetan, one is too c., too slow; inf.-ohoomē=with caution, care, watch; naohoomēevōsan, I look c.; naohoomēetan, I am c., wary; heto eōhaetanoxzeva, it is c. (predicative meaning); zeto hetan zeōhaetanoxzevaz, this man who is of c. character (predicative); heto mxistō zeōhaetanoxzevatto, this book which cautions, makes c.; eōhan, one is c., prudent; zeōhansz, the c., prudent one; eōhaēs or eōheēs, one speaks cautiously or cautioning, with counsel. See careful.

cautiousness, ōhaetanoxzevestoz; ohoomēvōsanistoz, c., watchfulness; nahetanoxtoz, c., wariness; ōhetanoxtoz, c., consideration; ōhanestoz, c., prudence. See care.

cave, eanhomaeoz, it caves (ref. to ground falling under, down); eēstomaeoz, it caves in (of ground); evosōētam, is caves, hollows out (water); vox, hole, c.; evoxeve, it is a hole in the ground, a c.; heszevox, one's c., den (sp. of animal); zexhoazenatto heszevox, the mouth, entrance of c.; maxevox, a large hole, c.; maeonox, mysterious, sacred c.; emaheonoxevensz, they are sacred caves; maheonoxeva, in the sacred c.; voxsz, caves; evoxevensz, they (in.) are caves, holes in the ground; navosōn, I hollow out, dig in the ground; hoe-mhayo, I dig a c., cellar; hoemhayo, cellar, underground house, c. (under a house). [Two old Ch. told writer of an enormous cave in the North, where they took refuge one day and where they found an immense flock of mountain sheep; they could see, far into the recesses of the cavern, countless eyes shining in the darkness. However the sheep odor was so strong as to be unbearable, and the two rushed out into the open, believing the "sheep's breath would kill them"]. Hōevotto, cave people (were whiter skinned than Indians). This term is used by certain priests to designate the white race (in ceremonial language). Old informants told writer that there used to be a race of people living underground and making the mountains smoke; they would forge metals. Have they ref. to a people coming from the south and doing mining in the mountains?

cavern, maxevox; emaxevoxeve, it is a c., a great hollow in the ground. Zexhoazenatto maxevox, the mouth, entrance of a c.

cavity, eotāo, it is a c., hollow; hevēs eotāoz, one's tooth has a c.; see hollow, hole, empty.

cease, rendered by inf. -oano- and -oan- =to subside, quieten, let down from; eoanhozeoeoz, one ceases from working; eoanoeoz, one ceases, subsides; oanōsz, c. talking, be quiet; eoanaxane, one is of quiet disposition. See quiet, peaceful. Inf. -én- =stop from, end; naénhōna, I c. praying; see end, stop.

ceaseless, esaaéneozehan, it does not end; esaa oanoeze-han, it is c., does not quit, quieten.

cedar, šistato; šistatoc, small c.; ešistatoeve, it is a c.; šistatoeše, patch, growth of cedars; the term šistato applies also to other coniferous trees, e.g. xamašistato, vėvšistato and vokomšistato. See under "fir". The word šistato applies also to lumber; ešistatovevstōn heto mhayo, this house is built of c., lumber.

ceiling, šešemhayo heama zeestovoeha, the c. of a bedroom (when ceiled); heama zeneota, the c. of a room; heama evešeestovoeozenotto šistato, it is ceiled above with cedar.

celebrate, hiz ešēva evešemeetanotoe, to day we c.; lit. it is commemorated, remembered; heovaszetoētastovā evešemeetanotoe, it is celebrated, remembered with divers "doings"; emomātavoētastove, a ceremony, rite is celebrated; niohāoton, we c., extol one; heto ešēva navešemeetanotoe zexhestaozetto, to day I c. my birthday (lit. to day it is remembered that I was born). Zeto hetan eohāoseoneve, this man is celebrated, extolled; zeto hetan epaveneevaoe zeoxtohetaomao, this man is celebrated (well known) all over the land.

celebration, amoētastoz zevešeemeetanoxtove, c., doing by which commemoration, remembrance is made; hiz ešēva emaxhetotae-meetanoxtove, this day is a great c., a joyful commemoration; eš eēnane zevešemeetanoxtov, day is appointed for c., remembrance.

celerity, ševastoz; o otovestoz, c., hurry; enševeoxz, one goes with c.; enševhozeoheo, they (or.) work with c.; inf. -šev- denotes c., quickness; inf. -maxenšev- or -ohāenšev- =great c., velocity.

celestial, heama zehesso, that which is from the sky, heaven; heama zehestaz, the c. one (or.); heama zehestassō, the c. ones; zeto hetāeamōesenavoss voeva, the c. bodies (or.); lit. all that have their floating in the sky, heaven; heama ehesta, one (or.) is c.; heama ehesso, it is c., is from the sky.

celibacy, saavistōmazhestoz, the non marrying; hovoāhestoz, bachelorhood.

cellar, hoemhayo; ehoemhayoneve, it is a c., ground house; navosoha hoemhayo, I dig a c.; hoenov, Sota word for cellar.

cement, voozena, c. (same word used for lime); also voozena, zeotatav.

cemetery, seoto zeàtohoevoss, where the corpses (or.) are buried. The Ch. buried usually on top of hills, if possible on trees, or on scaffolds called niveoxta-ōstoz.

censure, naveoeto, I c. one (or.); naveoesta, I c. it (in words); naveoestomosan, I c. (as an office, vocation); naveoestomoe, I c. (engaged in); zeveoōsz, the censured one; zeveoestomosansz, the censuring one; eveoestomohetto, it censures; veoetazistoz, censure; veoestomosanistoz or veoestomohestoz, the censuring; esaahotoahestōhan, it is censured, not approved of (in words); zeheševevo naveoestomō, he censures my doing; nasaahotoahestomōhe naaseoxzistoz, he censures my departure, complains about it (in words).

census, hōstonestoz, the counting; etosehōstonstov, there is to be a c.; nistoha matōte ā eoxcemāhōmeo vostaneo, a c. is taken of the people every ten years; lit. every ten years they are all counted, the peoples; nitosehōcemanhemā zehestxez, a c. will be taken of us.

cent, macemakāt, the small red money (metal); haesto macemakātansz, many cents; nasz macemakāt, one c.; nasaahemacemakātaemé, I have no penny; heva nasz macemakāt nasaahozé, I have not one c. with me.

center, sound "n" denotes center, into or from which. Evenaoxz, c. of tree. Whenever the subject or object is the c. towards which action or statement converges, letter "n" must be inserted, e.g.; nīmezz, give thou to me; nixhòtahaove, tell (you) me; ninhetaz I say unto you; nanoxzoto, I go towards one (or.); zenxeoxzetto, where I come from; naneaseoxz, I departed from there; this infers the place where the speaker is, compared with the one he left; it implies: I left there. converging here; nimenīmeto, thou shouldst fetch it to him; nimenīmez, you should fetch to me; enhevo, this is what he says, his saying (centering, alluding to the one who is mentioned; eneameoxz, he is coming on, toward the speaker; the Eng. prep. "unto" is the next best equivalent for the Ch. "n" in all its meanings, as far as it (the term unto) denotes "un" = back, from + "to" = toward. Pref. zexhessene- denotes "from a center or where the converging is"; zexhesse-noemeàtove, the c. of giving, where the giving radiates from; exhessenevohōota, the c. of light, shine; zexhes-senevōnatto, the c. of the branching (of branches); zexhessenevonstov, the c. where from it branches; zexhessenevorēa, the c. from emanation, radiation; zistane-

vonōeoz, c. of creeks, where creeks branch off; zexhesse-nēnstov, the c. of dispersion, the point from which the going radiates; zexhesseneoz meonoz, where roads c., meet or start from. See radiate, middle. The rad. -ve- carries the meaning of center, centering, the point, object or place about which thing or things cluster; hence -vèp =hollow, centerless; vēs, centering to a point, tooth; vē, lodge; hence also the meaning of inf. -ve =getting, growing, centering, climax; etavetonetto, it is getting colder; inf. -vâxs- or -vâs- =point, end, complete, climax. Inf. -nitá- denotes center, chief, important; q.v.

centipede, haestoeoxta, the many legged one (scolopendra).

ceremonial, momâtavoētastoz; the term "momâta" implies "austere, grave, solemn, religious, pious and ceremonious" all combined in one. The terms zemomâta-hessô, zemaheonevessô and zevonâetanevessô apply to Ch. priests (or priestesses). The "zemomâtahessô" are those who observe strictly all the religious requirements. The zemaheonevessô (mysterious, supernatural, godly ones) inspire more fear and awe than respect. They are the recognized theurgists among the Ch. The "zevonâhessô or zevonâhetanevessô" are the "consecrated ones"; see under "burn".- The suf. -oētastoz is the noun form of the verbal ending -oého =to do, act unto one; -oētastoz rof. to "performing, doing". Emomâtavoētastov, it is a religious, ceremonial doing; emomâtavoēta, one performs religious rites; ezetoēta, one is ceremonially engaged (ref. to actual religious manipulation or operation); evistoēta, one participates in a ceremony; easetoēta, one opens a ceremonial doing; eénoēta, one closes a c. performance; eamoēta, one is performing a ceremony. This term becomes now applied to fairs and divers celebrations; enooēta, one performs a ceremony in connection with another ceremonial. Except the term "momâtavoēta" all the expressions mentioned above are also applied to any performance, where there is any ceremony or certain course connected with it. The ceremonial of the "Arrows" is really the Ceremonial or worship of the Ch. "par excellence". It was originated by Mozeeoeve (see arrow) to make his teaching concrete and tangible, but as old Hotoanamoss told writer, "the ceremonials were only the shell containing the truth". Writer heard the Ch. "Messias" leader (Porcupine) utter a similar sentence. A detailed account of the Ceremonials of the Arrows and the Sundance has been written by George A. Dorsey (Field Columbian Museum, Publication 99 and 103).

ceremonious, emomâtazhesta, one has a grave, c. conten-

ance.

ceremony, see ceremonial. Emomâtavoētastov, it is a religious c., rite; momâtavoanistoz, ceremonial utterance, terminology; emomâtavoan, one speaks with c.; zeešénoētastov èmasóhéneoxzistov, after the c. was over (done) there was a dispersion; otā etazhešease-toētastov, behold the c. opens thus (as follows); vèho-evistōmazistoz, wedding c. (of the white man); éōstae-momâtavoētastoz, christian c.; zessemomâtavoētastoz, Ch.c.; esaaevhazessemomâtavoētaheo, they (or.) do not observe the Ch.c., religion. The inf.-xama- carries the meaning of "without c., informal, natural". An educated Ch. may come home from school and say: nitaxama-meshemā, let us eat naturally, without c., implying to eat in the Indian way.

cernuous, is rendered by inf. -maoxc- =having the apex more or less bent downward. Emaoxcenetto, it is

cernuous, tasselling. See tassel. Maoxcēna, a c. feather.

certain, ooseš, in, of a truth, certainly; hoveetā, certainly, in spite of the fact, of a certainty; inf.-onisyom- =certain, true, genuine; eonisyomepeva, it certainly, truly is good; inf. -hoko-, hok- and -ešhok(o)- =certainly must; nasaahokovōmoheo, I certainly must not have seen them (or.); nszhokomese, thou certainly willt eat! Nasaaeše-šestaetano(?), I am not c. (for myself); nahestoveoz, I am not c., hesitate. When "c." denotes "determination, but not particularized" it is rendered by the Ch. "nasz" =one; nasz hetan ème-haamhoxovistavaō, a c. man was traveling; when "c." denotes an indefinite number or quantity it is rendered by the Ch. "hosz" =some; hosz vostaneo eoxceétoxtaeoz, certain men are becoming afraid. The inf.-tó- = the very, also carries the meaning of "c.", e. g. etónhesso, it certainly is so, (agreeing or confirming); nszetóneshetonheme, it certainly will be done unto you; heto natóheneena, I certainly know this, or I know this for sure. See sure.

certainty, onisyomhestoz; onisyometto, of a c.; zeheš-saahózenhessohan nāestoz, the c. of death; lit. since it cannot fail to be, the death; ehózenhesso = it cannot be so; esaahózenhessohan, it cannot not be so; zehešsaahózenēhovēs Maheo, the c. of God; lit. since God cannot not be; zehešsaahóze-evhāhāhestovhan, the c. of the resurrection.

certification, hetomemazistoz, the declaring to be true, a fact; mxistōneheva zevešhetomhosestomohestov, the c. by writing.

certify, nahetomhesta, I c. it, declare it true; nahetomemo, I c. one (or.); naonisyomemo, I c. one (or.) to be true; see testify.

certitude, hevosetanoxtoz, assurance, confidence; naoni-

- syomazesta, I am mentally convicted that it is so; sa-anizestàtoz, the not doubting; hetomhestoz, truth, c.
- cessation, éneozistoz, the end; oanceozistoz, c., the subsiding from; énetazistoz, c. of battle, combat.
- chafe, naonexoevoeš and naonexoeoeseš, I have my skin abraded, chafed; ehāesenov, one is chafing, fretting; see rub; našēšehaehana, I c., rub it, (wear it down, purposely or otherwise).
- chaff, hestōmósz, its chaff, husks.
- chagrin, venomoxtastoz; navenomoxta, I am chagrined, mortified.
- chain, ooneanatonosz, chains; hōneanato, handle, bail; makātaeseonatonosz, c. traces, tugs; natōeto ooneanatōeva, I tie one (or.) in, with chains; etōehe ooneanatōeva, one is tied with chain; zetōehessō ooneanatōeva, the ones (or.) bound in chains, the chained ones; navēšetōetonoz, ooneanatonosz, I bind one (or.) with chains; in the sense of range, connected series, inf. -ese- is used, e.g. nākosetto, bear range; eseom, c. of hills.
- chair, taxesēestoz; nataxesē, I sit upon; taxesēstotoz, chairs; etaxesēstov, it is a c.
- chairman, zenitāēszz, the c., leader in speaking.
- chalk, voozena zevešemxistonstov, lime with which it is written.
- challenge, namenāno, I c. one (or.); namenaōstōno, I c. one, instantly; namenhaen, I am challenged; naōmetoxano, I c. one, run close to one (running as close as possible to the enemy to dare him).
- chamber, heama zeneota, upper room; šešemhayo, c., bedroom.
- champ, nakokooneniš, I c., gnash the teeth; kokoonešenà- the champing of the teeth.
- champion, see defend; zehotāvaz, the c., victor; see overcome, victory.
- chance, see happen; inf.-nonxema- =chance; nonxematto, by c.; nametomevo, I give one (or.) a c., room, opportunity; metomevazistoz, c., opportunity; sometimes the verbal suff. of the m.a. is used to express "c.", e.g. naaxevaenā, it chances to strike me; said of in. or or. subj. which is merely the agency of the action, as when a branch of a tree would strike one or if some one while hammering would inadvertently hit another one. Nasaazešetanotomoné, the c. was not given me; lit. it was never thot of me; nonaxeneševestoz nasaametomoné, no c. was given me for the doing; lit. the possibility, the likeliness of doing was not given place to me (Ger. die Möglichkeit des Tuns war mir nicht eingeräumt); evhanetaomezhesso, it is a mere c. Chance, as an unknown agency, independent of causation, is foreign to the Indian mind. To him, whatever happens is not a

chance but something ruled by natural or supernatural beings. It is immaterial to the Indian whether the cause is known or not, he believes it to be real and not a chance. Hence the Ch. vocabulary has no exact rendering for the Eng. "chance".

chandelier, zehaestohestaenatoona vohoksenanistoz, the many branched lamp; zenisôxtohestaenatoon zeveševohoksenanistov, "the seven branched made one wherewith the lamp consists", the seven branched candlestick in the Tabernacle.

change, v.rad.nitav =change,differentiate; nanitavanden, I c.,make different; nanitavano, I c.one (or.); nanitavana, I c.it; nanitavananoz, I c.them (in.); enitavane, it or one is changed, made different; nanitavanan, I am changed; nanitavae, I am different, (state); nanitaveoz, I am changing; nanitavaoz, I become changed, different; inf. -nitave- =to c., make different; enitavešsz, one changes his speech, speaks different. When change ref.to exchange, the equivalent for, substitution, inf. -metó- is used; nametóenen, I c.for something else, exchange; nametóenoham, I c.horse; nametóenôan, I c.shoes; nametóevsan, I c.clothing; nanitavôan, I have different shoes; manitavsan, I dress different; nametoenanoz makätanoz, I c.money; emetóhavseveoz, it changes to bad; when "c." denotes "made into" suff.-eoz is used; ešišinovozeveoz, he changes into a serpent; emetó-nizeveoz, he changes into an eagle; emetóenitaenaenoeo, they c.about carrying; nitametomevazhemâ, let us c.place; nanitavemanisz, I c., make it different; nanitavston, I build different., c. the buiding; see different; enitavatamano, the weather, aspect, genera appearance changes; enitavstahane, one's heart is changed; enitavstaha, one has a changed heart; Maheo enôtovenitavstahano vostano, God can c. the heart of man; nanitavana natšetanoxtoz, I c.my mind; nanitavetan, I think different; nanitavhetšetanoxzeve, I have a different mind; nanitavešetan, I am of a different opinion; enitavaheoneve, one is changeable; inf. -vovôš (vovoheš)- =changing, anew, turn around, convert, etc.; naevhâsvovôš-ôhetan, I c., reconsider my judgement; naevhavovôš-vostaneheve, I c. my life; naevhavovôšhestaoz, I am reborn, born anew; navovôtan, I c., reform, regenerate; navovôtanâz, I c., reform myself; see reform; natxaevhaetanctovo, I c. my mind concernig one; evevhoestov, there is a c. of camp, a moving (to another place). Inf.-toom- =not changing, remaining the same; etoomahe, he is unchangeable; etomenhesta, he remains in the same condition.

change, n.nitavandenistoz, c., the changing, making different; nitavanazistoz, the c.; nitavaestoz, the c. (state); nitaveozistoz, the changing (process) nitava-

ozistoz, the c. (from a state); nitavstahàtoz, c. of heart, different heartedness; nitavstahanazistoz, the c. of heart; nitavetanoxtoz or nitavešetanoxtoz, c. of mind; metomevazistoz, c. by turn, alternate; metóehozeohestoz, the working by c., turn (by changing about); vovôše-ōhetanoxtoz, c. of mind, reconsideration; evhavovôšhestaozistoz, rebirth, regeneration; evhavovôševostanehevestoz, c. of life, conversion; see relief; nitavatananoestoz, c. of weather, aspect, general appearance; metoenenistoz, c., exchange; metoenohamestoz, c. of horses; metóevsanistoz, c. of clothing; nitavsanistoz, c. of clotting, different clothing; metóevsanistoto, c. of dress; nitavhestàtoz, c. of condition, being; nitavomoxtastoz, c. of feeling (physical); nitavoanistoz or nitavomaozistoz, c. of feeling (psychical); nitavomazistoz, c. of utterance; ōxhesta epevomoxta, there is no c. in one's well being; ōxhesta ehesta, there is no c. in one's condition.

changeableness, nitavaheonevestoz.

changeable, enitavaheoneve, one is c.; enitavaheonevstov, it is c.; emetóeneoneve, it is c., interchangeable; enitavatamanoheoneve, the weather, aspect, general appearance is c.; enòtovemetóene, it can be changed, exchanged, interchanged; eneheoxseoneve, one is c., a changeling, inconstant, fickle.

changeful, esaatoomahehe, one is c., does not abide by; esaatoomattan, it is c., mutable, subject to change; eoxceonitavetanoneve, one is c. in mind; eneheoxseoneve, one is c., fickle, inconstant.

changeless, is rendered by inf. -toom- =unchanging, remaining the same, or at the same place; Maheo etoomahe, God is c.; toomevostanehevestoz, c. life (eternal life); toomezhestàtoz, c. condition; toomahestoz, changelessness; etoomenistxeo, they remain together, do not change; toometto, changeless"ly"; etoomhota, it remains (setting) c.; eoxcetoomènetto, it proceeds without change; natoomana, I make it c., make it remain the same, immutable.

changeling, nha zeneheoxseonevsz, the c., fickle one.

changer, nha zemetoenensz, the one who changes, exchanges; metoeneneo, the c.

channel, zeamotōhe, that which is dug, ditched; mǎp esòkomevosao netto, the water digs out a c.; naamotōvosōn, I dig (instr.) a c.; nahāeotōvosoha, I channel it deep (see dig); naamemxeoha, I make a c., groove (instr.) it; naamevxeax, I cut groove, channel (with knife); navosoha amōvaneneo, I dig a water c., ditch (for irrigation); naamsevosōr, I dig a c., ditch, groove across; naamsevosoha, I dig a c. across it; naamsevxeaxā, I cut (with knife) a c., groove across it; šistato eamsevxeaxeo, the boards are grooved across; hesthoe

esoxpeamotōhe, his land is crossed by a c., ditch.
 Esoxpeamōmoeha, it is a c., narrow body of water, a strait. In the sense of "line of activity, direction of effort" channel is rendered by inf.-he- or -heše-; zehethozeohetto, my line of work; enitaez' zehethozeohes, his line of work is different; zeheszheševostanehevstovetto, the c., direction of my living.

chant, see sing, carol.

chaos, totahoypepeastoz, utter disorder; etotahoypepeastove, it is chaotic; see disorder.

chap, see rough.

chapel, maheonemhayo, also maheoneēssemhayo. See church.

char, see burn, scorch.

character, usually rendered by suff.-eoneve; epevazeoneve, one is of good c.; zehešhestätto, my c., being; eonoazeoneve, one has c., is honorable; hovaezevešepevane nivostanehevstonan, something whereby our c., life is bettered; tass zehešetovatto heto neševes-toz, the c. of this doing; heto mhayo zehešetovamane, the c., purpose of this house.

characteristic, inf.-neeva- =known by; eneevaheneenoe, it is one's c., one is known by.

characterize, eneevaheneenoe, it characterizes one; ehešeetovatto hays, it characterizes evil.

charcoal, hoestahoos, fire coal.

charge, niaezetōen, one charges, rushes at us; niaezetovoneo, we c., make an onset on them; nahoemen-hae, I am charged, attacked; namenāno, I c., challenge one; namomaxemo, I c., accuse one; naheszhovaon, it is laid to my c.; naamātomon, it is charged to me (as a debt); heto naneevavōxta, I am in c. of this, watch it; naneevavōmo, I am in c. of one (or.); nanetootan heto hozeohestoz, this work is under my c. (lit.has been entrusted to me; nanethozetanenotto zeto voston-eo, these people are my c., my duty.

charger, tahoestoto, c., war horse; natahoestoto, my c.

chariot, zenišeox taz amoeneo, the two legged wagon (or.).

charitable, ešivaztaheoneve, one is c., merciful; epevoē-ta, one is c., kind in acts; eoxcešivaztaetovōstamenōheo, one is c. towards the poor; see beneficent.

charity, šivaztaheonevestoz, mercifulness; mehoxtastoz, c., kindness; mehose-pevoētastoz, c., lovingkindness in acts; mehos-hotoastoz, c., loving generosity; see benevolence.

charlatan, see pretend.

charm, see attract; vonäxa, c., amulet; vonäxasz (pl.).

Charms are worn in the hair, around the neck and other parts of the body. Emomoxenōhe, one looks charming, desirable; emomoxenono, it looks charming, desirable.

chary, eōhan, one is c., cautious, prudent; enahetaneohe-
neve, one is c., wary.

chase, nanehosan, I c.; nanehomohe, I am chasing after;
enehotaneva, one is chasing, trailing; hotam ease-
totomo, the dog chases one away; naasevoeovo, I c. one
off; nahōsetxeovo, I c. one home; naasetxeovo, I c. one
away; nahōetxeovo, I c. one out; nahoxovetxeovo, I c. one
across; natāeovo, I c. one away from a place. Nehosan-
istoz, the chasing after; nehomohestoz, the chase,
trailing after game. See pursue.

chasm, zemaxeōxomaeoz, a great crack in the ground; see
abyss.

chaste, ekōma, one is c.; ekōmheēve, she is a c., virtu-
ous woman; see pure, virtuous.

chasten, haomenhestovā naveeoan, I am chastened in af-
fliction; nanizeomaō hāmoxstastoz, the sickness
chastens me; Maheo nioxchekōmaōen, God chastens us,
makes us chaste. See chastise.

chastise, navehoeto, I c. one (or.) in words; navehoesto-
moe, I am chastising; naveeōno, I c. one (or.)
with rod; naveeōstōno, I c. one instantly, in a flash;
eveeoešeš, one (or.) is chastised instantly. See pun-
ish, castigate.

chastity, kōmastoz; ekōmastove, it is c.; kōmheēvestoz,
c. in woman; see pure.

chat, navistonovamo, I c. with one (or.); vistonovamazis-
toz, mutual c.; zevistonovamasz, the one who chats
with me.

chatoyant, see bright, shine.

chatter, ehāonova, one chatters, is talkative; zehāonō-
vassō, the ones who c.; hāonovātoz, the chat-
tering; ekokonomensz navēsoz, my teeth are chattering
(from fear or cold); ekokoevon, it is a chattering,
clattering sound. See sound.

cheap, esaahāōemehan, it is not dear, not expensive (ehō-
eme, it is expensive); esaahāhoestonehan, it is c.,
not counted high; eshovhōeme, it is getting cheaper, it
is lessening in worth; zeto mohēnoham esaahāōemehe,
this horse is c., not worth much; vēhoehotoā eshovhō-
emeo, the cattle is (pl.) getting cheaper; eanavhōeme,
it is (or one is) c., down in value; zeanavhōemsz hōma
naxhoxtovanoz, I bought a c. robe; hoxtova zeanavhōeme
zehešsaahaestoemakātaemahess, buy that which is c.
since you have not much money. Eoxceanavhoxtovātov, it
is sold (or bought) c.

cheat, eoce, one cheats; naocetovo, I c. to one (or.); eo-
cehestoz, the cheating; oceheo, the cheater; zeo-
cēs, the one who cheats. See deceive. Eoceheoneve, one
(or.) is a cheater.

check, natohaena, I c. it; natohaenoham, I c. the horse;
natohaeno, I c. one; when it denotes the checking

- of a passage inf. -nxp- =to stop, is used; nanxpaovō qsan, I herd, c. the sheep; nanxpaovoham, I c. in, keep in the stock; enxpeoz máe, the blood is checked; mxistō zeameha makāt, paper on which money is written.
- cheek, mavotanoxz, the c.; mavotanotoz, the cheeks; navotanoxz, my c.; napoevotanosèno, I slap one on the c.; napopoevotanosèno, I slap one on the cheeks.
- cheer, nahēstahaovo, I c., encourage one; nahetotaetanoho, I c., make one glad, happy; naaxaoto, I c., greet one; hetotaetanohazistoz, the cheering, making happy; hēstahaovazistoz, c., encouragement.
- cheerful, ehetotane, one is c.; ehetotaneševe, one does it cheerfully; ehetotaenōhe, one looks c.; hetotaetto, cheerfully; hetotastoz, cheerfulness. See blithe. Inf. -vovòn denotes also "to cheer, cherish, care tenderly for".
- cheese, hekonheoveam, hard yellow fat.
- chemise, eszehe, c., coat; naeszehe, my c.; àtono-eszehe, under c.
- cherish, navovònešého, I c. one; navovònešetan, I want to c.; navovònešetanotovo, I desire to c. one; see cheer; navovònešetovo, I c., nurture one; nahozeovosetan, I c., entertain as a hope; zehetāemehahozeovosetanotom naxaasetanomon, all that I cherished was taken from me.
- cherry, men, menoz (pl.); menóe, c. tree or shrub; menósz, c. trees; emenóeve, it is a c. tree. The word means berry, but when used alone it implies the species of wild and choke cherries.
- chest, vèpemax, c., box; vèhoehoseo, c., box, trunk; q.v.; mazhešeeo, the c., breast; nazhešeeo, my c.
- chew, eaxkame, one chews (as people chewing gum), ruminates; napenosoxta, I c. the point of it; nahòpenosoxta, I c. it to pulp; naxaxanosan, I c., crush with teeth; naxaxanoxta, I c. it; naxaxanomo, I c. one.
- Cheyenne, Zezestassō; either from the verbal f. ehesta, one is, or nahestá =I am wounded, or inf. -zes- which denotes something extended, pointing forward, drawn out. The name "Zezestassō" is evidently derived from the root meaning of "zes-" and not from "hesta", as all the combined forms show. Zestan, Ch. nation; nazestae, I am a Ch.; ezestaeo, they are Ch.; zeshetan, Ch. man; zeshee, Ch. woman; zesekasovā, Ch. young man; zese-kasehee, Ch. young woman; zesekašgon, Ch. child; ezese-kašgoneve, one is a Ch. child; zesevostanehevestoz, Ch. way of living; nazesevostaneheve, I live as Ch.; zesemomātavoētastoz, Ch. ceremonial, religious rite; eoxc-zesemomātavoētastove, it is a Ch. ceremonial; ezesenisz, one speaks Ch.; Zesenszestoz, Ch. language; zestonanistoz, Ch. utterance; ezestoan, he utters Ch.; Zesensze, Ch. -talker (pr. name); Zesenszehe, Ch. -woman-talker;

zistxistō, Ch. book, paper or letter; zistxistonestoz, Ch. writing; nazistxiston, I write Ch.; zese-meo, the Ch. way; zesevē, Ch. lodge; zesevostan, Ch. person; nazese-non, I sing a Ch. tune; zesenonistoz, Ch. tune or song; zesthoe, Ch. country, land; zese-mocan, Ch. mocassin. In the "Handbook of American Indians" there are eighty-five names tabulated for the Cheyenne, the most of which being variants of the name given to them by the Sioux. As James Mooney says, "the popular name has no connection with the French 'chien', as has sometimes erroneously been supposed, but is derived from the name by which the Sioux call them, Shai-yena, Shai-ena, or Shaiela, meaning 'people of alien speech', the same name being applied also by the Sioux to the Cree in Canada". From stories told to writer by old Cheyenne they migrated from a distant country, in the north. One tale relates how this land was discovered by a man who was borne on an eagle's back across a wide body of water, the flight taking four or five days. Another tale mentions a long journey from a land "of islands", and how part of a large body of water was crossed over its ice. All the stories agree in relating that part of the Ch. people were left "on the other side" and they firmly believe that their brothers are yet living there. Writer knew a very old but intelligent Ch. woman, who told him of how her own old grandmother use to know songs praising the olden times "when they lived on fishes and fowls, and had not to eat 'this nauseating buffalo meat'". One tale speaks of the great magicians who lived in mounds or stone habitations, which were beautiful inside, with lions and bears watching the entrance. An old Ch. in relating the story connected with the ceremonial arrows told writer that their history had four parts: 1. The ancient time, when they were happy, but were decimated by a terrible disease, were left as orphans. 2. The time of the "dogs", when these animals were used as beasts of burden. 3. The time of the buffalo. 4. The time of the horse, which is recent history. Evidently the Ch. had not known the buffalo wherever their former habitat was, for not a few of their stories begin by saying: "when there were yet no buffaloes". The earliest authenticated habitat of the Cheyennes seems to have been in Minnesota. They first came in contact with the French in 1680, when a party of their tribe visited La Salle's Fort on Illinois river to invite the French to come to their country at the head of the great river, i.e., the Mississippi. See the "Cheyenne Indians" by James Mooney in V. 1. Part 6, of M. Am. Anthr. Ass., a very valuable article on the more recent history of the Ch.

chicken, kokoeax; kokoeaxan, chickens; kokoeaxeson, young c.; hetanekokoeax, male c., rooster (also kokoeaxhetan); kokoeaxhee, hen.

Chickasaw, Ziksâ.

chide, naveoeto, I c. one; naveoesta, I c. it; naveoestomoe, I am a chiding, censuring; zeveoestomosansz, the one who chides, censures, reproves; eveoetâ zevovistomosaneziss, he was chided by the teacher.

chief, veho; evehoneve, he is a c.; emaxevehoneve, he is a great c.; evehoneveo, they are chiefs; evehonevetan, he wants to be c.; navehonam, my c.; nahevehonam, I have a c.; nahevehonamenoz, he is my c.; nahevehonametân, I want to have a c.; vehonevestoz, the being c.; vehonevetanoxtoz, the wanting to be a c.; hevehonametân oxtoz, the wanting to have a c.; vehonekašgon, child of a c.; vehoneomē, at the chief's lodge; vehoneēszistoz, the speech of chiefs. Sometimes "vehon" is used as inf. in the sense of "main, best, prominent, noble", e.g. vehonemakât, the chief metal, =gold; evehonestaneheve, one leads a noble, prominent life, or he leads the life of a c.; maxevehonhoestoz, c. seat; evehoneēszistov, it is a chief's council, speaking. Another expression used for c. is nitâe =master, leader, ruler, head, lord; enitâeoe, he stands as c.; zenitâesz, the c. master, lord; see ruler; nanitâemanhan, I am made c., master; enitâenane, he is set as c.; nanitâeam, my c., ruler; enitâvhōeme, he is c. ruler; zenitâvhōemsz, the c. ruler; notxevō, c., captain; vehona, chiefess; evehonaeve, she is a chiefess; vehonehoeman, c. councilor, or c. judge; enanotōeme, it (or one) is c. in worth, value; enanotae, he is c. above all, most prominent. See comparison.

chiefly, nanosetto, above all, preeminently; inf. -nanose-; enanosepevae, he is good above all.

chieftain, zevehonevsz, the c.; zevehonevessō, the chieftains; zenitâessō, the chiefs, rulers; see soldiers. In former days, when the Southern and Northern Cheyenne were one body, they had forty four chiefs, elected from time to time. It happened that some of the older chiefs were reelected, while not a few of the ex-chiefs took further part in the councils as advisers to the new body. The rule however was that forty new and four of the older chiefs be selected, the latter as head chiefs of the tribe. Altho priests and chiefs were not the same men, the first had often a greater influence than the chiefs themselves. Especially the Arrow keeper and his men swayed a greater authority than the chiefs. The present Arrow keeper is a shining example of the usurpation of headman's authority by his priestly influence. The council of the forty four chiefs chosen from the differ-

ent warrior bands was symbolized by a bundle of forty four red painted invitation sticks, kept with the ceremonial arrows. The Cheyenne say that this system of having a council of forty four chiefs was adopted from another tribe, which the Ch. had practically annihilated. A woman prisoner told her captor (a chief) of the ways of her own people in selecting chiefs. The method pleased the Ch., who under the woman's instruction set up the "vehoneom", fixed the forty four sticks and elected their chiefs on the new plan.

chieftaincy, vehonevestoz; zehevehonevstovsz, the one who has the c.

child, kašgon, "the little one", (pronounced "kasgon" by women and children); heekašgon, fem. c.; hetanekašgon, m. c.; ekašgoneve, it is a c.; ehosē, she is with c.; eaneoz, she gives birth to a c.; meševoz, baby c.; meševoto, babies; emeševozeve, it is a baby c.; ehenison, she has a c., an offspring; nanis, my own c.; nanison, my children; nanisonan, our c.; nanisonaneo, our children; nahenisonenoz, he (or she) is my c.; nahenisonenotto, they are my children; zehenisonestovsz, the one who is c.; zehenisonestovessō, the ones who are children; nahenisonetan, I want a c.; nahenisoneton, I am a c. (to one); zehenisonetto, the one being my c.; zehenisonetton, the ones, my children; nanisonamō, my foster c.; nahenisonamōnenoz, he is my foster c.; nahenisonnevōemo, I count one as my c.; nakašgonam, my c. (not the own one); nahekašgonam, I have a c.; nahekašgonamenoz, one is my c. (not own offspring); kašgonasz, ye children! Nanisonasz, ye my children! Esaahenisonene, she has no c.; menotocess, c. too young when its brother is born; nahešehestovoe, I bring up children; nahestoešeého, I beget a c.; nanestōešeamha, I am delivered of a c.; emenotomōèn, she has a c. every year; ehaestnōèn, she has many children; etakomōèn, she has a c. seldom; ehetanevōèn, she has a m. c.; eheevōèn, she has has a fem. c.; ehestācenevōèn, she has twins. The suff. -ōèn- or -ōèn- = to have a c., to give birth to a c. Etotxnōèn, how many children has she? Etotohovhetanevōèn, she has a male c. alternately (with fem. children); enazean, she dies in c. bed; enotomōèn, she has her first c.; ehotomōèn, she has her second c.; enokōèn, she has one c.; enisōèn, she has two children; enanōèn, she has three children; nanokoenoto, I have my only c. in him (or her); nokoenoxz, the only c. (of some one); nanokoenoxzz, my only c.; henokoenoxzetto, one's only c.; ninokoenoxzenan, our (incl.) only c.; nanokoenoxzeve, I am an only c.; nanotomoenoto, I have my first c. in one (him or her); notomoenoxz, first born c.; nanotomoenoxzz, my first born c.; nanotomoenoxzeve, I am a first born; nahotomoenoxzz, my second born

(male) c.; ninisnoenoxzevhemâ, we are two children (to some one); enivoenoxzeveo, they are four children (to some one); ninistxnoenoxzevhemâ, we are all the children (of some one); examaešvoxpstnōèn, she has simply a brood of white children (having ref. to an Ind. woman having white children); zeto kašgon esótocaeo, these children are still young; eemōxthosē, she is with c. (illegitimately); eemōxtoèn, she has an illegitimate c.; niemōxtoenoto, thou hast an illegitimate c. in him (or her); emōxtoenoxz, an illegitimate c.; niemōxtoenoxzz, thy illegitimate c.; eemōxtoenoxzeve, one is an illegitimate c. Kašgoneveho, Childchief, Littlechief, (pr. name).

childhood, kašgonevestoz; hekašgonevstovâ, in one's c.

childish, tass kašgon; eevhakašgoneveoz, one becomes a child again.

chill. inf.-tō- denotes chilly, cold; etōeoz, it becomes chilled; etōeonaoz, one's hands get chilled; etōeona, he has chilly hands; etōeoxz, one is getting chilled, also fig.; natōeâta, I have chilly, cold feet; natōeszea, I have a chilly head; etōeha, it is cold, chilled (as food); etōešen, they (or., as potatoes) lay chilled, cold; etōm, it is chilly (sp. of liquids); see cold. Nanatosevomoxta, I have a c.; natosevomoxtastoz, c. (preceding fever).

chime, axxevonoz oxzetahamevosz zeoxcevešenemenistovevosz, when the bells are rung as to make music; ezetahame, it is rung; nemenistoz = music; ehōezetahamensz axxevonoz zēnemenistovevosz, they are heard rung, the bells, making music.

chimera, vhanetoxtoetanoxtoz, mere imagination; see fancy; aestom-hozeovosetanoxtoz, false hope, expectation.

chimerical, etaome-vhanetoxtoetanonov, it is c., mere conjecture; hovae zevhanetoxtoetanotoe hotaz zsaaxamahovae vhan, something imagined but which simply is nothing.

chimney, maheše-ōasenistoz; maheše = brick + ōasenistoz = flue; eōasenistove, it is a c., flue. See smoke.

chin, maztoho; naztoho, my c.; enišstohōna, one is two chinned.

China, Tozcemazeneo hesthoevo, the land of the Slit-eyes.

Chinaman, Tozcemazene, Slit-eyes; etozcemazenhetaneve, he is a Chinese; Hotamozenhoeo, the ones with hair braided behind.

chinaware, meneevetoxq; meneevetō, large vessel of c.; meneekson, doll with head (or also limbs) of porcelain. Anything having the appearance of porcelain takes the pref. mene-; see berry.

chine, navovepaonaso, I c. one (or.), cut up his backbone;

evovepaona, one is chined; hestona (not to be confounded with hestónâ =one's daughter), chine, a piece or the whole of the ridge or back-bone meat of an animal.

Chinese, see Chinaman; Hemeko-zenimaoeasenessô, those who coil their hair.

chink, etoxzeevon, it chinks (as metal, money, cups, glass), clinks, cliks; etâevaoz, it becomes chinked, cracked; zistâevatto nanxpēstana, I close, fill up the chinks; zistâevatto, the c., where it is cracked.

chip, napoevooha, I c. it off (with instr.); see chop; mxenivaoxz, a chip of the old block; evôonoz, chips of wood and bones; eevôoneve, it is a c.; evxseonoz, chips, crumbs; eevxseoneve, it is a c., crumb, fragment; maes, chips, dry dung; hovaemaes, animal chips; ovaemaes, magical chips (usually pr.name).

chipmunk, noēeson, little squirrel; see squirrel.

Chippewa, Moomstasetaneo, people of the bullrushes, sometimes also Moiseo. The Ch. themselves do not fully agree on the two names. Writer thinks that the name Moiseo is the same as the Chippewa "Mousonee" given to one of their gentes. The Mousonee phratry of the Chippewa includes the Moose and Reindeer gentes and the word prefixe for such animals in Cheyenne is "mohe".

chirp, nasèpemo, I c. to one. See whistle.

chisel, navèpoha, I c., hollow it out (with instr.); navèpôno hohona, I c. the stone (or.); navèpôn, I c.; vèpônistoz, the chiseling; vèpônehe, c., or the chiseler; naamevèpôno šistato, I c. a groove in the board; napoevooha, I c. it off; see chip, chop. Evèpohe, it is chiseled out; epoevohe, it is chiseled, chipped off; eamevèpohe, it is chiseled out (in length), grooved; naotāax, I c. a hole; naotāaso (or., as stone, board); both words ref. to chiseling by cutting a hole thru, but not by blow or stroke.

chocolate, not used as beverage by the Ch.; it is called like coffee, "moxtavhòp" =black soup, or "maemoxtavhòp" =red-black soup; c. in cakes goes under the name of candies: "vecemāpsz". The school children are likely to adopt the word "chocolate" into their own language.

Choctaw, Saktaeo.

choice, zenanosepeva, the best of all; zenanosepeva hoe-voxkôz, the c. meat; zenanotōeme, (in.), the c., in worth, value; zenanotōemsz (or.) hōma nametanenotto, I am given the c. robe, blanket. Noxzevōmēnistoz, the act of choosing; see choose.

choke, naoxc, I c., in eating; nanxpotomeoz, I c., suffocate, stifle; ehoxc, one chokes (by food); ehoxkseš, one chokes (in drinking); eotōsta, one chokes (by

liquids in the wrong passage, while swallowing); *eoxt-seoetto*, it chokes., provokes constriction; *nahekotano*, I c. one (strangle by hand); *nahekozēto*, I c. one (by rope, or hanging; *nahekotaovo*, I make one to c. (external constriction); *nahekotao*, I c., it chokes, throttles me; *nahekotòno*, I c. one (with instr., as trap, etc.). *Menoz*, choke cherry (*Prunus Virginiana*).

choose, *nanitáa*, I c., deem it most important; *nanitáovo*, I c. one (or.); *nanitáomotaàz*, I c. for myself; *nanitaomotaàzenotto*, I c. him for myself (a robe, horse, etc.); *zenitáoeessô*, the chosen ones. Rad.-*nitá-* = prominent, important, prefer; *nitáoseo*, the chosen one; *enitáoseoneve*, one is a chosen, preferred one; *henitáoseo*, one's chosen one; *namomeseaovo*, I c., single one out from; *namomeseaa*, (in.); *zemomeseaoessô*, the chosen, select ones; *navômènoto*, I c., appoint one (or.); *navômènotâ*, I appoint, c. for one; see appoint. *Momoxetaomènoxzevômènotto*, may I c., select for me; *namonenoz*, I c., select one for me; *nimonetovaz*, I c., select thee for me; *nanezemo*, I c., select one (or.) by statement. See select, elect.

chop, *napoevooha*, I c. it off; *napoevoòno*, (or.); *napoenàòno*, I c. one's hand off; *napoeszeàno*, I c. one's head off; *napoeszeavo*, I c. it, one's head, off; *napoevoax*, I c. it off, by cutting; *napoēsevoaso*, I c. one's nose off, by cutting; *napopoēstaōstaso*, I c. both one's ears off, by cutting; *napopohestaenaso*, I c. off its (or. sp. of a living tree) branches, prune it; *napoeosevoòno*, I c. off (by stroke) his finger; *napoevohomovo hemoešq*, I c. it off, one's finger; *napoevaseōstòno*, I c. off (with blow) his tail; *napoevohomovo heszevax*, I c. it off, one's tail; *naavòno hōxzz*, I c. down, fell a tree; *navovesoha*, I c. it in pieces, mince it; *evoveevenisz*, he chops his speech, speaks cut; *naomàn*, I c. wood. The cutting or severing by a blow requires suff.-*òno* (or.) and -*oha* (in.).

chosen, *zenezemessô*, the c. ones (or.); *nitaoseo*, the c., elect one; *zenitáohessô*, the c., elect ones (by action, while *zenezemessô* ref. to declaration); *namonistoto*, my c., elect ones, picked ones. See choose.

Christ, *Maheonexōestaansz*, The-one-anointed-by-God. Usually the very name "Christ" is used, but when in connection with "Jesus", which is *Vostanevstoman* (or *Vostanevhan*), it is better to say "*Maheonexōestaansz*", thus: *Vostanevstomane-Maheonexōestaansz*, which means "Saviour-by-God-anointed", which is the translation of the names "Jesus" and "Christ" combined. As the name "Christ" is Greek, and is really not pronounced as in Eng., writer sees no need of forcing an Eng. pronunciation, which is very hard for the Indians who do not understand the Eng. Either let it be pronounced as

near the Greek as possible and make it "Xistos" in Cheyenne or give the translation of it: "Maheonexōestaansz" =Anointed-of-God". Names have a meaning in the Bible and they ought to be translated so as to give this meaning and not a mere name. For the younger Ch. generation which understands Eng., and has heard the name as we have it, the matter is different, altho it also is important for them to know the meaning of the name.

Christendom, éōstahestanov, the world of Christians; éōstahetanistoz, Christians collectively.

Christian, éōstahe, the one anointed with water (see baptize); éōstaheo, Christians; writer would call the attention to the fact that the name for Christ (Maheonexōestaansz) is closely related with éōstahe; if Christ is the "Anointed one with oil", the Christians, his followers, are the "Anointed ones with water". What is poured upon the head in a ceremonial way, they understood to have ref. to the mental and psychical man, the head being the seat of the four most important senses and these are subject to supernatural revelation. Any ceremonial anointment influences the whole life of the one subjected to it. Hence their name "éōstahe" for Christian is fitting and characterizes for the Ch. the difference of religion. Naéōstahe, I am a C.; zéōstahessō, the Christians; éōstahetan, a C. man; éōstahee, a C. woman; éōstaekasgon, a C. child; éōstakasovā, a C. young man; éōstakasehee, a C. young woman; éōstamahaciss, C. old man; éōstamatamā, a C. old woman; éōstaevostan, C. person; naéōstahetaneve, I am a C. man; néōstaheēve, thou art a C. woman; eéōstaekasgoneve, it is a C. child; néōstakasovaehevhemā, we are C. young men; naéōstaevostaneheve, I lead a C. life; éōstaevostanehevestoz, C. living; eéōstaevostanehevstove, it is a C. life; naéōstaetan, I want to be a C.; éōstaezhestatōz, C. being, condition; éōstaemxistō, C. book; éōstaecom, C. lodge; éōstaemomātavoētastoz, C. ceremonial, rite; éōstamomātavhoestomohestoz, C. religion; éōstaenisyomātātōz, C. faith; éōstaevovistomevazistoz, C. doctrine; éōstaevovistomosanistoz, C. teaching; éōstaevovistomoseo, C. disciple; éōstaevovistomosanehe, C. teacher; éōstamomātaēs, C. sacred day; eéōstaemomātaešēve, it is a C., sacred, holy day; éōstaemomātavostan, a C., devout person, saint; éōstahevis'onemazistoz, C. brotherhood, fellowship; éōstaemanhao, C. band, body; éōstaenotxeo, C. soldiers (ref. to an organization); éōstaenotxestoz, C. band, army; eéōstaenotxeve, one is a C. soldier, belong to the C. organization; navesseéōtahemo, I am a C. with one; vesseéōstahemazistoz, the being C. together, C. fellowship; zsaaéōstahessō, the non Christians; éōstahozeovosetanoxtoz, C. hope, confidence; éōs-

taameo, the C. way; vhaneéōstaemané, C. pretender (merely pretending to be C.); evhaneéōstaemanehoneve, one is merely pretending to be C.; naéōstaevōemo, I count one as a C. or I am related to one as a C.; naéōstaevatamo, I deem one a C.; naéōstaevazesta, I deem it C.; éōstaevostaneo, C. people; éōstaevostanemazistoz, C. fellowship; éōstaenonistoz, C. song, tune; éōstaemesestoz, C. feast; éōstaemohēoxzistoz, C. gathering; éōstaevonho-setanevātoz, C. admonition, preaching, urging; see church.

Christianity, éōstaevostanehevestoz, the state of being or living as a Christian; heto zheševestoz esaaéōstaevostanehevstovhan, this kind of doing is not C.; éōstaemomātavhoestomohestoz, C. in the sense of Christian religion; éōstaemanhaevestoz, C. as a body of Christians; see church.

Christianization, éōstaovātoz, the making Christian, the baptizing; éōstaemanhazistoz (from naéōstaemaného, I make one to be a C., I make one to be baptized), the making to be Christian; see Christianize; éōstaemanetanoxtoz, the increase of Christians; éōstaemanhestoz, C., increase of Christian stand, generating of Christians.

Christianize, naéōstaemanhō, I C. them; nitao hestaneo maešééōstaemanhevoz, when all the nations shall have been made Christians; eéōstaemanhaoeo, they have been Christianized; naéōstaemanetanotnheme, we are Christianized, made to grow in Christian life.

Christless, zsaahoneovohess Maheonexōestaaneziss (or Christeva), the ones who do not have Christ; zenoosevostanehevemoss Maheonexōestaaneziss, those who live without Christ.

Christlike, enohōeme Christeva, or Maheonexōestaaneziss, one is worthy of Christ; zehessoz hevostanehevestoz Maheonexōestaansz (or Jesus) natóneševostanehevetan, I desire to live a C. life (lit. as it is his life, Christ, I want to live). Eonisyomhoneovo Jesuseva (or Maheonexōestaaneziss), one is C. (lit. one truly has put on (like a cloth) Christ).

Christmas, zexhōsanistov, when it is C. (lit. when the hanging takes place). The v. -hōsan = to hang (active meaning), [nahōsan, I hang; nahōsemo, I hang one]. The Ch. were used to hang or tie offerings to trees, rocks or other supposed animate objects. The first C. tree they saw made the impression on them, that whatever was put or hung on the tree was an offering similar to their own, hence the name "hōsanistoz or hōsenistoz"; ehōsanistov, it is C.; toneš etoshōsanistové, when is C. to be? Zeešhōsanistove, after C. (ref. to the past); mataešhōsanistove, after C. (ref. to the future); mxhōsanistove, when it is C. time; hane

zexhōsanistove, then, when it was C. time; hōsanistoto (or.), C. gifts; of recent date the expression: sitove-āneva hooxcemeàtove, has become in use and means "in the middle of the winter when gifts are given". Writer thinks this expression a poor improvement on the old word. The old Indians know that the C. tree, like their own "hangings" symbolize something, only they must be led from their animistic to the higher, Christian conception.

chronic, in the sense of "prolonged, interminable, inveterate" can be expressed in Ch. by inf.-tose- or hetose-; ehetošemanheoneve, one is a c., inveterate drinker; etoseēsztšan, one speaks prolongedly, without coming to an end; ehetošāmoxstastove, it is a c. disease.

chuckle, eemōxtatama, one chuckles, laughs to himself, lit. laughs in secret.

chum, suff.-mo combined with inf.-vesse- denotes community, association with; navesseanamo, I c. with one in eating; navessevostanehevemo, I c. with one, in living; navessevo, I am one's c., his companion; navesevōn and navessevaō, my c. (see fellow, companion); navistxistonemo, one is my school c.; evistxistonemazeo, they are school chums; naveamo, one is my bed c.; vistxistonemazistoz, chumhood (in school).

chunk, is rendered by inf.-mame, see block, bulk; namamepoena, I chop or break a c. of it; emamehota hoos, the coal is lying (setting) in chunks; emomamemezenov hoevoxkōz, each one of them (or.) was given a big c. of meat; ešxova, c., lump; ešxova voxbomāz, c., lump of salt; see lump.

church, maheoneēssemhayo, c. house; emaheoneēssemhayoneve, it is a c. building; also maheonemhayo, sacred, holy house and ēsemhayo, talking house. Eōstae-mhanaevestoz, c., the body of Christians; manoēōstahetanistoz, the collected body of Christians; manoeoni-syomātaheo, body of believers.

churn, see boil, seeth; heoveamsc namanisz, I make butter. cider, maxemenemāp, apple water; emaxemenemāpeve, it is c. cigar, hestotoeon; onimotaeon, c. (also for cigarette); nahepōnoz hestotoeon, I smoke cigars.

cigarette, onimotaeon; nahepōnoz onimotaeon, I smoke cigarette; nazešemaōz, I smoke cigarette; nazešemaenesz, I roll a c.; mxistō zevešzešemaōzistov, c. paper (with which cigarettes are smoked).

cinch, hoxt'taeseoneve, it is a c., girth for horse; nahoxt'taetoham, I c. the horse; naonehahoxt'taetoham, I uncinch the horse; ehoxt'taeseoneva, it is cinched (horse in that condition).

cinder, hotāehe, cinder, of burnt grass, after a prairie fire; either that carried or left on the ground.

circle, zeonistàkoane, that which is a c., makes a c.; zeonistàq, that which is a c.; onis- ref. to round, circular line and àq ref. to head form, ball, globe; eonistàkonehoeo, they sit in a c., ring; naonistàcemanisz, I make it circular; naonistàkomaen, I make a c. with ground; naonistàkoana, I make it circular; eoomoneo, they sit in c.; zehenoneoz, where the camp c. is; niva eoxzestovoneo, they (or.) are in four concentric circles; see encircle, ring, round, surround; naonistàcevxea, I write it in a c.; naonistàcevxiston, I write in a c.; naonistàcehoxaôn, I bead in a c., making circular designs in beadwork; inf. -nimaese- denotes a convolute line, circling inward; enimaesehoxa-oensz, they (in.) are beaded in convolute designs; na-oomoetõe, they (or.) sit in c. around me. Ešehe emans-ton, the sun (or moon) is building (a protection), said when there is a circle around either one of them. Ex-hohonezetoe, it is surrounded by, sp. of a tent in the center of the c.; naonistàkonehozenoz, I place them (in.) in a c.; naonistakonehozého, I place them (or.) in a c.; natàtachoneetõe, they (or.) c. about me; naonistàkonehoeme, we sit in c.; onistakonehoestoz, the sitting in a c., ring; ehohoneta, it circles, is a ring. See encircle.

circlet, hohon, bracelet.

circular, rendered by inf. -onistàc-; also -hohone- or ohone and -tàta-; naonistàcemanisz, I make it c.; eonistàq, it is c.; tovošešeheo zeonistàq, c. saw. The suff. -(t)àq, ref. to surface of circle, also to "ball shaped". The rad. -on- is however the true word for the encircling line.

circulate, etoxeazetto, it circulates; eōmonešen mazema-eme, the blood circulates.

circulation, mazemaeme zeoxceōmonšenàtov, the c. of the blood.

circumsise, naevxtanéso, I c. one, cut his flesh skin; ze-évxtanešessō, the circumcised ones; nivxtanéšsz, I c. thee. The v. form leaves no doubt but that circumcision is understood, but the ceremonial is kept rigidly secret, it is done with a stone knife. No stranger male could ever really be considered a member of the Ch. tribe except he be initiated by circumcision. Naevxtanéš, I am circumcised. Whether for the reason of their circumcision or not, the Ch. priests teach that the Ch. people is a sacred nation, "maheon-hestanov". When a Ch. becomes a Christian, every means is tried to bring him back to the "sacred people", suasion, flattery, gifts, threats and all sorts of schemes are devised to bring the "lost one" back. The priests do not oppose the work of Christian mission, and they have nothing against their people being baptized, pro-

vided they do not emancipate themselves from the Ch. ceremonials.

circumcision, evxtanéšestoz; eevxtanéšstov, it is c.

circumference, emahaone, it has a great c. (of round bodies); etaxceone, it has a small c.; etonitāone, what c. has it? Zehetāone, its c; zehetāon-ēs, its (or. sp. of stones, dry goods, animals) c., size around; ezceonehe, one is of small, narrow body (around); etonitāo, what size, c. is it? Etonitāeta, what size, c. is one? (sp. or. rocks, mountains); noka tāoheo enitāo, it is one mile of size, wide; naha tāoheoneva etātānitāōmoeha; it is three miles around, in c. (as a lake, body of water).

circumspectly, aninōs, with care, caution, in a careful manner.

circumstance, tonxhéstoz, under any c.; the suff.-omen and -staomen denote sometimes the meaning of "c."; enstamenōeheve, one is in poor c., condition; epavstaomen, one is in good c.; ehāomen, one is in hard c.; see condition.

cistern, zèvehota ookomàp, where the rain water is kept; ookoemàpe-votaen, well for rain water.

citation, has no adequate in Ch. In quoting however the Ch. has the inf.-ze- and -zeheše- which means "thus" and point forward to what is to be done or said; ezhešeēsz, he speaks thus; nazheto, I say this to one: When ref. is made to something past or following the quotation inf. -ne- or -neše is used; enhevo, he said so (as already cited); enešeēsz, he spoke or speaks thus, as mentioned. See thus. Oftentimes when making citations the Ch. will imitate the voice of the one whom they quote. When they cite words which are written then say: ezhešeamšeme, it is couched so (sc. in writing), or enešeamšeme, with the difference explained above.

citizen, navhesta, I am with; nhestaneamō, my co-citizens; hestaneamō, thy co-c.; hevhestaneamō, one's co-c.; nhestaneamaneo, our co-citizens; hestaneamevō, your co-c.; hevhestaneamevō, their co-c.; navhestaneoneve, I am a c., fellow man of the same nation; navhestano, I join myself to one (Ger. geselle mich zu Einem); evèhoevōeme, one is a c. (lit. is counted as a white man); evèhoevace, on is made a white man (an American), a c. Nitapave-vhestaneonevhemā zehešpavonistomaz hoemao, let us be good citizens, by heeding the law! Navhestaneamo, I am c. with one.

citizenship, vèhoevōemazistoz, American c.; vèhoevaoxtoz, the being made citizen; vhestaneonevestoz, fellow c.; vhestaneamazistoz, the being c. with one, co-c.; niēvhestaneonevstonan zetamonenez'netton's heamahestanov, our c. is in the world above (lit. will

take place).

city, mâevêhoeno, the place where the white people stay together; suff.-eno denotes a habitat, e.g. Oxmeseno, Montana (the part where the Northern Ch. live); Oetaneno, Crow Agency (lit. Crow-town); meavêhoeno, the Agency (lit. place where the Agent stays); Oklahomaeno, Oklahoma; mâestoz, city, town, where they all stay, live; emâestove, it is a c., town; emaxemâestove, it is a great c.; emomenomâestovensz, they are groups of cities; zêmâestove, where the c., town is. Nasécoxz mâevêhoeno, I go to the city. The inf.-sé- denotes "down into" and ref. usually to go to a lower position, downward into.

civil, emaseztae, one is c., polite.

civilization, vêhoevostanehevestoz, the white man's living.

civilize, navêhoemaného, I c. one, make one a white man; evêhoevostaneheve, one is civilised, lives like a white man.

clad, nahoneoaon, I am c.; see clothes, dress. Nahekovavsan and nameovavsan, I am c. in soft raiment, [-heko-va- =soft; -meova- =fuzzy].

claim, nahetomhesta, I c. it to be true; nahavsevemo, I c., say that one is bad; navêstomohenoz, I c. one for me (by asking); sometimes the attr. m. is used to express "claim", when the meaning is "said to be"; eaenosz, he claims to own one (or.), or one is claimed to own one; nahetomhesta zehešeaenom, I c. it to be mine; naaeno ehevō, he claims him (lit. I own, he says); t'sē naaenanon ehevōn, they c. it (lit. indeed we own it, they say); nahevis'onenoz ehevō, he claims to be his cousin (lit. he is my cousin, he says); zehešheszhovetto nasaa-nhestohe, I do not c. it as my property (lit. that it is my property I do not mean to say); navêstomohetanoz makātansz, I c. the money, ask for it; navêstomohetomovonoz hemakātansz, I c., ask one's monies. (See allotment for c. in the sense of land).

clamber, naévonèn, I c., climb; nanosevonèn, I c. over it; see climb.

clamor, v. ehōnevosehaheztovovo, they c. in one's defense; ehāenov, one is clamoring; emaxehaheo, they c., shout with loud voice; ehāonovao, they c., raise much talk; maxehahestovā esaahotohestohenov, they clamored, complained about it with loud voice; see boisterous.

clamor, n. maxehahestoz, c., loud voice; eohāevon, it makes a great c., noise; nahetosehaestam, we make a c. (to make great noise in crying); emomoevon, the sound of a crowd, din, hubub; see noise; hāenovastoz, c., noisiness.

clamorous, ehāenov, one is c., noisy; nahāenovosého, I cause one to be c.; inf. -hehetovan- denotes "c., boisterous, uproarious"; hehetovanhetaneo, c. men;

ehāesta, one is c. (voice, sound).

clamp, nahāpanen, I c.; nahāpana, I c. it; nahāpano, I c. one (or.); ehāpane, it is clamped; hāpanenistoz, the clamping; hāpaneneo, the c.; nahāpaovo, I make one to be clamped; nahāpaa, I c. it with the feet; nhāpenoe, I c. by means of thread, I sew; see shut, close; hāpeozistoz, the becoming clamped.

clandestine, same as secret; q.v.

clang, ehōevanov, it is heard clanging. See sound, noise.

clank, ehōevax, it clanks, is heard clanking.

clan, see band, organization.

clannish, emomenōxkoeo, they are c.; emomenōxkoezesta, one is c., for himself; emomenōxkoevostaneheve, he leads a c. life; momenōxkoestoz, clannishness, selfishness.

clap, ekokoevahasenistov, it is a clapping (against each other, as cymbals); nahāpahāz, I c. it close (as a box, book); napopoesez, I c. the hands (in applause); popoesezistoz, the clapping of hands; ekokoevahame, it is clapped (ref. to sound); nonoma emasónistohe, a thunder c.; lit. thunder sounds of a sudden; ònehetto, at a clap, immediately.

clapper, zetahaseo, kokoevahaseo.

clarify, ehoxeōmeoz, it clarifies (liquids), becomes clean; enanivsevōmeoz, it becomes clarified, cleared, transparent (of liquids); nananivsemanisz, I c., make it clear, transparent, translucent; Maheo nszenanivsenomōenenon nsztahan, God will c., glorify our hearts; tass enanivseoz toxetanoheo, as it were the wise man is clarified, glorified; Maheo heomotomeva evešenanivsemane nivostanehevstonan, our life is made clear, glorified by God's Word; nanivseozistovā na hossenanivseozistovā maeto nioxceam'nhemano's, we walk from glory to glory (Ger. von einer Klarheit zur andern). Writer would prefer the term "nanivsevatamahestoz or nanivsevatamanohestoz" for "glory" rather than "vohōoevatamahestoz".

clarion, see trumpet.

clash, epoeovāzeo, they c. together (or.); epoeovāzetonsz, they c. together (in.); poeovāzistoz, mutual c.; also ekokoevahamāzeo, they c. (or.), as cymbals; nonameto enhaéovāzeo, they c., collide together (with no ref. to sound); etōeovāzeo, the c., come in conflict.

clasp, natoomana, I c. it, hold it immovable; natoomano (or.); nahekozeno, I c. one's neck (as a child its mother's neck); naēst'taena, I c., buckle, button it; ēst'taeneo, the c., buckle, button; eēst'taeoneva, it is clasped (in that condition); nahāpana, I c., clamp it; naaxaoto, I c. one's hand, shake hands; see clutch, grasp; natōenomovo heāz, I c., hold his hand.

class, v. namomenoēnanō, I c., set them (or.) in group;

nahoxeosan, I c., arrange, set in order.

class, n. nhestav, that (in.) c., ref. to; zhestav, this c., kind (in.), pointing to; nhestavono, that (or.) c., kind, ref. to; zhestavono, this (or.) c., kind, pointing to; enhestavonoeoz, one becomes of that c., kind, denomination; enhestavonoeve, one is of that c.; ezhestavonoeve, he is of this c., kind; navhestavonoevemo, I am of his c.; nitonhestavonoevé, to which c., kind, denomination doest thou belong? Nanhestavonoeozetan, I wish to become of that c.; navhestamo or navhestavo, I am of his c., kind; nasaavhestavohe, I am not of his c., character, kind; nonisóe momenoea, by classes, groups of twenty; nonive momenoea, by classes, groups of four.

classification, hoxeosanistoz, c. by putting in place; momenaoavazistoz, c., grouping.

classify, namomenoavō zsēhestavonoevessō, I group together the ones (or.) that are of the same class, kind; namomenovxeanoz ēszistotoz zsēhestavonoevēs, I c. words of the same kind; zsētōtavēs na zsētōtaoesz naoxcemomeno-āehananoz, I c. them (in.) according to color and size; lit. the ones (in.) of the same color and the ones of the same size I group separately. Nanohōesta, I c. it, count it with (Ger. hinzuzählen); nanohōemo nomāzeheoneva, I c. him, count him with the thieves. Nanhestavonoevatamo pavhetan, I deem one (or.) to belong to a class of good men; lit. I deem him in the class of good man.

classmate, zevistxistonemo, my c. (also schoolmate or co-student); navistxistonema, one is my c.; evistxistonemāzeo, they are classmates.

clatter, enistonevanoxz, it clatters; eohāekokonoeš, it clatters, rattles; nistonevanoxzistoz, the c.; ohāekokoešenātoz, the c., rattle.

claw, māthōhevo, the c., nail; nāthōhevo, my c., nail; hesthōevon, his c., nail; hesthōhevonevō, their claws; see nail. Claw or nail are or. because supposed to be animate and being part of a man's spirit (protective spirit). [Hence claws, nails and shield have the same root form]. Emehōhevaoz na nheš eevhahāpōhevaoz, he draws his claws out and then in again; inf. -me- =appear; inf. -hāp- =clasp, fold; esēposeoz, he stretches out his fingers or claws; esosoxpano, he draws in his claws, when he catches something; epavhōheva, he has good claws; ehavsevhōheva, he has bad claws; evoxphōheva, he has white claws. [Hence the pr. name Voxphōhevā =Whiteshield or Whitenail; Mahōhevā, Redshield or Redclaw]. In religious ceremonials the "exxevon" =shell, symbolizes the nail or claw matter (also horn) as protective substance (fetisch). Nihesthōhevonenanano (or.) our nails and claws (the protective, shielding substance in us). Epohōhevaoeš, he

rubbs his c. or nail off; eōeomo hesthōevon, he bites his claws. See nail (finger nail). Ehotáosan, he claws; kaēsehotam nahotánā, the cat claws me; nahotáno, I c., grasp, clutch him. See scratch. Hestovoeškon, dew claw, [same word used to express "dried apples", no doubt because of their resembling dried apples].

clay, hetanomaoxz, c.; ehetanomaoxzeve, it is c.; hetan = male + -omaoxz = ground; really hetanomaoxz = ground of distensible quality, lending itself easily to being shaped into any form. Formerly extensively used by Ch. children to make balls and figures of animals, etc. The last was especially the case when the Sun dance took place. Effigy of the phallus (which used to be hung to the center pole of the Sun dance) was also modelled with "hetanomaoxz", writer was given one such figure, but burnt as a brick and of heavy weight.

clean, inf.-hoxe(e)- = c.; ehoxea, it is c.; ehoxeae, one (or.) is c.; ehoxeo, it cleans; ehoxenōhe, one (or.) looks c.; ehoxenono, it looks c.; ehoxenonoensz, they (in.) look c.; ēšhoxeene, one (or.) has a c. face; ēšepavevōen, one (or.) has a good (clean) face; ehoxehotonhe, one (or.) is c. braided; ehoxeōme, it is c. water; ehoxeōmeoz, the water becomes c., clear; nahoxes-taha, I am c. hearted; nahoxehestāeona, I have c. hands (am c. handed); ehoxeāz, one (or.) has a c. mouth; zehoxeāzenassō, the ones (or.) who have a c. mouth (not using profane, desecrating language); namxevōmotoxta, I c. it (a liquid food or water, by blowing over it in a ceremonial way); mxevōmotoxtoz nātaman, c. our food; lit. sweep our food with thy mouth or breath, sanctify it; see under "blow". Nahoxeanen, I am cleaning; nahoxeana, I c. it; nahoxeano, I c. one (or.); nahoxeevostaneheve, I lead a c. life; nahoxeetan, I think c.; nahoxehetšetanoxzeve, I have a c. mind; nahoxeazesta, I deem it c.; nahoxeatamo, I deem one (or.) c.; nahoxeataman, I am deemed c.; nahoxeaztomon, it is c. unto me; ehoxea nitov, it is c. for me, on my account; nahoxeeonaoz, I have c. hands; nahoxeevomoxta, I feel c. (physical); see sweep; hoxeetanoxtoz, c. that; hoxeevostanehevestoz, c. life; inf.-hoxe- combined with inf.-pave-, thus -hoxepave- = perfect; ehoxepaveēsz, he speaks perfectly well; inf.-vāxshoxe- = c. thruout, completely, perfectly; nasaavāxshoxeae, I am not perfectly c., not perfect; sometimes "-hoxe-" denotes "better, in order"; nata-hoxeemxea, I am going to write it better, in order; nahoxeosan, I arrange in order; zehoxeassō, the c. ones (or.); zehoxeaeasz, the c. ones (in.); zehoxeevostanehevessō, the ones (or.) who lead a c. life; zehoxeemomā-tavostanehevessō, the ones (or.) who lead a sainted, c. life. [Do not confound inf. -hoxe- = clean, with inf. -hōxe- = to become acquainted, or -oxe- = to break in

- two]. Hoema zehoxeo, the law which cleans, cleanses; ehoxeo, it gets c.; clean in the sense of "not foreign, straight thru, unqualifiedly, wholly, clearly, simply, purely" is expressed by the inf. -xa- and -xama-; naxamavonetanota, I have "clean", unqualifiedly forgotten it; inf.-oseec- denotes c. in the sense of "pure, entirely alone, free from foreign matter, by itself entirely, without any one"; hence: zeoseekassô, the ones (or.) who are without any one, destitute; see pure. Esaatasettan, it is c., it is not defiling; esaatasethehan, it is c., not defiled; see defile, clear.
- cleaner, n. hoxeanenehe the c.; ehoxeaneneheve, he is a c.; ehoxeanova, he is a c.
- cleaning, hoxeanenistoz, the c.; ehoxeanenov, there is a c., also he is one who cleans, who has the quality of c.; zehoxeane màzhesta, etahanez' hethozeohes-toz, Maheo, the c., cleansing of the heart is God's work.
- cleanness, hoxeastoz, the state of being clean; hoxeemo-mâtahestoz, or mômata-hoxeastoz, religious c., cremonial purity; hoxeevostanehevestoz, c. of living; hoxeetanoxtoz, c. in thot; hoxehetšetanoxzevestoz, c. of mind.
- cleanse, same as v. to clean; zehoxeanensz, the one who cleanses; zehoxeansz, the one who is cleansed; hovaeva nàvešehoxeanaan, I was c. by something; zêmehatasehanez naevhahoxeanaan Maheo, as we were defiled, God cleansed us; nahoxeanamevo, I c. one from; nahoxeanomovo hevoxca, I c. one's hat; nahoxeana mhayo, I c. the house; màpeva navešhoxeano naeszehen, I clean my coat with water.
- cleansing, hoxeanazistoz, the c.; navēstomevo emehoxeanez', nazhesta, I ask him for the c. of my heart; heto eoxeanovatto, this has the power of c.; esaahoxeaneanovhan, there is no c.
- clear, napavemēsta, I make it c. by explaining, I explain it well; napavemēstomevo, I make it c. to one, by explanation; natâtanōvanen, I make it c., expose it; natâtanōvana, I make it c.; natâtanōvano (or.); etâtanōvoz or tâta enōvoz, it (stands) is c. open, frank; etâtanōveoz, it or one (or.) decomes plain, c., exposed, revealed; natâtanōvemēsta, I make it c., confess it, expose it by words; nheš enōveoz nitovâ, now it becomes plain, c. to me; tass etâtanōveoz natšetanoxzeva, as it were it gets c. to my mind; tâta nanōveoztomon, it is becoming c. (made plain) to me; nataešheneeno, it is c. to me, I know now; nahoxeevooto, I c. one, declare one clean; zêmehamomaxems nahoxeevooto, I c. one from accusation; hoemanistovâ ēševešēno(ev)hoseme, he has been cleared by law; emehamomaxeme zēnasens na eevhanonizeomēnane hoemaovazistovâ, he was accused of murder

(that he killed) but he was cleared by judgement; lit. he was liberated by the judging; zèmehatotahopas-tove etaeševhahoxeane, the confusion, disorder has been cleared. Mâpevatamano ešēva nstaneoxzhemâ, on a c. day, we shall go there; eneešepoeōstaâ voe, the clouds c. up; also epopoeōstaâ, the clouds c., break up; ene-ešehotxaâ, it is clearing up, uncovering (the sky); to make c., in the sense of "bright", see under "brighten". "Clear" in the sense of "transparent, translucent, pellucid" is rendered by inf.-nanivs-; enanivse-vōme heto mâp, this water looks c., pellucid; nanivset-to, glass; eotaenanivess, it is c. in the night; see clarify; emaxenanivsevōmoeha, it is a great transparent body of water; hovae esaatonšenohoe hanehen's hevetov Maheo, hevânšēāenonittoz' tass enšxamananives-soz hevetov Maheo, nothing is hidden in the sight of God, even darkness is simply c., pellucid for Him. When c. ref. to an open space in a forest, free area, vacant room, the term -poota is used; emaxepoota, it is a great clearing, free space, area; esópoota, there is still c. room (ref. to seats or space in a room, which are not yet occupied; also speaking of a free area of land); mâevèhoeno zeōmepopoota, the thorufares of a town, streets, the c. thorufares between walls or buildings; "clear" in the sense of freeing from burden, obstruction, relieve from encumbrance, also exonerate, liberate (from burden) is rendered by the rad. -māsto-; emāstoheoz, one is cleared, relieved from; nasz šistato emāstohoe, one pine (tree) stands c., distinct (from the others; either standing alone by self or having branches cut off). The term "māsto-" is of difficult rendering in Eng. and writer heard different and confusing translation of the same. What he gives is the more reliable meaning. Thus here this word -māstohoe might also denote the clearing of the land, by removing the trees or other obstructions. Namāstohano, I c., unburden, remove encumbrance (as when the burden of a pack horse is loaded on another one); namāstoha(h)e, I am c., unincumbered; nanākōo, I see clearly, sharply. Hovae zehoxevōme, something that looks clean, clear; mâp zehoxeōme, water which is c., clean; see clean; inf.-xa- or -xama also denotes "clear" in the sense of "natural, simply, c. thru"; nasaaxahemesestové, I am c. out of food; nasaaxa-hovae-aenohe, I am c. out of anything I own; exameâtove, it is a c. gift; exanovae, it is c., straight; naxaasetana, I c. it away; namxeen, I c. (by) sweeping.

clearing, zèpoota, where there is an open space (in woods or fields, also of unoccupied seats). Zèmaó ēšēmāstoheoz na natosemonomax, where the timber was, it has become cleared and I am going to break

(with a plow) the ground.

clearly, inf.-mesē-, c., plainly; -tātanōv-, c., openly, in plain sight; -nāk-, c., sharply; oatōs (detached term), c., of course, self evidently; inf.-hoxe- = cleanly, c.; nahoxeōo, I see c.; -oxta- = clear thru, distinctly; naoxtanōmo, I see one (or.) c., distinctly. This inf. really denotes "thru, over, from one end to the other, the whole length of. [Naoxtāen, I spend, pass the night; oxtaenoham, one winter old horse, colt having "cleared" the winter]. Exahavsevoēta, one has c. done wrong; esaaxaheneenohe, one evidently, c. does not know; nasaaxaēsztovohe, I c., obviously do not speak to him.

clearness, nākōoxtoz, c., sharpness of sight; hoxeōoxtoz, c., cleanness of sight; nanivsevatamahestoz, c., clarity; mesēēsizistoz, c. of speech; mesēmēstomevazistoz, c. of explanation; pevatananohestoz, c., of atmosphere, fine weather, general fine appearance; xaenšēohaetanoxtoz, c. of thot, judgement; xamapavetšetanoxtoz, c., soundness of mind, thot purpose, intent; xanovevostanehevestoz, c. of living, straightforward life.

cleavage, see cleave.

cleave, naoxevoôn, I c., split apart; naoxevooha, I c. it, cut it open (instr.); naoxevoðno hohona, I c. the rock (or.); namameoxevoðno hōxzz, I c. a yawning cleft in the tree; lit. I greatly split the tree; hōxzz eoxevoemāxe, the tree is cleft, split (by lightning); naoxevoemxesta kamax, I c. the wood by shooting it; naoxevoenomāno, I c. one's thigh; naoxevoeātāno, I c. one's foot (by blow); naoxevoemaso, I c. one (or.) by shooting. Hovae zeoxevooha, something cleft, split apart; zeto hoxzz zeoxevoohez, this tree which is cleft; hōxzetto zeoxevoohez, the trees that are cleft; hōxzetto zeoxevoemxessō, the trees cleft (by lightning), by shooting. Hohona zeoxevoohez nitovan, the rock which was cleft for us; see rend, split. Epā-eoz, it cleaves, clings, sticks, adheres to; see adhere; napanoetōe, it cleaves to me; hovae zepanōetto, something that cleaves to me; zepanōeta, that which cleaves, clings to thee; zepapanōetto, that which cleaves to me, at different places (on my person); napapanōetōe, it cleaves to me (at different places); napanoetotōenon, it c. to each one of us; napapanoetotōenon, it cleaves to us, each one of us (at different places on our persons). See stick.

cleaver, zeoxevocōnsz, the one who cleaves, cuts asunder; oxevoōnehe and oxevoōo, the c. (latter word also applied to instrument).

cleft, zeoxvevooha, that which is c.; šēn zistovoō, the c. of a rock; šēn = rock standing byself; zistovoō = in the open space, fissure between; eoxevooha, it is a

c., broken apart; zeoxevoeha, where there is a c.; ze-
oxeàtasz or zeoxevoeàtasz, the c. footed-one (not ref.
to cloven hoofs), the one whose foot was c.; tooveo-
son, the c. of the hoof, between the claws (fingers);
eoxeàtae, he (animal) is c. footed, cloven, or etooveo-
sae, he is cloven in the hoof.

clemency, šivaztastoz, c., mercy, pity; hòpsanistoz, c.
(Ger. Schonung); ehòpsanistove, it is a c.,
leniency.

clement, ešivaztae, one is c., compassionate; ešivaztahe-
oneve, one is c., humane; nahòpého, I treat one
with clemency, leniency; ehòpsaneoneve, one is lenient,
sparing, c.; rad.-šiva- or -ševa- denotes mercy, com-
passion, clearance, [older Ind. used to say -xeva- in-
stead of -ševa-; the term "xeva" must be the oldest
and implies "clearance, relief, release"], while rad.
-hòp denotes melting, changing from hard or solid to
fluid substance [hòpāehemenoz, grapes, the melting ber-
ries]. See lenient.

clench, nahekonana naàz, I c. my fist, make my hand hard;
nahàpanen and nahàpeonaoz, I close my hand, press
my hand close; nahekonehàpanen, I c. hard; nahekonhàpa-
na, I c. it hard; nahekonhàpano (or.); see clutch,
teeth, mouth.

clergy, maheoneēsšzhetanestoz; emaheoneēsšzhetanestove, it
it is the c.

clergyman, maheoneēsšzhetan, c., minister, missionary; ema-
heoneēsšzhetaneve, he is a c.; some Ch. say ma-
heonhetan, which formerly was applied to the catholic
priests in Montana; Maheone = holy (from mysterious) +
-ēsš- = speaking + -hetan = man; maheoneēsšzevèho, c.,
minister; the suff.-vèho = white man; maheoneēsšzeve-
hoa, white woman missionary.

clerk, mxistonehe, the c., writer; vèho zemxistonsz, the
white man who writes.

clever, eotoxovae, one is c., experienced in something,
able; enešeoona, one is c., skilled; inf.-otoxove-
= cleverly, skillfully, ably; eotoxovehōeston, he reads
cleverly.

clevis, tōneoheo zevoxceoz na hestov hesthonoc zeotā,
bolt which is crooked and whose double point has
a hole.

click, ekokoevon, it clicks.

cliff, anoēva; oxeanoēva, c., bluff (cleft under, down);
zeamemaxeoxeanoe, a bank, line of cliffs, precipice;
see bluff. Hōevotto, c., cave people; see cave.

climb, naévonèn, I c.; hoxzezeva naévonèn, I c. a tree;
naénosevonoxta, I c. up, over after it; naénosevonó-
to, I c. over after one (or.), to catch him; naēsevonèn,
I c., crawl into; nahotoanàn, I c. with difficulty, a
steep place; hotoana = hard, difficult + suff.-èn ref.

to walking and whose "e" is apocopated, making -hotoa-nân instead of -hotanaên; naomevonên, I c. off or down from (wagon, horse, car, etc.); naanhoevonên, I c. down; naonōvonên, I c. out of water, river; naéên, I c. (by walking); naéên hohona, I c. a mountain, rock; see up; éênistoz, the going up, ascending by walking; évonênistoz and évon'nistoz, the climbing, crawling; see crawl; nasévonên, I c. down into; eévon'netto, it climbs; eonimotaoneanâzetto, it climbs up by winding around something (said of certain plants); eéasetto, the climber, vine, (ref. to climbing plants); eéasetto eonimotaoênetto hoxzezeva, the vine climbs, winding around the tree; eéasetto eonimotaoneanâzetto hoxzezeva, the vine winds itself up the tree; sitoxceoneva navešeeévonên, I c. by means of a rope; naanhōstoneanâz, I c. down, let myself down with a rope; -an- =down + hōs =suspended + -one-ref. to rope, string + -anâz =do myself. Heto hohona esaatonš-éênetohe, this mountain cannot be climbed; esaatonš-éênetohehan, it cannot be climbed; esaatonš-éênistovhan, it is not climbable. Nasaatonš-évon'né, I cannot c.; esaatonšévon'nistovhan, it is not climbable; zeto hoxzz esaatonšeeévon'netoehe, this tree cannot be climbed.

clinch, tōneoheo zeešeēstohe napenohomovo hesthonoc, I c. a nail; lit. the nail, after it has been driven in, its point I pound; nahekonevoxcepenoha tōneoheo, I c. the nail, pound it crooked; nahāpanen, I c., grapple; see pinch, clamp, clench.

cling, natonoe, I c.; natonoetovo, I c. to one (or.); natonoeta, I c. to it; evešepanoeš, it clings to one (as lint, pieces of straw, etc.); napanoetova, he clings to me; see cleave, adhere; nahekonetonoetomovo zexhetas, I c. to what he said to me; nahekonemehoto nanison, I c. in love to my child; epāeoz, it clings to, sticks; nahekonetōetanota naēszistoz, I c. to my word; natōetan, I hold in thot; inf. -saapoe- =not let go; esaapoeneševé, he does not let go doing, he clings to his doing; esaapoemashaneheoneve, he clings to his foolishness.

clink, etoxzeevon, it clinks (as small metallic bodies or earthenware).

clinker, maaxcepä, irregular piece, small lump of ashes.

clip, see shear; nahooxtaso, I c. one's hair; zehooxtxes-sō, the shorn ones.

clipper, hooxtxovàtoz; ehooxtxovàtove, it is a c.; hooxtxovahe, the c. (person or instr.)

clitoris, zistōneoetto heszhoto.

cloak, hōma, blanket, robe (as worn by Indians); see blanket, robe; zēsēszehe, long coat, overcoat;

nanhōmana, I c. it; nanhōmano, I c. one (or.); nanhōmanâz, I c. myself; ehesthōmanâzistove, he has it for a

c., a cover, disguise, pretext; ohāehônàtoz ehesthōmanazistovenov, long prayer they have for c.; hōmstaestoz, c., cover, mantle; eoxchestōmstaestovenov maheonoētas-toz, under the c., cover of ceremonial. Hoxcaēszehe, hooded c.; zēseēszehe zenomāstoxca, long coat provided with a hood; tōvoxēszehe, army c. (with cape); see coat.
clock, maxekokōase, large watch; kokōaseo, watch, smaller c.; kokōaseonoz, (pl.); ekokōaseoneve, it is a c.; ekokōasen, it is ticking; from -koko- =to tap gently; kokōastaaxestoz, c. on a shelf; ekokōastaaxestov, it is a c. (on a shelf). See time. Kokōase zeoxcenistōhetto, striking c.

clod, mhaáoxz (or mhahaoxz), lump; emhaáoxzeve hetanoma-oxz, a lump, c. of ground, clay; heševoxz zemamemenoe, soil in chunks, clods; hetan eheševoxzeve, man is a clod, dust.

clog, hovae evešenxpaoe, it is clogged, obstructed by something (in a passage); see close, hold, hinder, stop, prevent.

close, inf.-nxp- denotes "close" in the sense of shutting, obstructing an entrance, passage, aperture; nanxpooha, I c. with instr. (in.); nanxpooño, I c. with instr. (or., as a jug); nxpoño, a cork, etc.; nanxpaovo, I c. one up, keep enclosed; nanxpooana, I set it closed (box, trunk); nxpoaneo, that which closes, stopper, shutter; nanxpeam, I c. (with pitch, fat, to make water tight); nanxpēstana, I c. it (by filling in, as chinks), also naonxpēstano, I c., stop one's ears; nanxpeesz, I c. it with a string (to tie it), see tie; nahekonxpooana, I c. it tight; nahekonxpooha, I c. with an instr., bolt, cork or lock; nahekonxpooño, I lock one up; henitō ehekonxpoohe, the door is closed tight (with lock); hekonxpooxz, c., cork it tight! Hekonxpooño, lock, cork, bolt; nxpoheo, the closer, lid, cover (over an aperture); enxpoheoneve, it is a lid, cover; enxpotomeoz, it is c., obstructing the breath; enxpotomoxta, he suffers from dyspnoea, asthma; enxpexaenōseoz, he suffers from dysuria; nxpotomoxtastoz, dyspnoea; nxpexaenōsestoz, dysuria, retention of urine; enxpsuestonaováz, one makes himself a clout, breech clout; nanxpehoe, I stand before an opening; nxpemeon, closing, obstructing the road; nxpeoxtam, closing, obstructing the door; nanxpanen, I c. by hand; nanxpanomovo heex, I c., shut one's eye (by hand); see blindfold; nanxpazenaaz, I hold my mouth c.; nanxpazenàno, I c. one's mouth; nanxpatovan, I c. the damper (of stove pipes); see shut, stop; enxpoeoz, it is set closed; enxpaeoz, it is closed, checked; see check, stop. Nahāpanen, I c. by clinching, clamping, pinching; nahāpāzenaaz, I c., clasp my mouth shut; nahāpana mxistō, I c. the book; nahāpeonaaz, I c., clench my hand; nahāpenoe, I c. by sewing; see sew; naoomana,

or naoomana, I c.it up, by covering over (as when an incision is made in the body and the surface closed over again); eevhaomōvaoz or eevhaohomōvaoz, the water closes over again, return to their former place, coming together and forming one again; eehomōvatto, the water closes in, covers all; nāevèho zeešeosenoss hetano eevhaoomanomovo hevōxōz, after the physician had operated the man (in the bowels) he closed over again his flesh. It is difficult to find out whether the term is -oom- or -ohom-, as one will hear both forms, and there seems to be no difference in meaning. Naoomoha, I c., enclose it; naoomòno, I c., enclose one; see surround; emamovhotāzeo, they (or.) come closer together, meet; nahōna, I c.it (a door); hōnoz, c.it! Ehōoz, it has become closed; nahōnheto, I forbid one, (lit. I c. one, by saying); nahōnesta, I forbid it; see forbid. Nahōnesetan, I c.in thot, against, exclude, shun (in thot); hōnesetanotovsz havseveva, c.my thot from evil, exclude evil from my thot; see exclude. Naēshon, I c. (as a drawer), push in; see push; inf.-hox- =c.by; nahoxoe, I sit.c.by; nahoxoaovo, I make one to be c.by; ehoxoaovāzeo, they (or.) are c.together; ehoxoaovāzettesz, they (in.) are c.together, crowding; nahoxatamo, I am c.to one (in the sense of friendship, acquaintance); tahoxhoe, sit c. together! Toxetto, c along, along the edge; see border; ehoxhōsta, it hangs c.; ehoxhōsz, one (or.) hangs, is suspended c.to; napāehoe, I stand, stay c.(also cling); napāehoetovo, I stay, stand c.to one (or.); napāehoeta, I stay c.to it; inf.-pāe- =c., adhering, clinging side by side; hence: hovanē nasaapāemaheonetovahe, there is no God besides me, side by side with me; pāetto, c.by; pāemeo, the road c. by, side by side; napāehozehetovo, I work c.besides one; napāehozehetomovo hesthoeo, I work c.besides one's field; ae or hahetto, c., near by; see near; natoxpotaoho, I c. by inserting a finger into one's wound, c.a hole by inserting a finger; see insert, stick into; natoxpozeōstōno, I c. up, by inserting (with instr., as a bullet hole, or the nose); nahooetovo, I c.up on one, grapple with one; also naxahooetovo, I simply c.upon one; inf.-hoxs- =c.against, adjoining; ehoxstota, it sets c.against; see lean; inf.-kas- or -ka- =c., short in time, size or distance; kaks (detached term), not distant; nakaōsan, I see c., from near, not distant; nakaōmo, I see one c., from near at hand; nakaōxta, I see it from c.; nakaoexova, I mow c., short; see short; naénoēta, I c.a doing, performance, ceremonial; ēšénoētastove, the performance is closed; naéneēsz, I c.my speech, end it; zetoshešeénemēestov, towards the c. of the meal, feast; enahan evešeénstonstov, in this wise the ceremonial is closed, at the end. Inf.-én- denotes

the ending, cutting off. Pevoētastová evešeéneoz hevostanehevestoz, his life closed in deeds of kindness. Naakavana, I c.it, by folding (like a pocket knife); akavaneomoze, closing, folding knife; emōsetto, secretly, c.privacy; evovoxbonae, one is c., strict, searching; navovoxbonenōztovo, I have one under c. scrutiny; lit. I ask one searchingly; evenahēškos, one is c. stingy; enxpotomeoz hotoma heto mhayo, it is c., stifling inside this house; enhaston, it is closed, forbidden, taboed (by religion); zexoveva ehōstomohestov emōnestoz, at present the hunting is closed, forbidden; see forbid; ehekonetaoe, it fits (is fitted) closely; nahekonetaōe, it fits me closely, tightly; see tight; epāeveš (epāevšena), it (or one) lies c. by; epanota, it sets c. by.

closet, zeceneota zexhōsanevoss ēs'anistoto, c. for clothing (not movable, built in the house); kae-mestoz was a former name for kitchen c. or cabinet; at present the term "vehoseo", chest, is used; evehoseoneve, it is a c. (movable); vehoseonoz, (pl.); mesekamhayo, c., prvy; emesekamhayoneve, it is a c., water c.

clot, momeevoxz, c. of blood; momeevoxzz, clots of blood; emomeevoxzeve, it is a c. of blood; heševoxz, c. of dirt, mud.

cloth, šeon (or.), c. of calico or muslin; šeonoz (in.), rags; ešeononeve, it is c.; šeononeva, with a c.; moxtavšeon, black c.; moxtavšeon zehāōemsz, black c. which is expensive (broadcloth); moxtavšeon zeōceataz, black c. which is smooth (also used for broadcloth); eōceata, it (or.) is smooth (speaking of c. like broadcloth); emoca (or.), it is rough (cloth); zemooaz, the rough one (cloth); esiškohotova, it (or.) is smooth, sleek (like fur); nitavszea, this is applied to the broadcloth which Ch. used for special heavy blankets, with a bright colored line on the selvage edge; voxpemonatō (or.), white sheeting, used for light blankets in summer time; otatavšeon zeōceataz, blue broadcloth; zemaetaz šeon, red c., calico; kakoešeon, thin c., calico; šeon zemeovaz, fuzzy c.; ēvašeon, woolen c. [besides the regular term "voxpēva", ēva is also used for cotton, because the Ind. called the cotton "wool", it being similar to sheep's wool in appearance]; tonovšeon, thick c., canvas c.; zeotōenovsz šeon, cheese c., with holes thru it. Honeō, c., garb, wearing apparel, also used in the figurative.

clothe, nahoneonaovo, I make one to be clothed; nahoneonaon, I am made to be clothed; nahoneovo, I c.it (or.), put it (clothing) on, don it, wear it; [keep in mind that c. is organic]; nahoneovo is also used figuratively in the sense of "I put him on"; nha zehoneovóss nisimōn, the ones who have familiar spirits; na-

honea, I am wearing it; Maheo ehonea xanovastoz na ho-xeatamahestoz, or Maheo ehoneon xanovastovâ na hoxea-tamahestovâ, God is clothed in righteousness and holiness; nahoneovo maxēszeheh, I wear an overcoat; nahoneon, I am with clothes, clothed; zehethoneonetto enethoneon, as I am clothed he is; havs zehethoneonez, the evil, bad which we have, are clothed with; namomeaevhoneon, I have bloody clothes, am clothed in blood = I have shed human blood, am a bloody man; zemaevhoneonetto, the red, the blood I am clothed with, same meaning as the preceding term; namakātaevhoneon, I am clothed with iron, (armor); evessenethoneon zehethoneonevoz, he is clothed as we are; namakātaevhoneonaon, I am clothed (done unto) with iron (armor); namakātaevhoneonaovo, I make one to be clothed with armor; namakātaevsaneno, I c., dress one with iron apparel; see dress; nahethoneonaovâz, I c. myself (my line, course of clothing myself); nanethoneonaovâz, this is my way of clothing myself; nahoneoseho, I cause one to c., dress; nahoneomevo, I c. one (dress him); naoneno, I c. one, give him clothes; namononeno, I c. one (or.) anew, with new clothes; see dress; naotōsthoneon, I am strangely clothed.

clothes, honeō, c. (sg., in.); honeōnoz, c. (pl., in.), nathoneō, my c., apparel, wearing, garment; nathoneōnoz, (pl.); nsthoneō, thy c.; hesthoneyō, one's c.; nathoneyōnehenan, our c.; nsthoneyōnehevo, your c.; hesthoneyōnehevo, their c.; ehoneyōneheve, it is clothes; honeyōneheve, with, by, etc. clothes; nahoneyōnaovo, I make one to have c.; esaahesthoneyōnehevan, it is not clothes; honeō is also used tropically to denote character, sign, emblem; momeaevhoneō, bloody c., bloody deed; meoevhoneō, war c., armor, war apparel; makātaevhoneō, iron c., armor; namahātaevhoneonaovo, I make one to be clothed with iron apparel; see armor, coat, dress; mahātaevsanistoz, iron c., dress; emahātaevsanistov, it is (they are) iron c., apparel; emahātavhoneōneheve, it is a war (iron) apparel; emeoevhoneōneheve, it is war apparel, c.; nahoxeesan, I put my c. in order; nahesthoneyōn, I have c.; meskonsanistoz, leather c.; ēvaevsanistoz, wool c.; ēs'anistoz, when ref. to the act of dressing (the dressing, the clothing) is in.; but when applied to "c., dress" it becomes or., and is often-times written ēs'anistoto, which writer believes to be the only proper or. form, while ēs'anistoz must be in.; vokaevsanistoto, buckskin c. (for men); the ending -sanistoto = dress; vokaevhoneō, buckskin c.; evokaevhoneōneheve, they are buckskin c. (the term is sg. in Ch.); navokaevhoneon, I have buckskin c. on; navokaevsan, I have buckskin dress on; meškonhoneyō, leather (buffalo) c.; emeškonhoneyōneheve, they are c. of buffalo (or

other leather); namseškonhoneon, I am clothed with leather c.; pēsanistoto, ragged c.; mxastovsanistoto, gorgeous c.; namxavstovsan, I am clothed sumptuously, luxuriously, in full regalia; tāes'anistoto, suit of c.; pavsanistoto, good c.; moenoevsanistoto, immune c. (Ger. gefeite Kleider); moenoevhoneō, c., apparel which makes one immune, invulnerable; zemoenoevhoneonessō, those clad with immunity, invulnerability; namoenoevhoneon, I am clad with immunity (Ger. ich bin gefeigt); moonsanistoto, beautiful c., dress; moonevhoneō, beautiful c.; emoonevhoneon, one has on beautiful c.; maheonevhoneō, godly, mysterious c.; maheonevsanistoto, godly, sacred c., dress; this has ref. to certain ceremonial c.; especially was this the case during the "Messias wave". Heto xanovevostanehevestoz zexheszho-vaonez etahan maheonevhoneō tass zexhoneonaōes Maheo, this righteous living which has become our property is the godly clothing with which God clothed us. Different parts of clothing are: eszehe or eszehen, shirt (also coat, jacket); ātono eszehen, under shirt, underwear (ref. to the shirt part); see coat; vešeēsenoestoto, pants, drawer; for the last the term ātono vešeēsenoestoto (under pants) is also used; vohaenoxtoz, buckskin leggings; matovōanoxtoz, leggings, breeches (for men); mseškonoxtoz, leggings, breeches of buffalo (leather) skin (for men); mātōhono, woman legging; vohaenoxtohononoz, woman's buckskin leggings; mseškonoxtohononoz, woman buffalo (leather) leggings; v(h)ōestato, belt; hōma, mantle; maxēszezen, overcoat; voxpe-monat, sheeting (for blanket or cloak); see cloak, coat; hokot, necktie, collar or muffler; zezexhōma, shawl; vōstoz or hōestotō, woman's dress; vohaenōestoz, woman's buckskin dress; vohaevōzevōestoz, same as preceding term, only ref. to fringes, fringed buckskin dress; meskonhōestoz, buffalo, leather dress (woman's); eszehe zeotāevaovtoz, vest; (the parts of clothing are or.).

clothing, see clothes; nasaahesthoneōneheva, I am without c. (quality, condition); nasaahesthoneōné, I have no c.; nahesthoneōn, I have c.; zehexovhoneonaōs nioxcevēōhatamo, do not judge him according to his c.

cloud, voe; vosz, clouds; evōeve, it is a c.; evōevēoxz, it is getting cloudy; ehanovevōeve, it is a dense c. (thick cloud); vōeva, in the c.; the word for sky is practically the same as for c., at least no distinction is made at present, but writer thinks that the term for sky has a shorter "o". Voe eneehōsta, the c. banks up; eamha voe, the c. is flying fast; voe eamaesta, the c. is drifting; eahavōevēoxz, it blows clouds; eookovōevēoxz, it clouds for rain; eōvōonōevēoxz, it c. for a steady rain, nimbus; eneehāe voe, the c. is rising, like a cumulus; voe emasomoxtaevēoxz, the c. turns

black; zetonov voeva, in a thick c.; eōmomano, the clouds are spreading; ehōstonevoox, it c. foretelling. This term was given by an old Ch. (Flathead) now dead. He said to writer that "events could be foretold by certain formations of clouds, especially at sunup and sunset; not only the shape but also the color of such c. formations had meanings, which only certain priests understood". The same priests had also classified the stars into groups and knew by them certain events. These Ch. astrologers are now practically extinct. Hetanevoo, Cloud-men, name given to the Arapahoe Indians; eonšeōstaā, the clouds break apart (swiftly); eoninxāā voe, the clouds break apart; also eonšeoz voe; enešepoeōstaā the clouds segregate, it clears up; emomenohōsta voe, the c. is grouping apart, segregating; enešehotxāā, the clouds are clearing; ehekotxoeox, it is sheep clouds; voe enmehōstaā, the c. (or clouds) appears, comes up; enxavoxpōmano etosetonetto, it looks clouding white for cold; voe eamhōsta, a c. flies, passes over; voe eanoshōmoesta, the c. hangs down; eōmevooz, it becomes clouded over (as the sun, moon, star or high mountain); eātoeneoz, it becomes hidden by the c.; also eomhōsta or eōmaā, it becomes clouded (hidden by clouds); voeva etataevoneoz, one disappears in the clouds; eanistaeševoox, it clouds, fog like, small thin trailing clouds; [anstaēš, thin fog trailing up creeks in the evening or early morning]; voe zistomsehoe, cumulus c. (standing like a wall or pillar); enxamaehōstaā voe, the c. is obviously banking up; enemhāeoz, it is clouding all over; exama-mhāeox, it simply is getting clouded all over; ehekone-mhāeoz, it is clouded all over (to stay so); voe eomhōsta, the c. (or clouds) close up, come together; voea, like a c.; voea ehoešehao hākotao, like a c. they come flying, the grasshoppers; voe emaxenševhōstaā voe, the c. is flying swiftly; emomohetaevone, one's brow is clouded, one frowns; see frown; ezevatoeō, it is a c. of dust; see dust; eešeō, it is a c. of vapor; esitovā, it is a c. of smoke; when c. denotes "multitude" (ref. to people) suff. -tanevo is used, e.g. emax-hāetanevo or ehāetanevo, or emohētanevo, a great multitude, a c. of people; see multitude; hoosea ehešemox-tavo voe, the c. is black like coal.

cloven, see cleave, cleft.

club, evaohevo, cudgel; evaohevo navešehōmo, I c. one; lit. I strike one with a c.; see organization.

clump, see lump; zemomenooxzesz, a c. of shrubs, bushes; see cluster.

clumsy, exama-ahanenova, one is c., slow; exama-ahanoa--avota, one is simply c.; xamaahanenovastoz, clumsiness, slowness.

cluster, nokov hòpāehemenoz, a c. of grapes; zemomeno-pavszeavoóesz, a c. of flowers; zemomenohestae-natto, a c. of branches; zemomenokósz, a c., bunch of grass; zemomenooxz, a c., clump of bushes; emomenokov-hōstansz, they (in.) hang in clusters. Inf.-momeno- = in bunches, groups; momenchastoz, c., group; emomencha-eo, they (or.) group, c. together; see group

clutch, natonoe, I c., holding at; natonoetovo, I hold on to one (or.); natonoeta, I c. it; tonolestoz, c., hold; nahotàno, I c. at one (or.), claw him; hotanová-toz, the clutching.

clyster, see injection.

coach, naaneemo, I c., train one; naaneeva, I c., train; see training; maxemoktavamoeneo, large buggy or carriage; also zenīšetaxeseestovsz (or -tovaz) moktavamoeneo = two seated topbuggy.

coagulate, ehōseoz, it coagulates; hōsemáe, coagulated blood; hōseamsc, coagulated, congealed oil; hōsevisc, coagulated fat.

coagulation, hōseozistoz, the becoming hardened (of liquid substance).

coal, hoos; hoestahoos, charcoal; nahoxtova hoos, I trade c.; zenxestovoe, living c.; also zenosestovoe; see fire; mahaoxz hoos, a lump of coal; hoosea enešemox-tavae, one is black as c.; hoosea ehešemoxtavo, it is black like coal; hoos (or mooxzenistoz) nimetanenon, we are given coal = victory; this ref. to the painting black (with dead coals) after a victory in battle. [A dead coal being black and harmless, no more hot].

coalesce, see blend.

coalition, vhestamaozistovazistoz, the becoming allies; mamovhotâzistoz zēmanovistāmazistov, the meeting together to help each other.

coarse, emooa, it is c., rough (or. sp. of cloth) emoovess, it is c. hair; emoonehe, it is c. thread, rope, etc., (or.); inf.-moo- = c., rough. epepea, it is c., rough, not smooth, not ordered; emahaemenoe, it is c. grained; eheskovoae, it is c., gritty (with points); heskovoae, it (or. sp. of stones, etc.) is c., gritty; hehetovanov-hetan, c., uncouth man, ill bred; ehavseveešeeseoneve, one is c., ill bred, not well bred up; see bred; zehav-seva mesestoz, c., bad food; esaamomenovahe, one is c., not nice or fine.

coast, seetto zeametoxehâ zēmhaōmoeha, the coast of the ocean; lit. the incline bordering the great body of water; see beach, border; nasevano, I c., slide; sevanoxtoz, the coasting, sliding; see slide; etoxeamō-hesz zeametoxehaz zēmhaōmoehaz, he ships (sails) along the c.

coat, eszhehen, c. or jacket, shirt; in former days the Ch. men wore usually nothing from the waist up, ex-

cept in cold weather or by festival, when the buckskin shirt or coat was worn. Even in very cold weather writer saw old men with only a buffalo robe on, when going outside. The women had no coat over their dresses. Naeszehen, my c.; naeszehenanec, our coats; nieszehenevō, your coats; maxeēszechen, big, or overcoat; ēseeszechen, long c.; tahoceszechen, outer c.; hoxcaēszechen, hooded c.; also zēseeszehe zenomaestoxcaz, long c. provided with a cap; heozēszehe, c. with storm collar; tōvoxēszehe, army c. with cape; tonoveszechen, thick c.; toxenōheveeszechen, embroidered c. or bound with tape; namahätaseszechen, I put on a c. of mail; namahätaseszechenano, I put on him a c. of mail; namahätaneseszechen, I take off my c. of mail; namahätaneseszechenano, I take off his c. of mail. Heoveeszechen, Yellow-c. (pr. name); Mahataeszechen, Ironcoat (pr. name); Eoxsēszechen, Turncoat (pr. name). Eeszechenove, it is a c.; naeszehena, I am with c., shirted; eoxae naeszehen, my c. is torn; naeszehenaovo, I provide one with a c., make him to be coated; heeszechenovā enoèn, he carries it in his c.; naseszechenano, I put a c. on one (or.); naseszechen, I put on my c. Formely only men used this term, but as women begin to wear coats or sweaters, there is a reason for them to speak as the men. Naneseeszechen, I take off my c.; naneseeszechenano, I take off one's c., "uncoat him". Oftentimes, especially now, the word "eszechen" is shortened to "eszehe" and even to "eszé". Emetonotto eszeheno, he gives one a c.; nametonotto eszechen zepevovxtavsz, I gave him a c. of beautiful color; emezenotto eszeheno zehaestxnovxtaveziss, he was given a multicolored c.; namomeaevšemamo heeszechen, I dip one's c. in blood, I make one's c. bloody (by putting it in blood). See clothes. Noka navoxpôn, I paint one c. (to give one c. of color); nixa navoxpoha namhayo, I give my house two coats of painting.

coax, naōešenoto, I c., persuade one (or.); navonhosemo, I c., influence one (or.) with word; napavevamo, I c., urge one (or.) to be good; for the endings -vamo (or.), and -vāta (in.) see persuasive m. in Ch. gr. Also see blandish, flatter. Naōešenōsého or naōešenōxsého, I cause one (or.) to be coaxed, persuaded; niōešenotazistoseveoxzemoss, he coaxed thee to go with him; eōešenohe havseveva, he was coaxed in the evil; ōešenotazistovā evešhesseavao, he fell thru coaxing (fig.); esaatonšēōešenohe zeto hetan, this man cannot be coaxed; ōešenōxsohe, the coaxer, the cause of coaxing; eōešenxsoheoneve, he is a coaxer, a blandisher.

cob, hookoxz zeešeōene, corn c., corn ear which is shell-ed; see corn.

cobblestone, hohonaxc; see stone.

cobweb, see spider and web.

cock, naēstotana mahatano, I c.the gun; ehotovotane, it is uncocked (see bow); eniscesta, he cocks, pricks his ears; hetanekokoeax, c, rooster; hetanemaxen, turkey c., gobbler. Hetan =male and can be prefixed (sometimes suffixed) to names of birds. See tilt.

cocoon, nisimōnevehaneo, c., medicine bag (because of similarity to a certain medicine bag).

coerce, namomátavonhosemo, I force one (or.) by words; namomátaešenoto, I c.one, also namomáta-ōešenoto; nahešetxeovo, I c.one, force upon one; momátahestovâ, by coercion, violence. Inf. -hoko- or ešhoko-, implies "must", coercion, force, but usually inf. -momáta- =by force, violence, is used; namomátahozeohesého, I make one (or.) work by coercion, force; naešhokoaxaemeoz, I am forced to cry, cannot help it. See force, coax.

coffee, mataocemenoz, c. beans; term derived from acorns, which formerly were roasted and used by the Ch.; mata =woods + -oce- =little oval round + menoz =berries; mataocemenósz would be the name for c. trees; emataocemenóeve, it is a c. tree, shrub; emataocemeneve, it is a c. bean; emataocemenevensz, they are c. beans; mataocemeneva eveàzeo hohonaxceo, among the c. beans there are little stones; motxoemenoz, a tree growing in Oklahoma and commonly called c. tree; it has large, beanlike pods hanging from its branches. Zehóesz mataocemenoz, green c. beans; zsaaesēpānoehanehēs mataocemenoz, not yet roasted c. beans; napānoxtanoz mataocemenoz, I roast c. beans; pa- refers to flat surface + -hono- =to roast + -xtanoz, them (in.); ēšepānoensz mataocemenoz, the c. beans are roasted; zeešepānoēs mataocemenoz, after (past) the c. beans are roasted; esaapave-pānoehanehensz mataocemenoz, the c. beans are not well roasted; napeenanoz mataocemenoz, I grind c. beans; ēšepeenensz mataocemenoz, the c. beans are ground; zeešepeenēs mataocemenoz, after (past) the c. beans have been ground; peeneo, grinder, c. mill; epee-neoneve, it is a grinder, c. mill; moxtavhòp, c. (liquid); moxta- =black + -hòp- =melted, made liquid; emoxtavhòpeva, in, with, thru the c.; naexáta or naexâha moxtavhòp, I prepare c.; ensoomeha moxtavhòp, the c. is warming or is hot; enxatoomeha moxtavhòp, the c. is being prepared, is getting ready; see cook, warm. Neeme-tōvhòp, c. unsweetened (lit. bare c.); matanaemoxtavhòp, café au lait (c. mixed with milk); moxtavaeo, c. pot; emoxtavaeoneve, it is a c. pot; nanomen moxtavhòp, I drink c. [naman, I drink water]; epeveeno moxtavhòp, the c. tastes good; zehāemoxtavōme moxtavhòp, strong c.;

coffin, vehoestoz; evehoestove, it is a c.; vehoestotoz, coffins; naēsēnana vehoestovâ, I lay him in the coffin.

cog, hevēs, its c., tooth.

cogitate, naōhetanona, I am cogitating, thinking, musing;
naēveōhetan, I am engaged in cogitating, thinking;
see think, consider; naēveōhaetanota, I c. about
it, consider it.

cogitation, ōhetanonàtoz, the cogitating; ēveōhetanox-
toz, c.

cognate, see relationship; zehevōhestovemazessō, the c.
ones (connected by blood or birth); ehevōhesto-
vetovāzeo, they are cognate, related. See relate.

cognition, noxtovheneenovetanoxtoz, the faculty of know-
ing; noxtovetanoxtoz, the ability of knowing,
(Ger. Vermögen). See know.

cognizance, nšheneenovastoz; see know.

cohabit, navisthozemo, I c., camp with one; naoxceveamo, I
c. with one (as husband and wife).

coherent, epavemanoonetto, it is c., well connected; he-
ēszistoz epavemanoonetto, his speech is c.,
well c.; esaapavemanoonettan, it is incoherent, not
related together; inf.-noone- = in connection, in line
with; enoone-hooxtahan, he narrates coherently; inf.
-manoon(e)- = connected, fitted together, in coherence;
epavemanoonston, he built well connected, coherently.
See connect, relate, fit together.

cohere, see adhere, cleave, stick. Ehekoneemanoonettonsz,
they (in.) c., connect strongly together; epāeo-
zetovāzettonsz, they c., cleave to each other.

cohesive, see adhesive.

cohesion, pavemanoonestoz, the being well connected, fit-
ted together; pâeozistoz, the cleaving to.

coil, eonistakoneeoz, it gets coiled; šišinovo eonista-
emaeš, the rattle snake lies coiled; evoxceoneš, it
(or.) lies coiled, like figure 8; eonistaemaene, it
(or one) is coiled in a heap; namomekanoneano, I c. a
rope [nasēponeano, I uncoil the rope (or.)]; naonista-
koano, I c. it (or.) into a ball; naonistakoneano, I c.
the rope into a ball; [naevhašexotoano, I unwind the
rope]; see wind. Eonimataevoxq or eonimotaevoxq, it
coils up, winds up spirally; zeonimotaevoxceoz, that
which is coiled, wound spirally; see spool, spiral.

coin, tómakātansz, the very metal, the coins; makāt means
metal, and when applied to money it meant coins, but
now the word makāt is also used for paper money. Xa-
mamakātansz nametaenoz, he gave me money in coins (na-
tural, genuine monies). Makātansz eoxcepāozesehensz,
monies are coined, printed.

coincide, is rendered by inf. -sē- = the same; also de-
tached term "seetoeš" = at the same time; esē-
heznetto, it coincides, agrees together.

colander, šenōvaneo; see filter, sifter. Ešenōvaneoneve,
it is a c.; šenōvaneoneva, with a c.

cold, rendered by inf. -tō- = c., cool, chilly; inf. -ton- =

c.weather; suff.-os ref.to c., freezing. Etonetto, it is c.(temperature); etavetonetto, it is growing c.; etaveoxcetonetto, it is bitter c.; etoneshaa, it is a c.wind; hotonšohāetonetto, in spite of severe c.weather; hotonetaā, when there is a c.wind; estōno and estōneoxz, the c. subsides; etapoetonetto, the c. is overcome, has subsided; estonooz, it (weather) changes to c.; tonōeva, in the fall, turning to c.; etoōme, it is c.(liquids); etoōva, it is c. water; etōeoxz, one (or. and in.) is getting c., chilled; mehosanistoz etōeoxz, the love gets c., chilled; etonōeo, they (or.) are staying, camping at a chilly, c.place; etōeona, one has a c.hand; etōeonaos, one gets c. handed; natōeāta, I have c., chilly feet; etōeszea, one has a c.head; etōeha, it (something, as food) is c.; etōešen, they (or., as potatoes, tomatoes) lie c.; etonoxtōeo, they (or.) set, stand c.; etonoxtota, it sets, stands c.; etoōmota, it sets c.(sp.of liquids in vessels); etoōmeha, it is c. body of liquid; tonos omotō, c.boiled meat; etonoxthōsta hoevoxkōz, the meat is hanging c. (uncooked); ekatōeoz, it bends up from c.(of toes, etc.); eoxcetōeomeoxz, the lodge, tent, home, house is growing colder; rad.-eom ref.to dwelling (not the place but the home as dwelling); [enšeomeó, the lodge gets warm]; nanatos, I am c.; eahanos, one(or.)is c., freezing to death, extremely c.; (inf.ahan- =extremely, overwhelmingly); naohāos, I am very c.; naeātovos, I have a c. foot; naeātavoss, I have c.feet; when inf.-naze- (=killing c.) is used it denotes "freezing"; see freeze. Oftentimes in Ch.the suff. -os ref. not to actual freezing but denotes intense c. Nanazeonaos, my hands are getting freezing c.; naanovātanos, my feet are freezing c.; nanazeātavos, my feet are getting frozen; na-veoxcēstavos, my ears are bitter c.; ehōoseoz, it gets c., congealed, coagulated; naomomos, I cry from c.; inf.-omom- =wail, weep; nanonomos, I shiver from c.; nanomonos, I am drowsy from c.; zehešenonomos na zēno-nomonos eomomos, being shivering and sleepy from c. he cries from c.; naaveōstos, I fall over from c.; tone-tovanestoz, the c.weather. Naēhaevomoxta, I have a c.; naēhaevomoxtaeoz, I get a c.; naēhaeoz, I have a c., cough. "Ohōemaha" is the personification of cold. He was supposed to live in the far northland, coming on southward with an icy breath. Woe to the lodge which had no provisions of fuel and food! Ohōemaha's icy breath would chill to death the fireless home and the foodless body, rejoicing to find lodges where there was neither fuel nor food! It used to be the custom, especially when blizzards were oncoming, to take a wooden stick, jab it into a piece of meat, rush outside of the lodge and say: See! See! Ohōemaha, we have food

and fuel! And the grim man from the northland could not harm there, but would vent his cold blast on less fortunate beings. Another personification of cold or rather blizzard is "Vocem". But this is more recent and the name Vocem seems to have been applied to the blizzard from a man of that name who died in a snow storm.

colic, momoxtôtastoz, ref. to griping of bowels; emomox-tôtastoz, one has c.; emomoxtôta, one is colicky. See dysentery, stool.

collapse, emasóanaotto, it falls of a sudden; emasóonen-šenoonetto, it collapses, falls apart (where parts were fitted, connected with each other); eavev-hota, it collapses, falls in a heap; eavevove, one collapses, falls in a heap; namasóavevoveoz, I c., fall in a heap of a sudden; naaveoz, I c., break down in health; naaveōstos, I c. from c.; esxseveoz, one collapses, becomes exhausted; esxsevomoxta, one's health collapses; sxseveozistoz, the becoming collapsed, exhausted; sxsevomoxtastoz or aveozistoz or avemoxtastoz, the c. of well feeling, breaking down in health. See fall.

collar, vohomeeszehen, shirt c.; hootanohamestotoz, horse collars; ehootanohamestov, it is a horse c.; vootanohamestoz is another name for horse c.; nahevootanohamestov, I have horse collars; navootanaovo, I put a c. on him; also nahootanaovo and nahevootanaovo, I put a c. on one (or.), put something around one's neck; ēš-evotanaoe, he has a c. on; naēševootanoham, I have put the c. on (the horse); hoota, c., muffler; hokota, small c., necktie; see neck. Nazemēn, c. bone; naemēnevaoseš, I broke my c. bone; naonehavootanoham, I take off the c. (from horses); naonehavootanaovo, I take off the c., loosen.

collect, rendered by rad. -mohe- and -mohē- =gather, bunch together; q.v. Namohenen, I c., gather; namohēnen, I c. in a body; namohenanoz, I c. them (in.); namohenō, I c. them (or.); namohenomevo, I c. for one (or.); makātaemohēneneheo, money or tax collector; mohēnenistoz, the collecting, c.; namoheana, I c., gather it; see gather; nahovxtsan, I c., heap up; nahovoxzenoz, I c., store them (in.); ehaomos, one is collected, cool, calm; emomenohaeo, they are collected in groups, congregations. Emohēoxzeo, they (or.) c. together; namohēonōmō, I c. them (or.) by calling them; see gather, together.

collection, mohenenistoz; emohēešemeatovensz, gifts have been collected, a c. of gifts; mohēoxzistoz, c., gathering; hovtxtistoz, c. of writings; inf.-hovx- implies the meaning of collecting for keeping, storing.

collective, rendered by inf. -mano- =together; -mohē- =

- collectively; inf.-ē- denotes to "at together"; etaoē-tanov, they arrive at it, attain it together; eamēhestove, there is a journeying, moving together (Fr. ensemble) as a collection of individuals. See all, together.
- collector, moheneneheo; mohenenhetan, the man c.; nha zemohenensz, the one who collects. Hovxtsaneheo, c., one who stores up; ehovxtsaneheoneve, he is a c.; see store, lay up.
- college, mxistonemhayo, schoolhouse; q.v.
- collide, nanhaéa, I c. with it; nanhaéovo, I c. with one (or.); zenhaéom, that with which I collided; nha zenhaéōs, the one who collided with me; zetohetāenhaéōetto, all that befalls, comes against, collides with me.
- collision, nhaéovazistoz, mutual c.; n̄nixasz maatameon-oz èmasónhaéovâzettons, both trains collided with each other; maatameo oxnhaéovazistovēs, when a c. of trains occurs; amōheszistoz oxnhaéovazistovēs, c. of boats.
- colon, zevoxkxec; see punctuation.
- color, v. navoxpōn, I c., paint, with instr. (the rad. ref. to white color, but is used in general); navoxpoha, I paint it; see dye, paint; namaeneoz, I c., blush; suff. -vxtav = colored; epevovxtav, it has a good c., is well colored; zepavevxtavessō, the nice, well colored ones (or., not ref. to fur bearing animals); ehaestxnovxtav, it is multicolored; ehavsevevxtav, it has an ugly c.; heovasz ehešezeavoóevensz zehaestxnovxtavēs, they (in.) are all sorts of flowers of many colors. Móeeaa eheševxtav, it is like grass in c.; zeheševxtavs hōma, nasaaheneenomovohe, I do not know the c. of the robe (suff. -movo- = it his, robe being or.).
- color, n. suff. -oetto to c. names indicates the c. as material or paint. Zeheovaneotto, melon or brick c.; zehaheovoetto, deep yellow c.; zemaomaoxzevoetto, pink c.; zevoxpheovoetto, straw c.; zeoxoxzheovoetto, turquoise c.; zehāeotatavoetto, deep blue c.; zeoseotatavoetto, peacock blue c.; zeosemakomaoxzevoetto, magenta c.; zexamaheovoetto, natural yellow c.; zepooetto, gray c.; zehešieevheovkoetto, fawn, dust c.; zeoxkosoetto, maroon; zemoxtavoetto, black c.; zevoxpoetto, white c.; zeoxzevoetto, green c.; zemaevotto, red; etc. etc.; any combination of color can suffix -oetto to designate the c. material, (the above names ref. to paint or color material).— In colors the diminutive form (usually indicated by letter "k") ref. to little or light. Zevoo, zevokom, white; zemoxtav, zemoktav, black; zema, zemaq, red; zeheovō, zeheovoq, yellow; zeoxoxzev, zeoxoxkozev, grass c., green; zepoov, zepokov, gray; zeotatav, blue; zeheovemao, zeheovemaq, orange red; zeneamaneheov, cherry, turning to red yellow; ze-

otatavepoq, turquoise, blue gray; zeheovepoq, gray yellow; zeneamaneotatav, Antwerp blue; zeneamanemoktav, seal brown; zeneamanepoq, café au lait, grayish yellow; zeneamaneoxkostav, mauve, brownish blue; zeneamanetatav, apple green; inf. -neamane- =turning to intenser shade; zemäase-onevxtav, purple; zeosepoq, drab; zemox-taveotatav, sapphire, dark blue; zehòpazenavxtav, violet (grape color); zeaestomeveoevxtav, dove, ashen; zeose-zeovxtav, dark yellowish, salmon pink; zeotatatav-mäa-seonevxtav, lilac; zémaomaoxzevxtav, pink; zeosemakomaoxzevxtav, magenta, rose; zeosozemaoxzevxtav, heliotrope; zenanivsemaktav, scarlet; zepoktav, pearl gray; zeosezemaeovxtav, melon; zeoseoxoxzev, olive green; zexaoxceamenoevxtav; robbin's egg blue; zepoeotatav, lavender; zeoxemaeo, claret; zexamaheov, corn c.; zeoxoxzeotatav, lyan blue; zeoseheovoxq, lemon; zemsiskan, ochre, leather c.; zemsiskanema, terra cotta; zemsiskan, brownish, reddish brown; zevokomeov, canary; zehešieeveovok, fawn, dust c.; zeheszeemaq, cardinal; zeosepoeotatav, goblin blue; zepoevokom, buff; zeoxkoss, maroon, reddish brown, mahogany. The inf.-ose- = dull red, reddish brown; heovone, deep yellow, yellow III, (see Standard Dic.); toxtöheovone, prairie yellow, corn c. The above are really participle forms of c.of in.objects. When ref.is made to the c.only, or hue the suff.-vxtav is used for all colors except white, while black and blue keep their ending -tav. Zemaktav, red c., tint, hue; zeotatav, blue c., tint, hue; zemoktav, black c.; zepoktav, grayish tint; zeoxoxzevxtav, green c., tint, hue; zemsiskanemaktav, terra cotta c., tint, hue; zeheovxtav, yellow c., tint, hue; zeoxkosovxtav, maroon tint, hue; etc., etc.- Color infixes are following; vokom- and -voom- =white; -mae- and -mak- or -mace- =red; -(h)eove- and -(h)eovok- or -(h)eovce- =yellow; -moxlave- and -moklave- =black; -oxoxze- and -oxoxkoze- =green; -otatave- =blue; -msiskane- = ochre. Evokom, it is white (in.); evokomae, one (or.) is white, (diminutive form); hovae zevokom, something white; hōma zevoomaesz, a white robe (or); evoomsan, one is clad in white; evoxpōme, it is whitish (liquid); evokomova, it (fur bearing animals and birds) is white; evokomovatto, it is white (of furs); evokomeoxz, it is getting white; evokomaneotto, it whitens (sp.of c.material, as chalk, etc., which by contact will whiten other objects); evoxpovōna, it is a white morning; evokomanēo, it or one turns white (by process of time); evokomaneoz, it or one turns white, gets whitish; evokomene, one has a white face; voxpeexansz, white eyes; voomhoneō, white clothes; vokomšeon, white cloth; navokomana, I whiten it; navokomano, I whiten one. A great amount of other combinations can be

made, but the above will suffice to show how they are formed, and each color will come in its alphabetical order, q.v. Colors of animals are as follows: evovoas, it is white spotted; emoktaevovoas, it is black and white spotted; eheovevovoas, it is yellow and white spotted; emaevovoas, it is red and white spotted; examanovaevovoas, it is red brown and white spotted; eotatavevovoas, it is blue and white spotted; emonevovoas, it is dead grass and white spotted; emoktavenevovoas, it is iron gray and white spotted; emoktavehema, it is speckled black on white; emacehema, it is red speckled; eheovcehema, it is yellow speckled; eotatavehema, it is blue speckled; emocevašhehema, it is dead grass speckled; emoktavenehema, it is black speckled; emoktavenehemenpohōn, it is black roan (speckled); eheovcehemenpohōn, it is yellow, cherry roan; emacehemenpohōn, it is red roan; eotatavehemenpohōn, it is blue (iron gray) roan; emocevašehemenpohōn, it is fawn, dead grass roan. The suff. -hemenpohōn = speckled. For horse colors see horse. Altho above expressions are translated by "it" they all refer to or. beings. Emoxtavova, it (or.) has a black fur or plumage; emoevatova, it has a fawn or dead grass fur; evokovova, it has a white fur; emaova, it has a reddish fur, (bay horse); eotatavova, it has a blue fur, plumage; eoxemavova, it has a deep red fur or plumage; eheovova, it has a yellow fur; etonetova, what c. has it? (sp. of fur bearing animals or birds); etonetovatto, what c. is the fur, or how is it furred? oxcēsea ehešetova, it is furred (meaning c. or substance) like a mouse; epoova, it is gray fur. When c. ref. to round, cylindrical objects, especially thread and rope, suff. -one is added, e.g. emaooneo sitoxceo, they (or.) are red strings, ropes; emoktavone, it (or.) is black; eheovone, it is yellow; epavevovxtavone, it is beautifully colored; zeto sitoxceo ehaestxnovxtavoneo, these strings are multicolored; eoxoxozevone, it is green (as yarn); evokomoneo sitoxceo, the strings are white. - Evoēs, one has a white nose (animals); emaēs, one has a red nose; emoxtavene, he has a black face; emaeoxtae, he has red legs; emoxtavātae, one has black feet; evoxpāe, one has gray hair; eheová, she has yellow hair; emaová, one has red hair; etc.; see hair. - Epapanocxtav, it is spotted, blotched blue; ezeomaktav, it has small red spots, dots; ezeomoktav, it has black dots; epapanooxoxzevxtav, it has large green spots, blotches; emacehehema, it is red speckled; emacehehehemeoz, it becomes red speckled, stained; nazemana, I stain it; zemoxtavoetto nazemana, I stain (in spots, speckles) with black c., paint; namaena, I stain it red; namenokam namaenō, I stain my willows (used for bedsteads and regarded

as or.) red; naoxoxzeveona, I have green hands (from paint or stain); namaeveona, I have red hands (from red paint or stain); eoxoxzevóó, the grass is green. Following are examples of pr.names combined with color: Mae vess, Redbird; Honioxmahāsz, Redwolf; Moxtavene, Blackface; Maeoxta, Redleg; Otatavā, Blue; Hotoavoēs, Whiteface-bull; Otatavēna, Bluefeather; Heoveexansz, Yelloweyes; Heovemeāz, Yellowbeard; Heoveāno, Yellowhawk; Heová, Yellowhair; Moxtavhonehe, Blackwolf; Honioxvokomāsz, Whitewolf; Voxpehoom, Whitecoyote; Voxpenonoma, Whitethunder; Voxpōheva, Whitenail, Whiteshield; and many other names, q.v.— The colors have an important symbolical meaning in the Ch.ceremonials, also in their daily life. White, symbolizes life, light, morning, spring, east; red, symbolizes fire, blood, heat, summer, relation, life substance, center (in the sense of heart); green, symbolizes growing life, youth, happiness, and is connected with blue, which symbolizes serenity, cloudlessness. Deep golden yellow symbolizes ripeness, perfection, beauty, sunset, west. This color is prized by the Ch. and golden yellow hair is considered the most beautiful. Black, symbolizes inertia (from dead coal and night) and the north; painting with black c.or coal signifies victory over an enemy, also cessation of hostilities, peace. The Ch. have different shades of colors with respective symbolism, especially with the different hues of red paint, the dark, dull red used in religious ceremonials and bright red expressing love and joy. The color arrangements in ornaments had also their symbolical meaning. Where we say: "it is black, red, etc. with...", implying objects(or.) lying on a surface (as water or land) the Ch. say: "they lie black"; nāe emoxtavšenaō, the surface is black with the dead; the in.form would be: emoxtavēvansz, they (in.) lie black on something (surface).

colt, mocenohamson, young c.; mocenohamson hoxovoeson, about six months old, after having shed their first coat; oxtaenoham, one year old c.; monemohēnoham, about three years old c., young horse. See horse.

column, zetomseō, c., pillar; enohovavonēoxzeo, they (or.) march in a c.; see file, line, row.

Comanche, Šišinovožhetan; Šišinovožhetaneo, (pl.); Šišinovožhetaneno, habitat of the Comanches; Šišinovožhetanenszistoz, C. language; ešišinovožhetanensz, he speaks C.; šišinovož = rattlesnake.

comb, nazeenēno, I c. one (instr. f.); nazeenehe, I am combed; nahoxeeszeha, I am well combed, have a clean head (the hair not yet braided); zeeneheeo, c.; ezeenehēoneve, it is a c.; kākoeoeseo, c. of chickens; zenipōszehaz, the c., or rather crest of certain birds.

combat, rendered by suff.-tâz; ehetâzeo, they c.; tass
vostaneo ehešetâzeo, they c. like people; nachâe-
tâzemo, I have a hard c. with one; nietazemaz, I c. thee;
zeénetâzevoss, when they were done battling; naēsetâz-
heme, we have a word c. (Ger. Wortgezank); hetâzistoz,
c., the battling; zehetâzessô, the ones battling; see
brush, fight.

combination, nitovastoz, c. (state); nitoveozistoz, be-
coming combined; nitovetanoxtoz, c. of thots;
nitoveaenazistoz, c. of property; enitoveaeneoneve, it
is common, combined property; nitovanenistoz, the com-
bining; nitoveēszistoz, c. of words; nitovemxistones-
toz, c. of wrtings; nitovemanistoz, c. in making; nitov-
hoemanistoz, c. of law regulation; ehotoanatataheoneve,
it is a hard c. (ref. to locks); rad.-nitov- =together
as a whole, compact as one; nitovetto, the whole c.,
concern as one.

combine, enitov, it combines; enitovonsz, they (in.) c.;
enitovaensz, they are combined (in.); enitovaeo,
they (or.) are combined; enitoveozensz, they get (in.)
combined; enitoveozeo, they (or.) become combined;
inf.-nitove- =combined, together as a whole; nanitove-
aenanon, we own it combined, or in common; nitovetto,
combinedly, as one together; enitovemeseo, they c. to
eat; enitovaeo zetoseaeozetōezē, they are combined,
they who are going to attack us; nanitovana, I c. it,
compact it as one; nanitovanō, I c. them (or.) to-
gether; ninitovhaōnamâ, we c. to pray, pray in common;
enoae, it is combined, consists of; nanoana, I c., put in
with; heto enooētastov, this is combined with a doing,
ceremonial; inf.-no- =added, connected to; zehešepava-
es enootoxovae, he combines wisdom to kindness; lit.
being good he adds to it wisdom; inf.-mamov- =to come
side by side, unite, meet; this however does not imply
fusion into one; namamovanâzheme zistoshoeohez, we
c., meet to work; emamovanâzeo vistōmâzistovâ, they c.,
unite in marriage; zenšenahetotane-hoxovistavâtto na-
nohoozenov, I c. the pleasure of travel with profit;
lit. while I am happily travelling I add advantage,
gain, profit. Inf.-mano- =together, combined; emanohoe-
maneo, they c. to make a law; see together.

combustion, see burn, fire.

come, is expressed in different ways; inf.-ho- =c., ar-
rive; inf. -nx- =c. from; inf.-nxhess- =c.
from cause, reason; inf. -nxhestoe- =c. from out of;
inf.-nox- =coming toward; inf.; -nha- =come upon, un-
to; inf.-n(e)- =c. unto; inf.-me- =to c. into view, ap-
pear. Nahoèn, I c. at, arrive from walking, or short
distance; nahoeoxz, I c. at, arrive, ref. to the whole
course of the coming; nahoeohe, I c. at, arrive (running
or in a rush); nahoènevo, nahoeoxzevo and nahoeohevo

each mean: I c.to one's place; the difference is,slow walk,faster,fastest; navovoehoènevo, navovoehoeoxzevo and navovoehoeohevo mean each: I c.before one's coming,I c.before he comes. Nahestoxhoènetovo, nahestoxhoeoxzetovo and nahestoxhoeoehetovo,I c.after, behind one (in time,space); the infixes -vovoe- and -hestoe- are only given here as examples; zehoènessò,zehoeoxzessò and zehoeonessò,the ones (or.) who have c.; zehoeoxzz and zehoeoesz,the one arrived,[came]; ehoènetto,ehoeoxzetto and ehoeohetto, it arrives, comes; esaahoènettan,esaahoeoxzettan and esaahoeohettan, it has not c.; esaahoèné,esaahoeoxzé and esaahoeohé, one does not c.; navesshoènemo, navesshoeoxzemo and navesshoeohemo,I c.,arrive with one; navesshoènemota, etc.,I c.,arrive with it;naxhoèn,naxhoeoxz and naxhoeohe,I came,arrived; naeshhoèn,naeshhoeoxz,naeshhoeohe,I am c.,arrived,have already c.; nahoeoxsan,I arrive,c. (when the action is a faculty or a habit); nahoeoe, I have c.; namonetotšhoèn,namonetotšhoeoxz, namonetotšhoeohe,I am c.just now; navhanhoèn or nav anhoeoxz, I just c.,with no special reason; nahōehōèn,nahōehoeoxz and nahōehoeohe,I am heard coming; matahōehoeoxzetto, when I shall be heard coming there; manstoshōehoeoxzetto,when I shall be heard coming here; manxhoènsz, manxhoeoxzz and manxhoeoesz, when one shall arrive here; matahoènsz, matahoeoxzz and matahoeoesz, when one shall c.there; nahoehoto,I c. to one (ref. to the very meeting); nahoehoxta,I c.to it,meet it; zetohe-taehoehotāetto,all that which has c. to,befallen me; heovaz zehesso hoehotata, all sorts of things which c.to,befall thee; eevhavešhoeoz nathavs natšetanoxtova,my evil comes back to me, to my mind; mataho-hoènetto, mataho-hoeoxzetto and mataho-hoeohetto, when I shall have arrived there; manxho-hoènetto,manx-hoeoxzetto and manxho-hoeohetto,when I shall have arrived here; nahoao,I am made to c.; nahoaoata,I make it arrive,nahoaoতোvo, I make one arrive; nahoaoovo,I make one to c.,drive him; hoxtahanemakāt ešhoaoe, a telegram has c.(same for 'phone messages); ehoemesetan,he came hungry; nihcehāmoxta, thou camest sick; eóoen zešhohestaoz,he is blind from his birth; lit.he is blind,came born. [The long "hō" =heard; ehōetāzeo, they are heard battling; ehōehoeoxz,he is heard coming; etc.]. Ehoenhesso,it came thus (ref.); ehoezhes-so,it happens this way (pointing to); manxhonexov, when the time comes; ehonexoveoz,the time is c.; eta-ešhoèn,etaešhoeoxz,etaešhoeoe and etaešhoeohe,one has already arrived there; enešhoèn,enešhoeoxz, enešhoeohe and enešhoeoe,one has already arrived here; toneš etaešhoèné? How far (tither) has one c. to? toneš enešhoēne,how far (hither) has one c.? nahoehòtovanoz

mohènoham, I came to trade horses; nahoeozého, I cause one to c., I bring him; see bring. Esaahōtohan, it does not c.out (of a hole); the reduplication of -hoe- is -hothoe- =each of several, arriving; ehothoehetovāzeo, they arrive, c.one after another (not in line, but each arriving for himself); inf. -hothō- or -hothoa- = to c. out of, several or many times separated from each other; ehothoatovā, the smokes c. out at close intervals; enxhotoatovā, smokes c. from out at (towards one); ehoēeo, they c., arrive together; emohē-oxzeo, they c., assemble together; ehoēhetanov, they c., arrive together at it; ehoēhestove, there is a coming, arriving together. Nanxeoxz, I c. from (on my way from); nanxhesta, I c., am from; manxhooxz, I c.home (from another place); nanxhoèn, nanxhoeoxz and nanxhoeche, I c., arrive from; nanxhoeoxzevo, nanxhoènevo and nanxhoechevo, I c., arrive from one's place; nanxeoxzevo, I am coming (not arriving) from one's place; nanxhesshoèn, nanxhesshoeoxz and nanxhesshoeche, I c. arrive from, because; enxhestōèn, he comes from out of; nanoxzoto, I c.towards one; nanoxzoxta, I c.towards it; nanoxtōseme, I c.towards for refuge; ninoxtōsemetovaz, I c.to thee for refuge; nanoxtoen, I "c.by rolling" = haul; nanoxtoena, I haul it here; see get. Nanhâxzevo-san, I c.unto (the place of); nanhâxzevo, I c. unto one (his place); nan'nhâxzeva, he comes unto me; nanhaéovo, I c.upon, collide with him; nanhaéa, I c.upon it; nanhatovo, I c.unto one; nanhata, I c.unto it. Emeèn, one comes up, appears; emeènetto, it comes up; oxmeènēsz ešēhe, when the suns c.up, at sunup; see appear; enmehōèn, one appears coming out; enmehōevonèn, one appears coming, crawling out; enmeēstax, he appears stepping, coming in (said by one already inside); emeōesena, it comes up (of celestial bodies); eneēszèn, one comes in (said by an insider); the "n" or "ne" ref.to the coming towards a center where one is; eneamèn, one is on coming; naneaseche, I c. away from there hither (by running); eneaseoxz, he left (there) to c.here; pref. nì- or nix- is used in the imperative and hortative and implies the direction toward the speaker; nixhò-tahaovsz, tell (thou) me! nixehòtahaovsz, c.here to tell me! nixemsesz, c.here to eat (thou)! nìnāsz, c. along! [not to confound with "nenāsz, be coming along!"]; nìveoxzemsz, c.with me! niōsz, c.quick! niszeoxzz, c. here! Inf. -ze- ref. to the very point or place; before "z" the pref.nì- becomes nisz-. Pref. nixe- or nixhe- implies that the one addressed is to c.from some distance to where the speaker is.Nì- =towards the speaker's direction, but not necessarily implying distance; nixe- always implies shorter or longer distance and means "unto for". Nixevehōmsz, c.

to see me; nixemezehâ, come to give him; nimenîmeta, thou mightst come and give him; namenîmeta, one might c. and give me; nimenîmeto or nimenixemeto, thou mightst c. to give one; namenixeēsztova, he might c. and speak to me; zeto zevisthozechemon nimenîvistāmō or nimeninxevistāmō, thou mightest c. and help the ones who work with me. Nan'nhâxzeva, one comes, is coming where I stay, unto me; nin'noxzota, one is coming towards thee; hen ohe zenxhoxv'nez, the river which we have crossed; lit. that we c. from crossing (Fr. la rivière que nous venons de croiser); hetan zênvehōmoz, the man we have seen, that "we c. from seeing" (Fr. l'homme que nous venons de voir); nahoeoxz zênveoxzemo, I c. from going with one; hovae zênvešhāmox tass, that thing which you "c. from having been 'sick with" (Fr.que vous venez d'avoir été malade). Suff. -hoeš denotes "to come to and stay, attain, reach a state". Nahoešena, I have c. to; natâeš, I shall attain; esaahoešet tan, it does not c., attain to, it is unattainable; esaahoešheneenôhan, it cannot c. to be known, it is inscrutable, unsearchable; ehoešenâtov, it is attainable, reachable. Hoênistoz, the coming, arriving (ref. to slow gait or degrees of march); hoeoxzistoz, the coming or arriving (ref. to a faster walk); hoeohestoz, the coming, arriving (at a running gait); hoehotazistoz, the coming to one, meeting; nhaéovazistoz, the coming, clashing, colliding together; nhâxzevosanistoz, the coming unto the place of (doing it as habit); nhâoxzevazistoz, the coming unto one's place; nhatovazistoz, the coming unto one; hoešenâtoz, the coming to, attainment, reaching a state; hoêhestoz, the coming, arriving together; mohêoxzistoz, the coming, assembling together; meênistoz, the coming up, appearing; see appearing. Honexoveozistoz, the coming of the time; zexhoneoó, the coming of the grass; manxhoemaxevoešetanoxtov, the coming of great rejicing; manxhoênhistanov, when the world comes to an end, at the coming of the end of the world. Vêno nahooxz, I c. to visit; vêno nanxhooxz, I c. from visiting; emaz'netto, it comes to an end, it gets "all"; emohêèneo, they c., gather together; emohêoxzeo, they c., gather together; nataēs zên, I go into, enter; naneēs zên, I c. in (when inside); nanehōèn, I c. out (when outside); en'nonochōèneo, they (or.) c. out one by one (said by one standing outside); enxhahanèn, one comes nearer and nearer; enxhahanènetto, it comes nearer and nearer; nanxoeoxz zistosevistāmon, I c. to help them (or.); nanxhoevistāmō, I have c. (from) to help them; ēšhoehāmoxtaeoz, he came, already sick; nahekotomahoèn, I c., arrive quietly; etaomenhesso, it comes by itself; etaomhoneo, it comes, grows by itself; nanoçhetovo, I c. to get one (or.);

nanoōheta, I c. to get it; naneevhâxz, I c. back from there. Hokahé, come in, welcome! this was adopted from the Arapahoe. T'sa ninšheme, where do you c. from? nameešenonaxetovo, I may c. at him, what I might do to him; nahoeohetovo, I c. to one, running; epopexhovôo, they (in.) c. slowly; naneamoxtâ, I c. by it; naneamoto, I c. by one, pass him; naneanhoèn = naneanhôn, I c. down from; nanxhesseneoxz, I c. for the reason, cause, because; nanmeoesthōèn, I c., appear from out of; emamov-hotâzeo, they c. close to each other. Nanxho-hoeohetōe, they came running to me; nanxhetōsemetōe, they fled to me, came to me from there for refuge; nan'noxtōsemetōe, they are c. to me for refuge; ehoeháó vecess, the bird comes, arrives flying; nahoeháetova, he comes, arrives flying to me; naneameháetova, he comes flying towards me; en'niseháó, it is oncoming, flying; nanean-hôháetōe vekseo, the birds c. down flying upon me; when inf.-n- happens to come before a "t", an "s" is inserted as: manxhoeoxzz, when he shall have arrived; manstoshoeoxzz, when he shall be at the point of coming, arriving; manstahoehotata, when he shall be coming to meet thee; inf.-nox-, -noxze- and -noxta- denotes "coming, oncoming towards a center"; hotoxc zehesze-vaxsz ninstanoxtoesetōenesz, a comet shall be coming (see star) towards us; nazen'noxtoesetōen hotoxc, a star shall be coming towards us; nan'noxta-amevon'netova vèho, the spider is crawling towards me, or: nan'-noxzota zeamevonensz vèho, it crawls coming towards me, a spider; zenxhessemeàtov, where the gift (or gifts) comes from; zenxhestâvo, the place I c., am from; t'sa nanxhess-hepevomoxtastové, where from does my health c.? etonšenhesso, how does it c. (how does it happen)? etonšhoeoxzé, how does he c., arrive? Zenxhesshénevatovā, where the light comes, radiates from; see branch, radiate. Ehoenhesso, it comes, happens, arrives thus (ref.); eszhesso, it came, happened this way (pointing to); eanavhōemeoz, it comes down in value, price (also or.); ehestoxènetto, it comes afterward; nahestoxènetova, he comes after me; see follow. Nanxhessenēnahe, I am ordered to c. because....; nanxetoxhoeoxz, I c. visiting from place to place; nanxhōxeva, I c. from heralding; see go; heo zepevaeziss enxhestonotōe, he comes, descends from a good woman; ninxhestonēšenamā, we c., descend from; ninxhénevcnēšenamā, we c., branch out from; pavevostaneo nanxhestonoetōe, I c., descend from good people; see descent, lineage; ēshā-eā, one has c. to age, is of age; esaaēshāeāhe, one has not c. to, is not of age; naneas, I c. off, start off a place; naneaseoxzetovo, I came away from one (or.); nanxhoxovèn, I came over (by crossing); nanitōxnehe, I c. short (state); nanitōxneoz, I c. short (becoming so);

nitōxnehestoz and nitōxneozistoz, short coming; enize-oz, it comes short, does not reach around, or far enough; eevhamesēoz, one (or.) comes to, revives, comes to sense again (also fig.); nimxistō ēšeamhastov or ēšhestane, thy letter has c. to hand; ehetoemoz, it comes true; also ehetoṁ, there, it comes true! Natā-estovhōemo, I c. up to one (or.) in value; natāestovoo-to, I c. up to one, equal, amount as much; esaatāestovohan, it does not c. up, equal to....; see equal. Nahox-tamista, I c. up with it, overtake it; nahoxtamo, I c. up with, overtake one (or.); hoxtamazistoz, the coming up with, overtaking one; zehešetōs nataevhavešhoehoto, I shall c. up, get even with him; lit. what he has done to me I shall again c. with it to him; niešeamha zetohe-tāemehahozevaztom, thou receivest, gettest all that was coming to thee (all thou hadst been desiring); evoeše-amha zēmehaōzenoxtovōxas, he gets what was coming to him! lit. he deserves richly what he anxiously was bent after! Nohas hama namenxhoeohotan nazaavešenñi-tameozé, c. what may, I shall not give up on its account. Zemehaēnanooxtom emon-hōesetto, that which I had planted is just coming up. Eniseoz, it comes off (as nail, shoe); ešešehōstaoz, it comes off (something hanging, suspended, as a wagon neckyoke); en'niseoz, it is coming off (toward the speaker); epoeoz, it comes off (falling off from a surface). Nahoetaho, I c., arrive on horseback; nahoeamoeoxz, I c., arrive on a wagon; nahoeamōhesz, I c., arrive on a boat; nanxetaho, I c. from on, horseback; nanxeamoeoxz, I c. from, on a wagon; nanxeamōhesz, I c. from, on a boat; nahoemeto esē-oxz, I came to give him medicine; naho-hemeto esēoxz, I have c. in order to give him medicine; nahoevostanevā-zetan, I c. to be healed; nihehozetaz, I c. to thee for help; nanxho-hozeemo, I c., arrive bringing a message for one; nanxho-hozetā, I c. in the service of one; nahohozeemetovaz, I c. for the doctor, for healing (to one who has the power of healing); naho-hemeonan, I c. for the doctor (with Ind. pipe), [used to be said only after having smoked to get the medicine man].

comely, rendered by inf. -momen- = finely shaped, good looking; emomenovae, one is c., fine; namomenovazesta, I deem it c.; namomenovatamo, I deem one (or.) c.; emome-emenōhe, one looks c., is good looking; emome-emenono, it looks c.; napevōmsōhe, I am c., have good looks, napevōmsōhetan, I want to be c.; pevōmsōhestoz, comeliness, good looks; momenovastoz, state of comeliness; momeemenōhestoz, comeliness in looks, having good looks; momenovatamahestoz, the being deemed c., state of being deemed c.

comestible, emesestove, it is fit to be eaten, see eat.

comet, hoestav hotoxc, fiery star; ehotoxceve zehoes-

tavsz, it is a fiery star; hotoxc zeheszevaxsz, star with tail; ehotoxceveo zeheszevaxessô, they (or.) are stars with tails; hovae hotoxcea zehesso, ehesevaxetto, something like a star, it has a tail; hotoxceo (or.) zeheszevaxessô eoxcemeōsen, comets do come up; the suff.-ōes ref. to the motion of celestial bodies; inf.-me- =to appear, come up to view; enšenanimaōes ešēheva, it is (at present) moving around the sun; hotoxc zeheszevaxsz nszen'nonaxe-noxtōenesz, the c. is said to likely move towards us (future); hoestav hotoxc eohāenševōesenasz, the c. is said to have a very swift motion; see motion. Before the advent of the white man, the Ch. did not pay much attention to comets and were not exercised by the sight of them. What they learned from the white man about possible (?) danger of our colliding with a c. has brot some fear to them. Older Indians however think they are immune from danger from that source, and say: "if the sight of a c. exercises the white man it must be for a good reason, no doubt he knows (the white man) that he deserves some kind of punishment"!

comfort, navovoešemosan, I do c.; navovoešemo, I c. one (or.); navovoešemaovo, I make one to be comforted; naoxcevoešemaōe, it is a c. to me; navovoešeman, I am comforted by it; navovoešemstaha, I am comforted at heart; Maheo nivovoešemstahanaen, God comforts us; navovoešemstahaovo, I c. his heart; navovònetoan, I speak words of c.; navovònetoanetovo, I speak words of c. unto, for him; navovònešemo, I c., cheer up; eoxcevoešhestomohetto, it does c.; evovònešhestomohetto, it comforts, cheers; evovoešemosanistov, it is a c.; vovoešemosanistoz, the comforting; vovoešemstahàtoz, c. of heart; evovoešemstahàtove, it is a c. for the heart; vovoešemazistoz, mutual c.; evovoešemazistov, it is a comforting; nha zevovoešemosansz or zevovoešestomōsz, the one who comforts; zevovoešemsz, the comforted one; navovoešemstoman, I make c.; evovoešemstomaneheve, he is a comforter; Vovoešemstomanehe, Comforter; vovoešemstomanistoz, the making a c.; Maheonemàtasooma niahāne zenoccevoešemstomansz, the Holy Spirit, he is the only comforter, comforting one; vovoešemosane-mxi-stō, comforting book; vovoešemosene-ēszistoz, comforting words; vovònitoanistoz, comforting, cheering utterance. Nahaomoxtomoxta, I am comforted, at peace, appeased; haomoxtomoxtastoz, comforting peace; nasaahaomoxtoéha, he does not effect in me c. and peace; haomoxtomoxtamanehe, the comforter, appeaser, peace giver (or maker). See peace. Haomoxtomoxtamanistoz, the comforting peace giving (or making); vovònitoomenestoz, c., ease, satisfaction. Tonovhonokon, comfort, (lit. thick quilt); tonovhokono, (pl.).

comfortable, evovònitoomenestove, it is c., of peaceful enjoyment; eosotomohestove, it is c., restful; see rest. Navovònitoomen or navovònitomoxta, I feel c.

comical, enxōs, it is c.; enxooxtae, one (or.) is c., funny, producing mirth; nanxooxtazesta, I deem it c.; nanxooxtatamo, I deem one c.; see fun.

command, is expressed by the special verbal suff. -nēnàno (or.) and -nēnaha (in.) which belongs to the instr.m. The ending "nēnàno" is derived from "ēnan" = to set, lay down, only the grave accent on the "a" (in the or.) and the "h sound" in the in. indicate force, compulsion. Nahōèn, I go out; nahōenēnàno, I c., order one to go out; nahōenēnahemo, I c. one's (or.) to go out; hevasemo nahōenēnahemo, I c., order his younger brother to go out; naas, I leave, start away; naasenēnàno, I c. one to start away; naasenēnahē, they (or.) order me to start; naēsenēnàno, I c. one to enter; nanohévenēnàno, I c., order one aside; naēszenēnàno, I c. one to speak; nanehevavenēnàno, I c. one back, order him to come back; nahoeoxzenēnàno, I c. one to come, arrive. A more intensive form of command is the suff. -nēnaōstòno (or.) and -nēnaōstàno (or.). This implies rush, dash, vehemence. Nahōenēnaōstòno, I order one out; naamstoenēnahe, he commands me to sit down; naneševenēnahēn, he commands us to do (this). Nahoeman, I make a c., law; nahoemaoto, I c., rule one; nahoemaoxta, I c., rule, law it; nahoemaovo, I make a c., a rule for one; nahoemaouxz, I make a c., rule for it. Hoemanistoz, the making of a c., law; ehoemanistov, it is c., law; heto enethoeman zemaxevehonevsz, the main chief has commanded, ruled it, made it a law; see law. Etahānez' zehethoemaōs, this is what he commanded me. Enitáetsan, one commands, rules (as a master, lord, leader, headman); enitaetan, one wants to c., boss, rule; see rule. Nitávhoemanistoz, commanding in the sense of power, lawful power, controlling authority; ehenitávhoemanistove, one has the c., power of authority; enitávhoemaotō notxo, he has the c. over the warriors.

commandant, commander, zenitáesz, the ruler; zehenotxemsz, c. of soldiers; zenitávhoemansz, the one having authority, commanding position; also nitávhoemane. [Not to confound with inf. -nita- (stress on the "i") which means "different, another one"]. Vehoenotax, c., war chief; evehoenotxeve, he is a commander of soldiers; evehoenotxevèhoeve, he is a c. of white soldiers. Navehonam, my chief, c.; see chief. Nanitáeam, my c., ruler, master, lord; niahāne zenitávhoemaōsz, this is my c., the one who has controlling power over me; nanotxevehonam, my war chief, c.

commanding, evehonevenōhe or enitáevenōhe, one has a c.,

impressive appearance; examavehonatamahe, one has a c., majestic character; momâtazestâtoz, c., dignified state; tass nasz zenitâvhoemansz enešenōhe, as it were he has the appearance of one who has authoritative power.

commandment, hoemaoxz, the c. itself; hoemao, the c., law; ehoemaoxzve, it is a c., law; nahesthoemaoxz-zevheme, we have a c., a law; nanethoemaonheme, we are commanded to, we have a c.; hesthoemao, his c. (having a sg. and pl. meaning); hoemanistoz, the law making, also c.; hesthoemao naešeoeénomovo, I have already broken his commandments; hesthoemanistoz emesaaeénehan, his c. cannot be broken (in the sense of "ought not"). Nhastooseo, c. in the sense of forbiddance; enhastoose-oneve, it is a forbiddance, a tabo; see forbid.

commemorate, evešemeetanoxtov, it is remembered by; hiz ešēva navešemeetanotanon zēnās, to day we c. one's death; see celebrate, remember.

commemoration, oxvešemeetanoxtovēs, when remembrance occurs by something; ešēva zēvešemeetan-oxtove, day of c.

commence, is rendered by inf.-moneas- which is combined of "mone" =first, new, and "as" =begin, start; thus -moneas- =newly, just, first, only started; zēmoneasetto, at the commencement, in the beginning; namoneaseēszen mxistonemhayo, I begin, c. to go to school; èmoneasethozeohe han ešēva, he began to work the other day. Zeešeaseoxzevo èmoneaseaxaemeoz, after my leaving he commenced to cry; nitaasetcētamā, let us c., begin (a doing or ceremonial); nitamoneasettoētamā, let us first start, c.; see begin, start. Etamoneasepeva, it commences to be good, or: it is first now (or, only now is it that it is) good; easemanszenov heto, they c., begin to make it; emoneasemanszenov, they c. to make it, begin to make it for the first time.

commencement, see beginning; zēmoneasetto, at the c.; moneasetto enxhesshavsevae, he is bad from the beginning.

commend, napevazesta, I c. it, approve of it, deem it good; napevatamo (or.); napavhosemo, I c. him, speak well of him; napavhosestomosan, I c., speak well of.... (doing it as habit); napavhosesta, I c. it; see praise.

commendation, pevhoestomohestoz, pevhoestomosanistoz or pevhoestomohestoz, the commending, speaking well of.

comment, natotoxesta, I c. about it; natotoxemo, I c. about one; natotoxstomosan, I do c. (habit or vocation); natotoxstomoe, I am commenting; natotoxetan, I c. in thot; natotoxstomovo, I c. it his; natotoxstomovo heēsristoz, I c. upon it his word; heto zetotoxeme, this, which is commented upon; zeto zetotoxemsz, this

one (or.) who is commented upon; etotoxsetaneva, he comments, judges, criticizes (one who is in the habit of commenting); totoxseo, the commenter; etotoxseoneve, one is a commenter, a discussor, also: it is a topic for c., discussion; esaatotoxseonevhan, it is not a matter for discussion; totoxemazistoz, c.(n.); etotoxemazistov, it is a c.; natotoxstomevo, I c. it for one, explain by commenting; totoxsetanevâtoz, c., criticism; nahavsevetotoxemo, I c. evil concerning one (or.); hevetov nahessetotoxemanheme, we are commented upon on his account; nasaaonistohe zeoxetotoxemanetto, I do not heed it, altho I am commented, talked about; natotoxstomōenon Maheoneēsistoz, he comments the Word of God to us.

comingle, eaestoeo, they c.; see mix.

commiserate, našivatametān, I c.; našivatametānotovo, I c. with one; našivatametānota, I c. with it; see pity.

commiseration, šivatametānoxtoz; esaahešivatametānoxtové, one has no c.; see compassion.

commit, suff.-oého (or.), -oész (in.) and -oēta (state) denote c., enact, perform; nahavsevoēta, I c. wrong; nahavsevoētaetovo, I c. wrong towards one (or.); nahavsevoētaeta, I c. wrong against it; this ending -ēta implies a condition or state of doing, acting; eohāoēta, he commits a terrible deed; emasavoēta, he commits fornication or crazy things; the suff.-oého and -oész have a transitive meaning, as: nahavsevoého, I treat one wrong; this transitive meaning is oftentimes hard to render in Eng. as: naohāoého, I do terrible things unto one (Ger. ich behandle ihn schrecklich); above suffixes also denote "commit" in a good sense, which then must be translated by "enact, do unto, treat or perform, effect, impart unto" as: naešepevoého, I have done good unto one, have treated him well; naoxcepevoēta, I c., act, do the right, or the good; napevoētaetovo, I am a well doer towards one. Etaomenahāz, he committed suicide; heto zehešezevoss, this which they (or.) committed, did; heto zehešezenov eoxchestōmstaestovenov haônâtoz, they committed this with the mantle of worship or prayer; lit. thus doing they took worship for a mantle; naneševe havs, I c. evil, bad, sin; havs naešenešetovo, I have committed evil unto one. Naoxtoēta, I c. an error; naatoēta, I c. transgression; also natotaxoēta, I c. trampling down, transgression. Nahet(h)ooto, I c., entrust unto one; nimähootaz zeaenom, I c. all I have unto thee; heto nanet(h)ootan, this has been committed, entrusted unto me; nivhanenet(h)ootanenon vostanehevestoz emepavhozeoxtomaz, we are only entrusted with life to make a good use of it; nāzhesta namähooto Maheo, I c. all my heart unto God; emā-

nitooe Maheon, it is all committed unto God; zetohe-tā-enitooes, all that has been committed unto one, that he has been endowed with; naeštāhōoto, I have committed, given enough unto one; nioxtootazencz, I entrust thee with, give thee these (in.) by mistake; see give; writer never heard the in. form of this verb, but it appears in the word "naamōxta" = I receive it (for my toil, trouble, work); naamōxtomon, it is given to me for my trouble, work; see give and receive. Many Ch. pronounce the double "o" as a long one. In the above examples of -t(h)ooto the double "o" is pronounced as one long "ō" but with a slight hiatus before the final "-to", somewhat like: "nahetō---to". After the "t" the "h" can be left out; hahō nihetazemeno zexhetōxemenotto ametanenistoz, we thank thee to have entrusted us, committed us with life.

common, inf.-oxce- denotes use to, customary, common, habitual; eoxceneoxzeo, they commonly go there; emehaoxchoeoxzeo, they used to come here; eoxcenomāz, it is c. for him to steal; eoxcenešeēsz, it is c. for him to speak so; emomoxa, it is c., low, vulgar; inf.-nitov- = c. in the sense of belonging to all concerned; heto hoe nimehanitoveaenanon, we owned this land in c.; enitoveneševeo, they (or.) did it in c.; see combine. Inf.-vesse- and -vist- denote in c. with, participating with, together with; nasaaxavistamohe zeto hetan, I have nothing in c. with this man. Inf. -xama- = c. in the sense of simple, natural, without ado, as a matter of fact; xamahoxzz, c. tree, (name for the cotton wood tree); xamamohēnoham, the c. horse = Ind. ponies.

commotion, homōozistoz; ehomōozistoz, it is a c.; inf. -homō- = to disturb (a body or surface); nahomōmanesz, I cause a c., disturbance; ehomōozeo, there is a c. among them, they become disturbed; ehomōōmoeha, the water (a larger body) is in c.; ehomōōmeoz, the water becomes disturbed; ehomōōmeōstaâ, the water gets suddenly into c. (with one rush or sweep); homaszesohestoz, cause of disturbance, c.; ehomaszesoheo, they cause c., disturbance; homaszesohe, a disturber, one who causes c., disturbance.

commune, navistonovamo, I c., converse with one; navesse-ēsoemo, I c., talk together with one; see converse. Navessemaheoneana, I c.. partake of the Eucharist; navessemaheoneanamo, I partake of the Lord's supper with one (or.); navessemaheonemesemo, I c., eat of the Lord's supper; navese-maheonemesemo, I c., eat of the Lord's supper with one. Zemaheoneanassō or zemaheonemesessō, the ones partaking of the Eucharist. Writer deems the first term the better of the two, altho the second is now well understood by the Ch. Zevesse-mataveanassō, the ones who partake of the peyote.

communicable, eavoshoetto, it is c., contagious, influential (for wrong, also of disease); emeatovatto, it gives itself; ehotxovemeàtove, it is c., can be given from one side to another; enoxtovhotxoveēs-zistove, it is c., it can be spoken from one side to another; hõtahanemakätaeva evešhotxoveēs-zistove, it is c. by wire.

communicant, zevessemaheoneanaz or zevessemaheonemes-
ēsz, the one partaking of the Lord's supper;
zevessemataveanaz, one who partakes of the peyote.

communicate, navessheszhovaovo, I c. to one, make him have
share of; nahotono, I c. news to one; nahotona (in. obs.); natoxhotonō, I c. the news to them (going about, informing); see inform; nahotxoveēs-ztovo, I c. with one across; zeaenomevoss eoxchotxovemetàzenov, what they have (own) they c., give to each other; zeheneenomevoss eoxchotonàzenov, they c. to each other what they know; ehotxovhotonàzeo, they c. the news from side to side, among themselves, also across; ehōestona-
oe, it has been communicated to one; nahōestonaon, it is communicated to me; naēvehotxovemetàzenon mxistō, we c. with each other by writing; lit. we are giving to and fro to each other paper; nahõtahaovo zehenovez', I c., tell the news to one. See tell, inform.

communication, hotonazistoz or hotoxovhotonazistoz, c.;
hōestonaovazistoz, c., message. See message.

communicative, ehotonova, one is c.; esaahõtahaneheone-
vé, one is not c.; ehaonova, one is c.,
talkative.

communion, Maheonemesestoz, Lord's Supper; emaheonemes-
estove, it is c.; Maheoneanàtoz, has the same
meaning; vistonovamazistoz, c., interchange of words;
ēveēsohestoz, c., conversation; see fellowship.

community, manohastoz, c.; emanohastoveo, they make up a
c. together; emano-mhâestove, it is a c., they
live, stay together; see organization, congregation.

compact, naxaxoana, I c. it (by pressing upon); namanoa-
oz, I c.; namanoanō, I c., press them (or.) to-
gether; nahoxpoēstamanoz hōenov, I c. them (in. pl.) in-
to a sack; nahekonenitovana, I c. it together; enitove-
oz, it is a c. of. Inf.-nitove- = as one, combined; pre-
ceded by inf.-hekon- = strong, firm, "-hekonenitove-" =
put firmly together; ehekonenitovanensz, they (in.)
are compacted; nanitovehoxoana, I c. it, press it close-
ly together; ehoxoevotonohē, it is braided compacted-
ly; ehoxoevotopstotonohē, it is woven c.; ehekonezce-
hoxpoeoz, it is packed in small compass; heto moeevho-
tonō eohāhoxoevhotonohe, this basket is woven very
c.; namanohoemanheme, we make a c., an agreement to-
gether; namanoexhoemanheme, we have made a c., an
agreement, enacted a law together; manohoemanistoz, a

c., agreement; also nitovhoemanistoz.

companion, veoxzemañ, c.; eveoxzemañeve, he is a c.; naveoxzemañ, my c.; naheveoxzemañnanenoz, one is my c.; niheveoxzemañnetovaz, thou art my c.; vessevñ, c., the one going with; navessevñ, my c.; nahevessevñ, I have a c.; nahevessevñnanenotto, they are my companions; vistaheo and vistaoseo, c., fellow with, partner; evistaheoneve or evistaoseoneve, one is a c., consort; nahevistaheonenoz or nahevistaoseonenoz, he is my c., consort, fellow; vistaoseo, same as preceding, only for a short time; nahēvistaozeon, I got a c., partner, helper; nahevistaozeonenoz, he has become my c., partner; navistoenaemo, I am boon c. with one, one's convive (ref. to being a guest at feasts with one); nīmeemsz zeveoxzemossē (or zeheveoxzemañnanettoss) na nszevešeñhatamazenovō, tell me with whom thou goest (whom thou hast as companions) and I will judge thee by them; see company, fellow, fellowship.

companionable, eveoxzemañeve, one is c.; eohāpavevistaoseoneve, he is very c., a good partner.

companionship, veoxzemazistoz and veoxzemañnevestoz; vistaheonevestoz, c., partnership; see fellowship; vostanistoovazistoz and vostaneheovazistoz, companionship.

company, naveoxzemo, I keep c. with one (implying especially the going with one, accompanying); naveoxzemota, I keep c. with it; zeveoxzemo, the one with whom I keep c.; zeveoxzemaēzēē, the ones who keep c. with us; navessevo, I am in c. with one, also: in sympathy with; nha zevessevon or nha zevessevaess, the ones with whom I am in c., or the ones who are in c. with me; navostanestoovo, I keep one c. (when lonesome or left alone); navostaneheovo, I keep c. with; navostaneheon, I have c., am not alone; nivā zevostaneheovata, who is with thee, who keeps thee c.? Veoxzemosanistoz, c., the going with (Ger. das Begleiten); veoxzemazistoz, c., the going with one (Ger. die Begleitung); vesseva-zistoz, c., the being in c. with; heveoxzemazistoz, nimesaanoose-aseoxzevohenon, we cannot leave without his c., his going with; vostanestoovazistoz, the keeping c., not leaving alone (of people); vostaneheovazistoz, c., companionship; heva noosehevostaneheovazistovezenō nimsaahetotanevostanehevhemā, were we without c., companionship we could not live happy. Vēnohoxzeo, c., visitor; zeto hetan evēnohoxzeoneve, this man is a visitor (not from a distance); hoxovistavaheo, c., visitor (as a traveler); namootō hoxovistavaheo, I have invited c. (the travelers, visitors) for a meal; hoxovistavaheo ehoeo vāno, there is c. in the tent; lit. travelers, visitors are in the tent; namhastonan, our c., the whole of us; nokov notxistovā, a c. of soldiers;

when "c." implies "together as a whole in the act of traveling or arriving", rad "ē" or "ehe" is used, being incorporated after the verbal stem; ehoōeo, they arrive in c., all together; ehoxovēhestove, there is a crossing in c., or: they (or.) cross in c., together; nihoxovehetanon ohe, we cross the river in c.; tohove eamehestoveneo, there was a journeying in c. in the desert (or: they [or.] traveled in c. thru the desert). Hòtovavèho zemanohassò, a c. of merchants; emanohaeo, they (or.) are in c., an organization, a body of people; emomenonotxistov, they are groups, companies of soldiers; emomenohaeo, they are (or.) in companies, groups.

comparable, etāestovò, it is c., it equals to; etāestov-hōeme, it (also or.) is c., in value, equals to; esaatāestovatamanoenan, it is not c. to (of a general view); esētatanoxtov, it is c. (in thot, look); esētatame, it is c., compared; esēexovatanoxtove, it is c., it "degrees" with; esēexovatame, it is compared with, judged, if there is a sameness. See compare. Etā-chemestov, it is c. with (in likeness).

comparative, is rendered by different infixes when designating higher or lower degree of quality. Inf.-hā- =in high degree, intense; -ohā- =very much; -maxohā- =greatly much; -tonocohā- =most intensive, exceedingly much; -hèpe- =more than, farther than, exceeding; epeva, it is good; ehèpepeva, it is better, exceeds in goodness; eohāpeva, it is very good; ehèpohāpeva, it is more than very good, it is exceedingly good; ehāeā, he is old; ehèphāeā, he is older; oftentimes the inf.-hèp- is left out before -hā-, as: nahāeāemo, I am older than he is; ehāeā nīnīševoz, he is older than both of us [the ending -voz includes the person spoken of, and is to be understood in this wise: he has more years than both of us (sc. our years)]. Ehèpetto, it is more; ehèpae, one (or.) is more, greater; ehèpèn, he goes further; ehèp'netto, it goes further, farther; ēšhèpeoz, it is past, has been surpassed (beyond the time or place assigned or mentioned); ehèpexov, it is beyond the time; ehèpōeme, it (also or.) is more worth; ehèpōemeo, they (or.) are more worth; ehèphōsta, it hangs over, further, beyond a certain point; ehèpoeoz, one is beyond his wits, gets scared; hèpstoe can be used detachedly and also as inf.; it denotes "more and more" or "more in a series". Oešēva nahèpstōmese, every day I eat more and more; etahèpstōmasanēoz, he is going to get more and more crazy; hèpetto (detached) =more, farther, beyond. Inf.-oham- =more, in the sense of above, rather, sometimes even used for "most"; naohamemehoto, I rather love him, or I love him the most; ohametto used de-

tachedly has more stress; ohametto nataneoxz, I go there in preference; a similar meaning is indicated by the word "vovoz" (=first) used independently or as inf. and usually in connection with the verb "-hesse-tamo (or.)" or "-hessezta (in.)"; vovoz nahessetamo, I prefer him =I think, deem more of one than.... (Ger. ich ziehe ihn vor....); navovozhesseztanoxz, I prefer them (in.) =I think, deem of them first or before.... (Ger. ich ziehe sie vor....); eohamepeva, it is preferable, better, best; eohamepeva zeasetto, it is best I start; eohameneševe havs, he rather does the bad; -ho-soham- =still more, most; ohamstoe used detachedly and -ohamstô- as inf. =rather and rather, preferring again and again; naohametan, I prefer (to give precedence in the mind); inf. -nanose and nanosetto (detached) =most, above all; enanosepeva, it is the best of all (similar to the expression: "it beats all" in whatever sense it might be); enanotae, he is supreme; enanotōeme, it is most worthy; enanotōeméo, they (or.) are most worthy; also evovōeme, one is first in value; nananosetan, I think most of, give most attention (in mind) to; nananosetanota, I think most of it; nananosetanotovo, I think most of one; nanosetanoxtoz, main mental attention; nananotazesta, I deem it most important; nananotatamo, I deem one most supreme. Inf. -no-ce- =the only one, alone; is also used in a superlative meaning, e.g. enocepeva, it is the best; enocepevaeo, they (or.) are the best, or the only good ones; zeoxešhāenōhevoss enochavsevaez', he is the most evil one among all; lit. altho they (or.) be many, he is the only bad one. Inf. -ameos- is being used more detachedly and means "more so, still more". Soss, incorporated or by self, =intently, intensely; soss navehōma, he looks at me intently; Maheo soss zehemehotaez, since God loved us so intensely. Novōs (detached) =less, behind not coming up to, short of; as inf. -novse- denotes "afterwards, coming behind something else"; zehe-šeēs'ans ènovsemeèn, having dressed he appeared; heto zehešemēstomonetto nszevénovsevonetanota, this having been explained to thee, now do not forget it afterward. The rad. -nov- indicates a lesser degree, behind; ehavseva, it is bad; ehavsevae, he is bad; ehèp-havsevae, he is worse; ehèpsenova, or eohamsenova, he is behind bad =less than bad =worse; ehāoova, one is rich; ehāoovnova, one is penurious; lit. one is behind being rich; enov'netto, it is getting behind, less than; enovōeme, it is less worth [confound not with enohōeme, he is worth of it]. Novōs namesevo, I eat less than he (eats), not as much as he; novōs nametan, I am given less, not as much. Inf. -shov- =lessening, diminishing; -shovstô- =less and less; nashovevōsan, I

see less; nashovstôvōsan, I see less and less; zaahozehetanohessô eoxxshovstômanetanonahesesto, the ones (or.) who are not willing to work, do prosper less and less. Oxtat'se....oxcshov.... =the more....the less...; oxtat'seēsztovozēs eoxxshoveamāta, the more we speak to him, the less he listens; oxtashov....oxcoham or oxchêp.... =the less....the more....; oxtashoveēs-zēs eoxxcohamepeva etovan, the less we speak, the better it is for us; oxtashove-vehoetozēs eoxxchêpsenova, the less we punish him, the worse he gets; oxtatse....otsohamoxc.... =the more....the more....; oxtatsehoxomazēs niotsohamoxcevēstomeve, the more I feed thee, the more thou askest of me; zetāēšshov....oxcoham.... =the less....the more; zetāēšshovhozeohetto nioxxcohamhāomen, in the measure thou workest less, art thou the more suffering; pref.zetāšnehe =as soon as; zetāšnehemezessēs makātansz natoseaseoxz, as soon as you give me money I shall leave; pref. zetōēš- =as soon as, the very moment; zetōēševōmoz nananovon, as soon as we saw him we recognized him; inf. -vovoe- =sooner, first (Ger.eher); namevovoenāe, I would sooner die. Zehexov-....nexov-.... =as much as (ref.to quality, degree); zehexovhaomenēs nasaanexovahe, I am not as poor as he is; zehetā-....-netā-.... =as much as, ref to amount size; zehetāetaz ninetāetamā, we are as big as he is; zehetāo esaanitāohanehez', it is not of the size of it; zeheše-....-neše-.... =as....so....; zeheševostanehevevoss mahacseo nineševostanehevhemā, as the old men live so we live; zehe(t)....ne(t).... =as (in the manner)....so....; zehethoneonez enethoneon, he is clothed as we are; nanetomoxta zehetomox-tātto, I feel as thou doest; zehemesess enemese (or enešemese), as you eat so he eats; zehenszevoss nisaa-neenszehema, we speak not as they speak, or: they have a different language from ours; zehestxess nanistxheme, we are as numerous as you are; zehestoha enestohaez', it is as much as it; zehesthozeevoz esaanesthozeheo, they have not as many horses (servants) as we have. The ending -voz is genitive excl. Inf.-(h)onoxe- =most, the majority, but is not often used as inf.; ehonoxestxeo, they (or.) are the most, in majority; ehonoxestansz, they (in.) are the most; honoxesta, the most, the majority. Homona, in like manner; homōxz, likewise, for instance (also hamōxz); hapo, hapoevetto, also, likewise; vezen, exactly like; hapo vezen, exactly likewise; tassevezen, exactly as it were; òyāetto (óehāetto), even as (Ger.sogar); hoovaetto and ohōvaetto, just as if, as much as; hoovaetto hapo, as it were, likewise; tass hoovaetto, as it were, as much as; tass, as it were; oōtam, as well as; enhesso, it is the same way (ref.); ezhesso, it is the same way (pointing to);

enehae, one (or.) is the same; eneha (in.), it is the same; -tāestov....-nexov-.... =as much, equaling to.... as "degrees"; zetāestovōemsz nanexovōeman, I am as much worth as he is; seetōeš, at the same time (also seetōon); inf.-sē- =same, alike; nasēēszemo, I speak the same with him; oxhestoema....na meto oxhestoema.. .. =on one side....and again on the other side; oxhestoema nametaaseoxz na mato oxhestoema namenšhoe, on one side I would leave and again, on the other side, I may stay.

compare, nasētatan, I c. in thot or look; nasēexovatan, I c. by action; natāohemetan, I c., measure in thot; nasētazesta, I c. it; nasētatamo, I c. one; nasēexovazesta, I c. it (by actuality); nasēexovatamo, I c. one; natāestovazesta, I c. it, equal it to (in mind); natāestovatamo, I c. one; natāestovooto, I c. myself to one, declare myself equal to one; esaatāestovohan, it does not c., equal with. Inf.-taestov- denotes "to come up, amount, equal to, be as much as", while inf.-sē- implies sameness, alike, liken. Esaatāestovhōemehan, it does not c. in worth; natāohemenoz, I c., liken one unto; esaasēexovohan, it does not c., "degree"; esaasēexovaehan, it is not comparable with; nasētatanota, I c. it with....; nasētatanotovo, I c. one with....; hovanē esaapāenexovahe zehexovaetto, no one compares with me; lit. no one comes up in degree to what I "degree"; napanotana zesēhexovaztom, I set it by the side (of it) to c. it; see paralell, measure.

comparison, sētaztastoz, c. in thot; sēexovaztastoz, c. in action; sēexovōhaztastoz, c., examination, judgement; eveštāohemestov, c., likeness is made with; tāohemetanoxtoz, estimate, c. in thot (Ger. Ermessung); tah emesēexovatamehan, what c. is there between....? Tah emesēexovatamevo oxcēs na hotoā, what c. is there between the mouse and the buffalo? (negative answer expected).

compass, inf.-oom- denotes compassing about, surrounding; naoomoetōe, they (or.) c. me, sitting; naoomoetōe, they (or.) c. me, standing; naoomōnon, we c. one; naoomōnoneo, we c., surround them (or.); see ring, surround; eomhoeo, they stand all around; zecomhoes-sō, the ones encompassing.

compassion, šivaztastoz (state), šivatamahestoz (character) and šivatametanoxtoz (disposition); hoe(e)vatanoxtoz, the coming to one in c.; nahoe(e)vazesta zepeva, I bring that which is good, in c.; nahoeevatamo, I come to one in c.; našivatametanoxtovo, I have c. on him; našivatamo, I pity one, have mercy upon one; esaasēšivatametanoxtové, he has no c.; see pity, mercifulness.

compassionate, ešivatametanoheoneve and ešivaztaheone-

ve; ehoeevatamahe, he is c., gracious (Ger. zuvorkommend in Gütigkeit); ehoeevatamo, he is c. to one.

compatible, evestoene, it is c.; esaavestoenehan, it is not c.

compatriot, see citizen, fellowship.

compel, inf.-ahan- denotes force, coercion, rush; eahane-vaena, he takes it by force, compulsion; nāhaneaseoxzého, I c. one to leave; inf.-momáta- =by force, violence; namomátavonhosemo, I force, compel one, (by words); see coerce, force.

compensate, meto napavehooztomevo, in turn I "make accurate unto one", c. one well, in turn I make it well advantageous for one; naevhapavhooztomon, I am well compensated; naevhâztomevo, I c. one; nsthozeohes-tonan nszeevhavešhoehotanenon hovae (or nszeevhahooztomotanenon hovae or nszeevhâztomonenon), our work shall be compensated unto us, for us. See ransom, recompense, retribute, reward, profit; nitao hovae nametomon, all things are compensated to me.

compensation, evhâztomosanistoz, the compensating; evhâztomevazistoz, c.; evhapavehooztomevazistoz, good c.; see recompense, reward.

compensative, eevhâztomosanistovetto, it is c., it compensates.

compete, nanoveto, I c. with one, have one for opponent; this is used in games, races and gambling; when the competing ref. to other doings, the latter must be mentioned, e.g. nanoveto hoxtovazistová, I c. with one in trade, business; tass eoxcenovetâzeo hoxtovavêho, as it were the traders race together, c.

competency, otovoxastoz, c., experience, skill.

competent, zeotovoxasz, the c. one, the one who has skill, experience; zeotovoxaesso eoxcenizeoenov zistaomhoemaotomevoss hesthoevo, the c. ones are allowed to control their land; esaotovoxaheo, they (or.) are not c.; eotovoxaheo mxistonstová, they are c. in writing; esaotovoxahe hoxtovazistová, he is not c. in business, trade; etosemoneotovoxaoz, bye and bye he will become c.; ēšeotovoxaoz heto hozeohestová (or neševestová), one is already c. for this work, position (or doing).

competition, oxnovetazistovēsš hoxtovazistová, the c. in trade; etonochotoanatto zeoxchešenovetâzistov hoxtovazistová; the c. in trade (business) is very keen.

competitor, nha zenovetasz hoxtovazistová, the one who competes with me in trade; zenoveto, my c., opponent; see compete.

complacence, oanaxanestoz and haomoxtomoxtastoz; see peace, satisfaction.

complacent, eonaxane, he is c.; eonanaxanomoxta, he feels

complacent.

complain, nasaahotoestohe, I c. about it (in words); na-saahotoemohe, I c. about one (in words); zehē-vešsaahotoestohetto heto, my complaining of not being satisfied with it. Naeoemešemasz, I c., grumble, murmur; nahesshaonovatōe, they c., raise a talk about me; see grumble; natonš nahāmata ehevo, he complains of his stomach; lit. my stomach pains me, he says; namomaxema, he complains about me, accuses me of; eēvoam, he complains, moans, groans; enšeševe or examaohānaem, he sets up a complaint, a wailing; see wail.

complainant, momoxsetanevahe, the c. (accuser); zemomaxemosansz, the one who complains, accuses; see accuse.

complaint, saahotōstomohestoz (in words); oemešemazistoz, c., grumbling; ēvoamestoz, c., moan, groan; nšeševestoz or omomoēstoz, c., wail; momaxemazistoz, momaxstomohestoz, c., accusation; see accuse.

complaisance, hotoastoz and hotoaheonevestoz; see blandness; inf.-hotoe- =with c.

complaisant, ehotoa, one is c.; ehotoaheoneve, he is of a c. character; emaseztae, one is c., willing, polite; namaseztovo, I am c. towards one.

complete, rendered by inf.-vâxs- and -vâs-; navâxsan, I c., accomplish, fulfill, perfect; navâxtana, I c., fulfill it; navâxtoēta, I c., accomplish, make perfect; (also namatoēta, I c., finish a ceremony); evâxsenheso, it is thus (ref.) completed, fulfilled; navâxtoan, I have completed my talk, fulfilled it; navâxsexana, I c., fulfill it (in making, preparing); as: navâxsexanomevonotto paoešistoto, I c. a cradle for one, finish preparing. Naexanen, I c., execute; naexana, I c., execute it; inf.-ex- =to bring out, execute, to accomplish thru a process; naexhoemanheme, we have passed, enacted a law; eexahota mhayo, the house is completed; eexātansz menoz, the berries are ripe, have come to maturity; naexxovoèn, I have crossed; ēšexaneoz, it has become c.; naevhózexana, I cannot c. it; zehešeasemhayonans examaevhózexana, having started to build a house he cannot c. it; see execute, prepare.

completion, vâxtoētastoz, c., perfection in acts, doings; exanenistoz, the completing, executing; see complete; vâxsanistoz, c.; heto mhayo nive ā eneeševâxsemane, this house has been four years in c.

compliance, amâtatoz, the complying with; see comply.

complicate, evešhoxpoeoz, thereby it becomes complicated, is made harder.

complication, eohāhoxpoeozistove, it is a c.

complicity, visthozezevestoz; evisthozezevemo, he is in c. with one.

comply, naamàta, I c. with it, consent to it; naamàtovo, I

c.with one; eheceamàta,he complies easily; see obedient.

composed, see calm.

comprehend, is rendered by inf.-noxtov-; nanoxtovetan,I c.,grasp with the mind;nanoxtovheneeno,I c., grasp with knowledge; nanoxtovheneenovo,I c.one; nanoxtovheneena,I c.it; nanoxtovenistovo, I c., understand one; nanoxtovheneenomovo heēsizistoz,I c. it his word; esaanoxtovheneenôhan,it cannot be comprehended; also esaatāheneenôham,it cannot be c.,apprehended.

comprehension, noxtovheneenovastoz,noxtovetanoxtoz (the grasping with the mind); esaahenoxtovetanoxzeve,he has no c.(no grasping mind).

comprehensive, enoxtovheneenoseoneve, one is c., is skilled in comprehending; enoxtovheneenohhe,it is c.; esaanoxtovheneenôhan,it is not c.

compress, see compact, press; eohāhoxpoeoz,it is compressed; emanohoxpoeoz, it is compressed together; ehekonezcehoxpoeoz,it is pressed together in a small compass; nahāpanen,I c.,clamp,close together; see close; naxaxoana,I c.it,press it down together.

comprise, enoae,it is comprised, it implies; esaanoaehhan,it is not comprised.

compulsion, see compel,coerce,force.

compunction, mesēozistoz.

compute, nahoeston,I c.,count; nahoesta zehestoa,I c. how much it is; nahōemō zehestxevoss, I c. how much they (or.) are; natāōeston,I c.; natāōemō, I c.them (or.); natāōestanoz,I c.them (in.); emesaatāōemehan,it cannot be computed; naēveōhazesta,I c.,consider.

comrade, nistax,my c.(co-soldier); nistxexo,my comrades, co-soldiers; estax,estxexo (pl.),thy c.; hevistax,hevistxexo,one's c.; nistxenaneo,our comrades,co-soldiers; estxevō,your c.; hevistxevō, their c.; zevistxistonemo, zevistxistonemon (pl.), my school c., mate; zevistxistonemōz,thy school c., zevistxistonemoss (pl.); zevistxistonemoz',one's school c.,zevistxistonemoss (pl.); zevistxistonemoz,our school c.,zevistxistonemozē (pl.); zevistxistonemóss,your school c., zevistxistonemossē (pl.); zevistxistonemovoss, their school c.,zevistxistonemovsē (pl.). The above is the active form; the passive form would be: zevistxistonemasz (my); zevistxistonemata (thy); zevistxistonemāsz (one's); zevistxistonemaez (our); zevistxistonemaéss (your); zevistxistonemāevoss (their). For such forms see Ch.gr.,Subordinate Mode. Zevesthozeohemo,my work c.; nis'en, my c., mate,friend (between males only); e'sen,thy c.; hevis'en, one's c.; nis'enehean,our (excl.) c.; es'enehan, our (incl.) c.; es'enehevo,your c.; hevis'enehevo,their c. The pl.

form of the above is: nis'eneo, es'eneo, hevis'eneo, nis'enehaneo, es'enehevō, hevis'enehevō; nis'hée, my c., (only between women); es'hée, thy c.; heves'hée, her c.; nis'héehan, es'héehan, our c.; nis'héevo, hevis'héevo, their c. See friend. Nahevistax, I have a c. (soldier); nahevistxenoz, he is my c.; nahevistxenotto, they are my comrades; nahevis'en, I have a c., friend (male sp.); nahevis'enz, he is my c.; nahevis'hée, I have a c., friend (woman sp.); nahevis'héenotto, they are my comrades, friends. When a woman speaks to a man of his c. or friend she uses the male terms and vice versa, a man uses the female terms in speaking of a woman's c. or friend. Nisthozemaō, my c. in land = neighbor; esthozemaō, thy neighbor, etc.; see neighbor; nisthozeoheo, c. in work = co-worker (obs.). See fellowship. concape, zeveevo; eveevota, it sets, stands c.; eveevo-

mao, the ground is depressed, c., in basin form; mahataexansz eveevonsz, the eyeglasses are c.; naveevxeoha, I hew it c.; naveevxēno heto hohona, I hew this stone c.; evecevo, it is c.; evecevonsz, they (in.) are c.; naveceana, I make it c. The rad.-vecevo ref. to incurved surface, of steeper angle than -veevo. See convex.

conceal, naàtoeš, I lie concealed; eàtoeoz, he becomes

concealed; inf.-eme- =concealing, keeping secret; naemenoto, I kill one in concealment, in secret; eemenaton, he kills (a beef) in concealment (either when stealing a beef, or when an Ind. does not want another one to know he has butchered); naemezeoz, I c.; naemâe, I stay concealed; See sweat lodge. Eemethoe, he sits concealing; eemezēn, he walks concealing; naemâetan, I want to be concealed.

concealment, emâestoz, the concealing; emâeozistoz, the

becoming concealed; emeozistoz, the concealing; naemeana mahatano, I own a gun in c.; emâetanoxtoz, c. in thot.

concede, has no exact equivalent in Ch. but the term

"ōvoxbonetto" can be used in the sense of "relenting, giving in, being less strict"; ōvoxbonetto natoseneoxz, I c. I will go (Ger. aber dennoch werde ich gehen); it implies that the speaker had not intended to go or did not want to go. Inf.-ox- is also used to denote "conceding, aliho"; eoxpeva oha emesaaneševstovhan, I c. (it is otherwise) that it is good but it must not be done; the form is usually in the 3rd. pers., but the speaker is understood to think so, e.g. nàvehōxta amoētastoz, eoxsaahavsevaehan, oha esaapevatamehan, I saw the performance, I c. that it is not bad, only it is not approved. Naamâta, I c., yield, give assent to; nanizeovo, I c. to, allow one; nasaanizeomoné, it is not conceded, allowed to me.

conceit, menoxce-onoatamazistoz, proud, self honoring;
menoxcemomehemazistoz, vain, self flattery; taome-
menonetanoxtoz, self proud, c.; hōvepevatamazistoz, vain
gloryfying (of self); zehetaometanoxzevetto mazhesta,
the c. of the heart.

conceited, zeto hetan emenoxcetaometanoheoneve, this man
is c.; etaomemenoxceonoatamāz, he is self c.;
eohāhememenoxcetanoxzeve, he is very c.; vehōma zeto ze-
hešohātamāzetanos, see this one, how much c. he is!

conceivable, enoxtovetanotoe, it is c.; esaanoxtovetano-
tōhan, it is not c.

conceive, nanoxtovetan, I c., form an idea; natāōhetan, I
c., measure in mind; natāōhemetana, I c. it, (Ger.
ermesse es); heto nasaanoxtovaztohe zehesso, I cannot
c., comprehend what this is; tāma natšetanoxzeva nane-
šemanisz, I conceived it myself (lit. in my own mind
I made it so); mameoena natšetanoxtovā, I c. it in my
thot (bring it forth, invent in my thots); heto ēszis-
toz etaomhešetanota, hovanēo esaamehamēstomōhe, he con-
ceived this word himself, no one explained, revealed it
to him; naamha heto matšetanoxtoz, I conceived, received
this thot; heto nšehaneo tāma natšetanoxzeva na-
vešemanisz, I conceived this washmachine myself; ex-
hosētaoz, she conceives; exhosētaēōn Mātasoomaeva, she
conceived (became pregnant) by the Spirit.

concentrate, it is hard to give in Eng. the exact equi-
valent term for this word. The etymological
value of the aspired sound (as "h") however approach-
es that of "intense, concentrated", thus: hā, would des-
ignate "in an intense, concentrated state, quality";
he, would denote "concentrating as process toward or
from aim, goal"; ho, would imply "actual, tangible con-
centration". Hence the inf.-hā- =in a high degree, in-
tense; inf. -he- =centering towards or: to be unto
one; inf. -ho- =come, arrive, touch a place; Inf. -hē- =
centering together; ehāōova, one is rich (has many
things concentrated); ehāeana, one has an intense
hunger; nahevehōmo, I am bound to go and see him, I
center to see him; nahemhayon, I have a house; ehēmha-
yonsz, it is his house; nahehoxtova, I am on my way to
buy; nahoehoxtova, I have come to buy; ehekon, it is
strong; emohēoxzeo, they gather together; namohēanan-
oz, I gather them (in.) together; ehehesceoz, it con-
centrates, shrinks together; emohesceoz, it concen-
trates, shrinks, becomes smaller in volume; ehēoseoz, it
coagulates; ehéneoxz, it centers away from, radiates;
nahénena, I pour it out. Above examples will show the
value of "h". See combine. The term "soss", used de-
tachedly, implies concentration, intensity; soss nave-
hōmo, I concentrate my look upon one, or, I look at him
intensely; nimehoeozeszenov oesoss zeaenomass, you

may bring each your own belonging; esossehāmoxta, he is intensely sick.

concentric, inf.-nimaes- =in circles, around; nanimaes-
evxiston, I write in c. lines; enimaesehoxao-
ensz, they (in.) are beaded in c. (or convolute) de-
sign; see circle, around.

conception, noxtovetanoxtoz; see conceive.

concern, evešenhestohe, it concerns him, he is meant by
it; also it concerns it; navešhesseōzetano-
tovo, I am concerned, anxious on one's account; eveše-
mxane, it concerns, touches one; heto navešemxanan, this
concerns, touches me; inf.-mxastov- =concerning, reach-
ing all; namxastovenhetō, I say concerning, touching
all; heto zešsz Maheo nivešemxananenon oesoss nist-
xez, by this saying of God we are all, each one, con-
cerned, touched; especially in "verbis dicendi" the
suff.-emo (or.) and -esta (in.) =concerning, about
one, or it; nahavsevemo, I speak evil concerning one;
nahavsevhesta, I speak evil concerning it; nahosemo, I
tell concerning one; nahosesta, I tell concerning it;
nahetomemo, I speak the truth about one; nasaahetomes-
tohe, I do not tell the truth concerning it; in verbs
of "deeming, judging", suff.-amo (or.) and -azesta (in.)
denotes "concerning, about"; napevatamo, I deem one
good, I think well of one, concerning one; nasaapevaz-
tohe, I do not think well of, about it; nahessetamo, I
think concerning, about, of one; nahessezta, I think
about, concerning, of it; hovae zehetaomehestatōez,
thing concerning us immediately. Heto nisaahetaomhes-
tatōhe, this does not c. thee immediately; nasapapas-
hesseztōhe, I do not c. myself a bit about it; papass
nasaaxahessetamohe, I do not c. myself a bit about him;
heto zevešhesseōzetanotom, that which I am concerned
about, made anxious; na heto zehesso...., and concern-
ing, regarding this (in.); zetohetāhestatōs zeto
hetan nasaheneenomovohe, whatever concerns, regards
this man, I do not know of it; Maheo exocheneena oe-
soss zehestatonevoz, God knows of each one, our con-
cerns (what concerns us).

concert, amenonečestoz, c., serenade; niamenoeōemā, we
give a c., serenade. This is said by a band of
singing Indians making the round of a camp circle in
order to receive gifts (votive offerings); manoenoniz-
toz, the singing together; nimanoenonhemā, we sing to-
gether, in c.; inf.-mano- =together as one; nimanohaōna-
mā, we pray in c., together; zeto vostaneo eoxctoxhoeox-
zeo zèmanoenemenevoss, these people go about singing,
giving concerts; nimamovoētamā, we act in c. =we meet to
act; emamovoētastove, it is acted in concert; oxsaama-
movoētahessēsz nimesaaexoētaheme, unless you act in c.
you cannot succeed (Ger. nicht zur Ausführung kommen).

concession, õvoxbonetto nanšeamàta, I yield, make a c., (I yield without exacting....); õvoxbonetto nanšenizeovo, I make one the c., allowance (not exacting....); nahetōto, I make a grant, c. to one; zehetāenizeovaz, all the c., allowance I made to thee; zehetāhetōtaz, all the concessions, grants I made to thee; evovoxbonae, he makes no concession, he is rigid, strict; nivovoxbonevēstomēenon heto, he asks this of us without c.; evovoxbonhoemaneo, they make laws without c.

conciliate, nahaomoxtoého, I c., pacify him; nahaomosého, I c., mollify one; see reconcile.

conciliation, haomoxtoéhazistoz and haomosemanistoz.

conciliatory, enanovazeoneve, it (or one) is c.; ēszistoz zenanovazeoneve, c. word; see recognize, reconcile; haomoseēszistoz, soothing, pacifying, c. word; ehaomoseheoneve, one is c.

conclude, natanešetan, I conclude (mentally); natanešetāevazesta, I c. after considering; naešhešetan zetoseaseoxzetto, I have concluded to start away; naexhoemanheme, we have concluded, come to a decision, conclusion; maveš ēšhoemaneo, at last they have concluded; niešhoemané zetatosheševétto, hast thou concluded, decided what thou art going to do? The term "exhoeman" is stronger than "ešhoeman" and designates "passed, enacted, not to come into question any more". Inf.-èn- =to c., end, terminate; naéneēsz, I c., end my speech; when "conclude" implies to bring to a total completion inf.-mat- =all exhausted, is used; namatōan, I c. my speaking, my words, I have spoken all I had to say; namatxiston, I c. all my writing; namathōxtova, I have concluded all my trade. When c. means to fulfill, accomplish, inf.-vâxs- or -vâs- is used; navâxs-hozeohe, I c., accomplish my work; see complete.

conclusion, nataešheneena zehešhavsevae, I come to the c. that it is bad; zeešēōhatamo esaapevahe, I have come to the c. that he is not good; lit. having judged, examined one (in mind), he is not good; nasaa-ēštāhesseztohe, I have not come to a c. concerning it; eotamashanē nataešhessetamo, I come to the c. that he is wicked; ehovanē natāsssetamo, I come to the c. that he is gone. Zeénoētastov, at the c. of the doing, performance, ceremonial; Zeéneēszistove, at the c. of the speech; vâxshoemaotazistoz, c. of judging, of court; vâxseōhatamazistoz, final c. (in judging, determining). Mataeševâxseozz navostanehevestoz, at the c. of my life.

concord, manohotoemazistoz, the being of one accord; emanohotoevostaneheveo, they (or.) live in c.; inf.-mano- =together, in harmony, as one + -hotoe- =complaisant; epavenanovazeo, they are in harmony,

- peace, c.; emanohotoevhoemaneo, they pass a law with c., harmony.
- concordant, esēhez'netto, it is c. with; esaasēhez'net-tan, it is not c., does not agree.
- concourse, is expressed by inf.-mamov- =meet together; emamovhotāzeo, they have a c., come together; emamovoētao, they (or.) c. (in acting, performing); mohōoxzistoz, a c., gathering; ohe zēmamovoom, at the mouth of a river; ohesz zēmamovesesvosz, where the rivers have a confluence; see mouth.
- concubinage, haestovātoz, c., polygamy; ehaestoevātov, it is c.
- concubine, zeheveonestovsz, a c., one who is wife with another to the same man; zeheveonstovessō, concubines; naheveoneton, I am a c. "with another woman"; naheveon, I have a c., a co-wife; navéo, my co-wife, the one who is wife with me (to one man) (fem. sp.); nivéo, thy co-wife; hevéon, her co-wife; nahevénenoz, she is my co-wife (fem. sp.). There is really no term in Eng. to express the relationship between the wives of the same man, hence writer puts this word here under "concubine", altho it means "co-wife" (Ger. Mitweib); nihevénemāzhemā, we are co-wives with each other.
- concupiscence, matāevestoz, matāheonevestoz, prostitution; havsevhoahestoz, evil lust; masha-voētātanoxtoz, wicked, carnal impulse; ematāheoneve, one is concupiscent.
- concurrent, seetoeš, at the same time.
- condemn, nahavsevazesta, I c. it, deem it wrong, bad; nahavsevatamo, I c. one, deem him bad; ehavsevatame, it (or one) is condemned, deemed bad; nameanoz maxeosāzistovā, I give one to punishment; nahoemaotozistosemaxeosēs, I judge one that he be punished; hoemanistovā navešhavsevataman, I am condemned by the law, deemed bad; naešōhataman zehešhavsevātto, I am judged to be bad; nahavsevōeman, I am condemned, counted bad; [not to confound with: nahavsevhoemane, I pass a bad law]; ēšeōhatame na enohōeme maxeosāzistovā, he is judged and condemned to punishment; lit.held worthy of punishment; ēšhoemaoe zēnasens, he is condemned for murder; see judge; zehavsevatamessō, the condemned ones, the ones deemed bad; zeehōmessō, the condemned, damned ones; see damn, curse.
- condemnation, havsevatamazistoz, the condemning, deeming bad; havsevatamahestoz, the state of being regarded bad; see damnation.
- condescend, esaamenoxceosēnitā, one is not haughty; tass etōxeozeoneve hesztaheva, as it were he stoops in his heart; Maheo zeoxhešohāmaheonevs niox-cetōxeozetōensz zēmehotaez, altho God is a great God,

- he will (habit) stoop, c. to us; etovan emomoxazeoneve, for our sake he is humble; etovan emomoxatamâz, he condescends to us, he humbles himself on our account.
- condescending, ehoxaztaheoneve, one is c., friendly; namomoxatamâzetōen, he is c. towards us.
- condescension, hoxaztaheonevestoz; saamenoxceosēnitātōz, the not being haughty, proud, stiff; momoxazeonevestoz, c., humility; momoxetanoxtoz, c. in thot, humility; šivaztastoz, pity, mercy, c.; momoxaeztovazistoz, c. in behavior.
- condiment, hoxehestoz, c., "the spread over"; nahoxeev, I use it as adjunct (as butter spread on bread).
- condition, verbal suff. -hesta denotes c., being in a state; suff. -(he)staomen = enduring a c.; niēvetonhesta, in which c. art thou? nîmehaetonhesta, in what c. wast thou? nîtonšēēvetonhesta, how didst thou come into this c? Eevhazhesta, he is again in c. (where he was before); ōxhesta, remaining in the same condition; ōxhesta epevomoxta, he keeps being well, nothing the matter with him; ēvezhestātōz, the being in this c.; manhestaetto, if I am in this c. (mentioned); mazhestaetto, if I am in this c. (pointing to); navâxsenhestaeta, I complete my c. (ref to stature); mazhestātōz, such c.; naēvemazhestātōz, my present c., state; pavstātōz, good c., well being; havsevstātōz, bad c., state; nanhestatovo, I am in the c. one is; nanhestaeta, I am in its c.; nîmehaetonhesta, how wast thou? (ref. to state or c.); hestātōz, c., state of being; zehestaetaz nanhestaeta, I am in the same c. as he is; navovōnhestaetovo, I promote one's c.; pavstaomenhestoz, c. of happy, well being, wellfare; epavstaomen, one is in bliss; havsevstaomenhestoz, c. of evil being, illfare; emehoeta nâthoe oha tómetasz makātansz na vehoehotoa, he may lease my land on the c. that he gives me money and cattle; the words "oha tó" = "only if"; nametahoetomovo hesthoeva, oha zexhomaxheomevēstomōs, I would lease his land but his conditions are too high; lit. only for the reason that he asks too much of me.
- condole, navesseoeometanomo, I c. with one; see console.
- conduce, is expressed by inf. -vešhess-; zešemaozistovâevešheshāmoxtastove, the cigarette smoking conduces to sickness.
- conduct, naveoxzemo, I accompany, c. one; see behave; inf. -he- or -heše- implies c., the way one acts or lives, directs, leads; zehešezetto, the way I act, c. myself; ezhešeō, he stands this way; nazheševostanehev-estoz, the way I c. my life. See lead, direct.
- cone, hohanenō, c., in ref. to a small conical mound or heap of ground, denoting boundary of forbidden ground; nahohanenōnaovo, I set boundary to one; see bound, boundary; šistatoemenoz, pine cones.

confederate, see ally.

confer, nahetooto, I c., bestow upon one; navistomevo, I c. upon one by promise or showing; hahō ni-hetaz zexhetooxetto vostanehevestoz, I thank thee for having conferred life unto me. Niēvetotoxeēsšhemā, we are conferring; nimanoēsohemā, we c., discuss, converse together. Nimānototoxstanon, we c. about it together.

conference, mañototoxeēsšzistoz, the talking together about; manohoemanistoz, the conferring together to make a law or regulation; nitamanohoemanhemā, let us have a c. together; zemanohoemanessō, the c. members, those who confer.

confess, natāxtanōvemēsta, I c., explain it openly; natāxtanōvemeemo, I c. one; natāxtanōvhosemo, I openly c. about one, tell of one; naézetāxtanōvhosemo, I do not c. one openly; namesēoz, I c., bring out, repent; naevhamesēoz, I c., come to better judgement again; nameesta, I c. it, reveal it; natāxtanōvetan, I want to c.; hovae zehešetāxtanōveoz, something confessed.

confession, onisyomātātoz zeoxchetōetanoxtovez, the c. of our faith; tāxtanōveozistoz, the confessing; tāxtanōvetanoxtoz, frankness; tāxtanōvemēstomevazistoz, c. in words; hekonetōetanotom zeheonisyomātātovess, hold fast to your c., to your belief; hekonetōetanotom zehenietamestovess, hold fast to your c., trust; see acknowledge.

confide, naemōshoxtahao, I c. to, tell one in secret; nanietam, I c. trust; nanietametovo, I c., trust in one; nanietameta, I c. in it; see trust.

confidence, naeovosetan, I have c., am confident; nanietamstahao, I make one to have c.; nanietamstahaoemo, I inspire one with c. (by words), encourage, hearten one; nahozeovosetan, I have c., hope; hēstahātoz, c., courage; eovosetanoxtoz, c., assurance; nahozeovhosemo, I make one to have c.; nanōoseōvetanotovo, I make one lose c., faith or: I am faithless to one. See boldness. Nahenietamestove, I have c., trust.

confident, ehēstahaeoneve, one is c.; inf.-eovose- = confidently, with assurance; see assurance.

confine, nanxpaovo, I c. one, keep him within enclosure; zenxpaosansz, the one who confines; zenxpaōsz, the confined one; emaseoceo, they (or.) are narrowly confined, have little room; eaneoz, she is confined; see boundary.

confinement, aneozistoz, the accouchement; nxpaovazistoz, c., the shutting in; see keep; aenone-mhayon ehoe, he is in c., in prison.

confirm, nahetomemo, I c. one, declare him true; nahetomesta, I c. it; nahetomemosan, I c.; zehetomhestohe, that which is confirmed; zehetomemsz, the one (or.) confirmed; nahetomestomohe, I am confirming (also na-

- hetomosan); nahetomestomovo, I c. it his.
- confirmation, hetomemazistoz; hetomstomohestoz, the confirming; also hetomosanistoz.
- conflagration, masómaxeoaseozistoz; see burn, fire; emaxeoaseozistov, it is a c.
- conflict, nonameto natōeovàzheme, we come in c. with each other; see clash, oppose, battle, combat.
- confluence, ohe zexoom, the c., mouth of a river; zènma-movoom, at the c. (up the river, from the speaker); zistamamovoom, at the c. (down the river, from the speaker); zèmmamovoom, at the c. (any place); mohē-ènistoz, c., concourse.
- conform, nahestatana, I c. it, fit myself for it; nahestaeta, I c. to it; nahestaetovo, I c. to one; nahestaetomovo heszheševostanehevestoz, I c. to his ways of living; see alike, same; natónhessetamana, I c. it thus.
- confound, naononoveoz, I become confounded; naononovano, I c. one; navovaovaovo, I c., perplex one; navovao-vetan, I am confounded (mentally); see bewilder. Vovavovanoxtoz, the confounding (in thot); vovaovaovazistoz, the confounding, bewilderment; see perplex. Nahomosemo, I c. one, discomfit him; see discomfit, confute.
- confront, natōeovo, I c. one, meet him.
- confuse, natotahopaoz, I am confused, in disorder; natotahopetan, I am confused (in mind); eoxsetano-oz, he becomes confused, muddled (in thot); eoxseoz, one becomes confused, muddled.
- confusion, totahopetanoxtoz, c. (mental); totahopastoz, c. (state); totahopepeastoz, state of utter, c., disorder; naanonamanisz, I put it in c., make it mixed up; ētotahopemansohestoz, cause of c.; naētotahopemansohe, I am the cause of c.; ehomōozistov, there is a commotion, c.; ehomōozeo, they (or.) are in commotion, c.; nahomōomanisz, I make a c., disturbance; the rad. -homōo- denotes confusion in the sense of commotion, disturbance; ehomaszesoheo, they (or.) are the cause of c., disturbance (of peace); see commotion; anonavenszistoz, c. of speech, language (lit. mixed up).
- confute, nahomosemo, I c. one; see discomfit.
- congeal, ehōoseoz, it becomes congealed; hōoseamsc, congealed oil; hōosevizc, congealed fat; hōosemáe, congealed, coagulated blood.
- congenial, nasēhesta, I am the same (in being); ehoxaztaheoneve, he is c.; see friendly; ehotoa, he is c., pleasant.
- congeniality, hotoastoz, and hoxaztaheonevestoz.
- congregate, emohēoxzeo, they (or.) c.; see gather; emanōēo, they c., gather together; emanohaeo, they are a congregation; emomenohaeo, they are congregated in groups.
- congregation, mohēoxzistoz, the congregating; manohas-

- toz, c.; nimanhastonan, our c., assemblage; zemomeno-hassô, the different groups or congregations.
- conjoin, namamovanananoz, I c. them (in.); namamovanô, I c. them (or.), bring them to be one together; mamovanenistoz, the conjoining; emamovaneo vistômâzistovâ, they are conjoined in marriage. See meet.
- connect, namamovanen, I c., conjoin; see conjoin; nanooê-ta, I c. in performing; inf.-no- =together with; rad.-mamov- implies lateral connection, while inf.-no- refers to "relating with, added to along with"; epave-manoonetto, it is well connected together; esaanoae-han, it is not connected, not implied; enoae, it implies, is connected, related with; enónonetto, it is connected with, belongs to; nanónonena, I c. it; nónonenz, c. it! (imper.); esaanónonettan, it is not connected; nanónvxea, I c. it to my writing, add to my letter (in writing); enoemaatano, he is connected with, holds a gun; nanoèn, I carry it along; nanotan, I carry water along, in connection with me.
- connection, náoêtastoz, in c. with a ceremony, performance; heto zênóôetaétto néôstahestovâ esaa-pevaehan, thy adding, connecting this rite, ceremony to thy baptism (christianity) is not good; enóemashanê, withal he is foolish, crazy; heto zêvôxtom enóvovistomohestove, this which thou seest is (used) in connection with teaching. See relation.
- conquer, navovonano, I c. one; nahomosemo, I c., discomfit, humble one; see discomfit, defeat, vanquish, overpower. Nahotâvaetôen, he conquers for us.
- conqueror, vovonanovahe; zevovonanovaz, the c., the one who conquers; hotâvahe, the c., victor; zeexaosansz or zeexaovaz, the c., the one who overpowers. See win.
- conquest, vovonanazistoz; hotâvâtoz, the c., victory; vovonanovâtoz, the power of c.; exaosanistoz or exaovâtoz, the conquering, overpowering.
- consanguine, see relationship.
- conscience, mazhesta zeôhaevâtomohetto (or: zeôhaevâtomosanetto), the heart which gives warning; ôhaematšetan, judgement, discernment; nha zenahevevâtomôsz hotomâ maztaheva, the one who warns, bewares, in the heart; màztaheva zeoxceoneevâtomohetto, that which guides, redresses in the heart; nha zevehoestomôsz màztaheva, the one (or.) who reprimands in the heart. Zeto hetan heszhesta esaaevhanahevevemâhe, this man's conscience does not warn him any more; lit. this man his heart does not more urge him to beware; hea esaa-xahoneovohe hesztaheva nha zeôhaevâtomosaneziss, perhaps he has no c.; lit. perhaps he does not have in his heart the one who gives warning; nha zeôhaevâtomosansz (or: zenahevevâtomôsz, zevehoestomosansz) mazta-

heva tass ehovanē, matoheva mó enaōzé, the c. is absent or asleep; lit. the one who gives warning in the heart is absent (as it were) or he must be asleep. The Ch. does not have a special word for c., but he knows it and calls it heart, as the Hebrew does. Náztaheva na-vešheneena heto zehešhavseva, my c. tells me that this is wrong; lit. with my heart I know that this is bad; nazhesta naoneevama, my c. guides me; heszhesta etaeše-oneātaz' na esaaevhahomatoehanehez', his c., heart is deaf and not felt any more.

consciencious, eoneetan, one is c., exact, particuliar; enōoseoneetanohē, he is not c.; zetóhešeo-neevams hesztaheva eoxctóneševostaneheve, he lives conscienciously; lit. as he is guided in his heart, thus he lives.

conscious, nahomaoz, I am c. of, feel; nasaahomatováz, I am unconscious, feel not myself; etonšhomaoz, he became c. in some way; nahomaozetovo, I am c. of his presence; homatan naoxheneena, I know it in consciousness; nahomaozeta, I am c. of it; heto zexēsztovo naoxheneena zetosevešhavsevetanoss, in saying this to him I was c., knew otherwise that he would be hurt by it; nahoomatōe zehešhavsevoētātto, I am c. to have acted wrong, done evil; lit. my having done wrong comes to me in my feeling; heszhesta esaahomatoehanehez', his heart is not c. of. Eevhamesōoz, he becomes c. again, comes to himself, to his senses.

consciousness, homatan ["tan" pronounced like "tagne" in the Fr. "montagne"], c., inward feeling, (psychical, personified); homaozistoz, conscious feeling; zehešhomaozetom nathavs, the c. of my sin; mesēozistoz, the being awake to. Nšheneenovastoz, c. in knowledge.

consecrate, naōston, I c. in offering; načeto, I c. one in offering (clothes or animals); naōstonòno, I c. to one, make an offering to him; see offer, priest, sacrifice; homotōnoz, consecrated food; hōoton, consecration of the Arrows; namómâtavana, I c., hallow it; zevonhässò, the consecrated ones, the priests or priestesses; heto ēšeēnane hevetov Maheo, this has been consecrated to God; mamómâtameaa, I c. it, give it in a religious way; namómâtaēnana, I c. it, dedicate it; heto maheoneēs zemhayo etaešemómâtameàtove (ormómâtaēnane) hevetov Maheo, this church building has been consecrated, given solemnly or dedicated to God (for God); namómâtameatovàzetovo Maheo, I c. myself to or for God; namómâtaēnana (ormeaa) navostanehev-estoz hevetov Maheo, I c. my life to God. Eōstahestovà nìvešemeatovàzetovo Maheo, by the baptism thou hast consecrated thyself to God.

consecration, mómâtaēnanenistoz, c., dedication; òstones-

- toz, c., offering; mómâtameatovazistoz, c., consecrated giving, gift.
- consecutive, nóovetto = consecutively, in succession; nóovetto vostanehevestoz, c. generations; see successive. Inf.-saapoe- denotes without break, interruption.
- consent, naamâta, I c. to it; naamâtovo, I c. to one, agree with; nanhešvistâoz, I c. to (Ger. ich bin dabei); nanhešvistâozemo, I c., agree with one. Amatastoz, the consent; nhešvistâozistoz, the agreeing, consenting with.
- consequence, zevešhōosanetto, that which follows from; otā havs evešhesshōosanetto saaamâtahestovâ, behold the evil is the c. of disobedience. See follow.
- consequently, rendered by inf.-osān-; eosānehāmoxta, c. he is sick; inf. -sá-, mostly used in the imperative, signifies c., accordingly; nisámezz, c. give it (thou) to me; sámēstomeveha, explain (thou) him accordingly!
- conservation, toaenenistoz, the conserving, the keeping in the same condition; see keep.
- conserve, natoaenen, I c.; natoaeno, I c. one; natoaenomo-vo heametanenistoz, I c. one's life, (said by the medicine men); see keep.
- consider, rad.-ō- implies consideration, judgement, the looking at; naōhetan, I c., deliberate; naōhazesta, I c. examine it by look or thot; naōhetanota, I c. it (mental only); naōhatamo, I c., examine one; navovôš-ōhazesta, I c. it anew; natāevahessezesta, I c., measure in mind; ootō, considering (reflecting); enanotōeme, he is considered the most worth; eāeōmāzeo, they (or.) c. themselves apart; naēveōesoeta, I c. about it, discussing about; eēveōēsoeo, they are considering, discussing, conversing about something; mohonoxaenitōestomass, do you not c. it? See count, worth; nahavsevōemo, I c., count him bad; naōhaevamo, I urge one to c.
- considerable, hāpe, a great amount; hāpe nameta, one gave me c., much; ethāphaen kašgon, the child cries considerably; etaešhāexov zeheševōmo, it is a c. time since I saw him.
- considerate, eōhaneo, they (or.) are c., cautious; zeōhannessō, the c., cautious ones; eheōhetanoxtov, he is thotful; eōhetanoheoneve, he is c., deliberate; ehotoaheoneve, he is c., charitable, accomodating.
- consideration, ōhetanoxtoz, c. in mind; ōhaztastoz, c., judgement; ōhatamazistoz, c., examination; ōhaevamazistoz, the urging to consider; mohonoxaenitōestomass, do you not take into c.? Papass nasaahessetamohe, I have no c. for him; papass nasaahessetomovohe hetšetanoxtoz, I have no c. for his opinion.

consist, the substantive suff.-estoz,-estov denote "consisting of, substantiation, substance of"; ehetaomestove, it consists in itself; evešemane, it consists, is made of; eotamakātaevston, it consists, is made of iron; voston evešemanehe (or evešhesta) mavōxōz na mātasooma, a man (person) consists of flesh and spirit.

consistency, saaouxseozistoz; toahestoz, c., steadfastness.
consistent, esaaouxsetanoheoneve, he is c.; esēheznetto, it is c. with; etoahe, one is c., steadfast; etónhessoz' heēsizistoz, his word is c.

consolation, zevešeonazeaxaemestove, by which the crying, weeping is allayed, made to subside; vovoešemazistoz, c., comfort; zevešeonatane oeometanoxtoz, by which sorrow is appeased; onazeoeometanoxtoz, the subsiding of sorrow, grief.

console, navovoešemosan, I c.; navovoešemo, I c. one (or.); naonazeoeometanoho, I c. one, allay his grief; see comfort.

consolidate, nahekonemanohanen, I c.; nahekonemanohana, I c. it; nahekonemanohanō, I c. them (or.); zehekonemanohanessō, the consolidated ones.

consolidation, hekonemanohanenistoz; hekonemanohastoz, the being consolidated (state).

consort, see company; naveoxzemo, I go with one; nahāstovistavōna, I have many consorts., or also: hāesto navistavōnenotto,

conspicuous, emāvōme, it is seen by all; tāxta, openly; etāxta enōvo, it is c., not hidden.

conspiracy, vesthozezevestoz; evesthozezestove, it is a conspiracy.

conspirator, vesthozezevéo or ōceheo, c., schemer; eōceheoneve, one is a c.

conspire, navesthozezeve, I am a conspirator with, c. with; navesthozezevemo, I c. with one; namhaetōe, they all c. against me (bark at me); emōsetto emavevesthozezevemāzeo zistoseōneztōess, they all c. to be adverse to me.

constable, matanavèho, c., police, sheriff.

constancy, see steadiness; ōenovastoz, c.; toahestoz, steadfastness.

constant, inf.-hooomē- = constantly; hooomēto, constantly; nahooomēneevavōmo, I watch one constantly; eōenovae, one is c., persevering; etoomae, one is c., unchangeable; mesēto, constantly; inf.-evhâtse- = constantly, continually recurring; inf.-toom(e)- = c., perpetual, without changing; inf.-oxceam- = c., continually; hovae zetoometto, a thing which is c., permanent; inf.ōenov- = c., with perseverance; etoahe, one is c., steadfast.

constellation, manohotoxceo, group of stars, the

Pleiades, also title of a tale. Zexohonetto, heszevox, hesta, histaxceo, zehonivosenaseo, mhayo, homã and mooxz are different constellations or groups of stars. There were names for other constellations, but they pass into oblivion with the few individuals who know them. See stars.

consternation, masóhèpôtanoozistoz, sudden fear; exahèpôtanooz, he is in c.

constipated, eótsom, one is c.; eot'someoz, he becomes c.; zexot'soms ehessenšhóe, because he is c., therefore has he fever.

constipation, ot'somestoz; eot'somestov, it is c.

constitute, zehetãestôn, all that constitutes it, all its parts (of a building, something framed up); see compose; evešemane, it is constituted of, is made of; see consist.

constitution, zetohetãeveàzetto, all that goes, belongs to; zehetaetovaetto, my whole c., all that is of me; zehetãetovaes esaahekoneozé, his c. is not strong; zehetãoxsetto nasaahékoneoze, I am not strong in my physical c.; hoemaoxz zevešheshshoemanistov, the law from which regulations, laws are made. The Ch. have no special word ref. to the C. of the United States.

constrain, rendered to some extent by inf. -hoko-, -hokonše-, in the sense of "must"; see also coerce, force, strain.

construct, expressed by suff. -ston; namanston, I c., build; zehetãestôn, all the parts constructed; ehômston, a shelter is constructed; see make.

construction, manstonestoz, the c., making, building of; pavstonestoz, good c.; zehetãestôn, all the parts of the c.; hômstonestoz, c., shelter (consisting usually of poles stuck in the ground against which a sheet of some kind is hung to protect from wind or cold). See make.

consult, naōenòztovo, I c. one, ask for advice, counsel; naōhenhesta, I c., discuss about it; eōhenhestanov, they c., discuss about it; ēveōēsoeo, they are conversing, discussing, deliberating, consulting; ēveōēsoetanov, they are in consultation, deliberation about it; naōenòztovo nāhevèho, I c. a white physician.

consultation, ōenòztovazistoz, c., asking for advice, counsel; ōhetotoxemazistoz, c., discussion about; ēveōēsohestoz, c., deliberation.

consume, navonâno (or: navonâño), I c., destroy one by fire; navonâha, I c. it; evonâha, I c. it; evonâta, it is consumed; see burn. Evonhâe, one is consumed (state); evonhâe, one is consumed (passive); eahanâe nšhóestovâ, one is consumed by heat (or fever); eahaneōstâha, he consumes it by heat, fire (in a flash); eahaneōstâeo, they are consumed by an ardent heat.

- This could be said of plants if suddenly burned by a hot blast or hot wind, as sometimes is the case with the growing corn in Oklahoma. See destroy, waste. Inf. -mat- and -mahe-, also -mase-, denote wear, waste away, devour, used up; namat'hoxtova, I sold it all up; namhaesta, I devoured, consumed it all up; namhaetōe, they c., devour me (by barking, clamoring); namhaetāe, they c., eat me up; ematxpevōva, it is consumed, dissolved in water; ematxpetto or ematxpeoz, it becomes consumed, dissolved in water; ematxpeōstâta, it is consumed, used up in heat; nistoha ešēva eamevonanēoxz niametanens-tovan, our life is continually (lit. every day) consumed; namhaeto, I c. one, eat him up (fig.); navostanevehana, I c., eat up (fig.); emaseoxzeo, they become consumed, wear away; emaseoz, it is consumed, exhausted.
- consummate, expressed by inf. -vâxs- or -vâs, also -ox-sē-; evâxseoz, it is consummated; Maheo etosevâxtana nitao, God will c., perfect, fulfill all; zeoxsēpeva, the c., most perfect good; zeoxsēhavseva, the c., most perfect evil; eoxsēmaseztaheoneve, he is c. in politness, courtesy.
- consummation, vâxseozistoz, utmost development; vâxse-maxeosâzistoz, c. of punishment. Nitao mans-tō, nitao hovae mataeševâxsenhesso zetóhešetanotōs Maheon, nheš zetaénhestanoven^os, at the c. of all creation, of all things, as appointed to them by God, then shall be the end of the world.
- consumption, matanēoxzistoz, gradual wearing out; ematane, it wears out (as a candle by burning, or chalk by being used in writing); vonanēoxzistoz, gradual destruction; kaneozistoz, c., as a disease (lit. the becoming tired); ekane, one is in the state of c.; ekanaevomoxta, one is sick with c.; mhaestomohes-toz, c., ref. to eating up; zeoxcemhaestomohestov hoe-voxkōz nistoha ešēva esaavhanetonettan, the c. of meat, every day, is not a small item (concern).
- consumptive, zekanasz, the c. one; zekanassō (pl.); Kanaeche, Barnett Creek (flowing into the Washita river), so called because of a c. who died there. Esaakanahe, he is not c.
- contact, zeoxcetōeovâzistov, the c., meeting (vertical); zeoxcekonaevovazistove, c. by bumping, butting; zeoxcemamovâzistov, the c., meeting broadwise, sidewise; pâetovâzistoz, c., meeting "flatwise"; mōxanazistoz, touch; zeenenistoz, c. by touch of point. See touch, collision.
- contagion, aavosohestoz; eaavosohestove, it is a c.
- contagious, eaavosohetto, it is c; eaavosoheo, they (or.) are c.; kanavomoxtastoz eoxce-aavosohton^os, consumption is to be c.
- contain, evehota, it contains; evehotane, it is contain-

- ed; etoḍvatto vēhoemxeva, the barrel contains water (liquid); etovana, it contains it; ota zeto hohona etovana vehonemakāt, behold this stone (or mountain) contains gold; Maheonemxistōneheva etovanez' Maheo heēsziſtoz, God's word is contained in the Bible; emetonitāvehota, how much may it c? tonstoha enhōoneva emevhotaz', how many measures may it c.? Enoane, it is contained, is in connection with. Vehaneoneva evehotansz, they (in.) are contained in the receptacle, envelope, etc.; nasaatonšeḍēnovahe, I cannot c. myself, cannot have the patience; nahonšekotoma, I c. myself.
- contaminate, see defile.
- contemplate, naēvevehōsan, I c.; naēveḥetanona, I c., meditate, think about.
- contemplation, ēvevehōsanistoz, c.; ēveḥetanonàtoz, c. in thot.
- contempt, inf.-taz- (reduplicative form: -totaz-) denotes c.; natazetan, I hold in c.; natazetanotovo, I have c. for one; natazetanonaevenetovo, I look in c. upon one; natazevooen, I suffer c.; tazetanoxtoz, the c. (in thot); tazàtastoz, that which is c.; tazevooenhestoz, suffering c.; tazemàzistoz, c. in words; tazevoētastoz, c. in acts; totazeheonevestoz, c. as character.
- contemptible, etazene, he has a c. face; natazetanotovo, I think c. of him; natazetanota, I think c. of it; natotazemō, I speak c. of them (or.); natotazetotoxemō, I discuss about one with contempt; natotazeheoneveton, I am held c.; etotazeheonevstove, it is c.; natotazevoēta, I act c.; natotazevoēho, I act c. to one; etotazeēszi, he speaks c.; totazevostanehevestoz, c. living; totazevostan, c. person. See despise.
- contend, naḍeva, I c., debate; see contention.
- content, popevomoxtoz, the c. feeling, contentment; hekozetanoxtoz, the contentment in mind; emxomaeo, they (or.) are c., satisfied; see satisfied; ehekozetan, he is c.
- contention, ḍevàtoz, c., debate, quarrel; nonohevoanistoz, c., controversy; haonovàtoz, c., wrangling, grumbling.
- contentious, etotonšenhesta, he speaks contentiously of it nahesshaonovātōe, they speak much, contentiously against me.
- contentment, mxomastoz, c., satisfaction; hekozetanoxtoz, c. (mental); oanaxanhestoz, c., calm, quiet; oanaxanomoxtoz, c., solace, relief.
- contest, ninovetàzhema, we c., try to win; novetàzistoz, c., race, betting.
- contiguous, see close to, along side of.
- continual, inf.-amese- =c., without end; ooomēetto, continually, without interruption; mesēto, c.,

all the time; also mešsz =always; inf.-am(e)- =c., keeping on (as before).

continue, eamaō, they c., keep on being; naamaome, we c., keep on being; eoxenāestov mavōxōz, oha mātaso-oma enšeamao, the flesh, body is mortal, but the spirit continues, keeps on being; enšetoomatto ametanenistoz, life continues unchangeable; eoxeonōme oha enšhozeo-he, altho he be called he continues, keeps on working; ōxhesta enšepevomoxta, he continues keeping well; naa-memavetanoha, he continues worrying, annoying me.

continuous, rendered by inf.-saapoe- =unbroken; esaapo-eneševé, he does it continuously, unbrokenly; esaapoemashanēhe, he is continuously unreasonable; ze-ametto or zeamestove, that which is c.; ametto, continuously; naamesetaetova, he is continuously with me; zeanenetto, that which has no end, which is c.

contort, see deviate, twist, writhe.

contract, see shrink, agreement.

contradict, nanonohevoan, I speak against; naéztomohe, I c., deny; nahezeveoz, I turn back on (my words); nasaahzeveozé, I do not turn back on (my words); nanonosta, I c. it; nanonostovo, I c. one.; onee-ota naeszevo, I speak contradicting his (sc. speech). See contrary; eōneēsz, he speaks against, adversely.

contradiction, nonohevoanistoz, nonostātoz and nonostov-āzistoz, c.; éztomohestoz, denial.

contradictory, eōneztahē, one is c., adverse, opposing; eōneztatovāz, he is self c.; eōneheoneve, he is of a c. character.

contrariwise, oneeota, c., opposite; inf.-éose- =contrary, c.; Hoxnokao eoxceéosevoētaeo, the Hoxnokao act c.; naéosevoého, I act c. to one; see contrary.

contrary, inf.-ōne- =c., adverse; eōneztahēoneve, he is c.; eōnezesta, he is c., not obedient, not agreeing; naōneztovo, I am c., adverse to one; onitāz, just the c., the other way; eoxháovo, he is c. to one (being unwilling, doing the opposite of what he was taught); onēota ehešetovatto, it means the opposite, the c. Vozeva eōnoka, he is a c. one! Hoxnokao is the name of a certain band of Ch. who are the main actors at the dance or ceremonies of "Mashaom". They train themselves to act always the opposite of that which is natural. In order to rush at each other they run apart; in shooting with the bow, they turn the string away from them, shooting backward; otherwise always doing the reverse of things.

contrast, see difference; eohāonitavhoneonsz, they (in.) grow very different, there is a c. between their growing; oneeota zehexovonitavatamano hezeno na meto notam, what a c. of temperature here and in the north! Vehōmenan zeto mohēnoham zehexoveonitavovavoss, see

- (thou) these horses, how they c. in their furs! Nîninocvetovahevoss zehexoveonitavemahaetavoss, each one of them how they c. in their size!
- contribute, naveseemea, I c.; navessemeaa, I c. it, give it with; navesseēnana hovae (from naēnānen, I set, lay down + -vesse- =with); heto evessheznetto zexhesshāmoxastov, this contributes to the sickness; makātansz zevessemeātovēs, the contributed money.
- contribution, vessemeātoz and vesseēnānenistoz; mohē-hešemeātotoz, c., collection of gifts.
- contributor, zevessemeaz, the one who gives with.
- contrite, hesthavs zevešeanovemesēoz, the one who repents from his sin; anovemesēozistoz, contrition; nahesseanoveozeta, nathavs, I am c. for my sin.
- contrivance, otovononaxetanoxtoz, the contriving; meozexanēnistoz, c., the contriving; hovae zenešemeoene, a c., something contrived.
- contrive, nanešemeoena, I c. it; naotoxovenonaxetan, I am able to c. (mental), devise; nameozexanē, I c.; nameozexana (in.); nameozexano (or.), I c.; nameozetōn, I c. with instr.; nameozetoha, I c. to make it with instr.
- control, nahoemaosan, I c.; nahoemaoxta, I c. it; nahoe-maoto, I c., rule one (or.); nanitaetovo, I c., rule, master one; nanitaeta, I rule, master it; nanitātsan, I c., master; nasaahosaovohe, I c. one, have power over him; nahosaovo, I cannot c. one (in the sense of not prevailing, being powerless); hoemaosanistoz, the controlling; nitātsanistoz, the c., mastery, ruling; nahonšhekotoma, I c. myself, hold my peace; nanitaetovāz, I c., master myself; zenitātōsz, the one controlled; zenitātōessō, the ones controlled; natchaeno, I c., restrain, check one; natchaenāz, I c., check myself.
- contuse, naokkosōvoto, I c., bruise one.
- contusion, oxkosōvotazistoz, c., bruise; eoxkosōvotazistove, it is a c.
- convene, emohēoxzeo, they c., come together, gather; see gather, collect.
- conversation, ēvēsohestoz and ēsohestoz, c., discussion; momātaēsohestoz, religious c., vistonovamazistoz, c., chat, mutual information.
- converse, etaēveoēsoeo and ēvēsoeo (see consider), they c., hold a discussion; etaēveoēsoetanov, they c. about it; etaēveoēsoetovovo, they c. about one; naēve-soheme, we c.; navesse-ēsoemo, I c. with one; enšēsoeo, they keep on conversing; nivēvesse-ēsoemovō, have no conversation with them.
- conversion, nitavstahaozistoz, the becoming different hearted; evhavovōtastoz, c., the being reformed; evhavovōtanazistoz; evhavovōstātōz, c., changing condition, being anew; ōveozistoz =the shaking off; see convert.

convert, naevhavovôsta, I change into a new state, condition; navovôtana, I c., change it into a new condition; navovôtæ, I am converted, reformed; navoôtâtan, I want to be converted; nanitavstahaoz, I become converted, changed at heart; enēhov Maheo zenitavstahanaez, it is God who converts us, changes our hearts; natâtamenōoxta, I turn from it (and leave it); I am converted from it; see turn from; navovôš-vostaneheve, I live a changed, new life; zehešetanoss naešenešetanohan, I have become converted to one's ideas; eōveoz, he turns to, shakes himself =he becomes converted; this is an old fig.expression conveying exactly what we mean by the term conversion. An animal, especially horses and dogs, will shake itself after having been in the water or rolled in the dust; this action is called: ōveozistoz by the Ch. and they apply it in the fig. sense to any one "shaking himself from what is obnoxious". Thus the term: naōveoz =I c. myself, shake from myself what bothers me; naōveozeta nathavs, I become converted from my sin, I shake it off; nista nathavsevevostanehevestoz naōveozeta, I become converted from my previous sinful life; Maheoneomotom tass nivešeōveozenon hevetov havs, with the Word of God we become converted. Zēnmehahavsevoētātto naešeōveoz, I am converted from having been an evildoer.

convertible, eoxcemetoenenistove, it is c., can be exchanged; see exchange.

convex, etotono, it is c.; etotononsz, they (in.) are c. convey, natahoho, I c. one (on a horse or vehicle); see carry, bring.

conveyance, zeveštahohestove, whereupon it is carried.

convict, hoemaovazistoz nahetomemo zehešenomâz, by law I declare him true that he has stolen; hoemaovazistovâ nahetomeman zehešenomâzetto, I am convicted by law to have stolen; zehešeōhatams hoemanistovâ evešetâxtanōveoz zehešsaanomâzēs, he has not been convicted to have stolen; lit. having been examined by law he has been made plain that he has not stolen; hoemanemhayon etâxtanōveoz zehešenasens, he has been convicted (in court) that he murdered; nataešheneena zehešhavsevoētātto, I am convicted, convinced of my wrong doing; hoemaovazistovâ evešhotxheneenomez' hesthavs, his evil (deed) is convicted by judgment; zehoemaōsz zetosehōs aenonemhayon, a c., one who has been convicted to stay in prison.

conviction, onisyomaztastoz, the deeming, believing to be true; etahane zeheonisyomaztastovetto, this is my c., what I deem to be true; hoemanistovâ or hoemaovazistovâ zevešhotxheneenomez' voston hesthavs, the c. by law; lit. by the law the one convicted (revealed) of his evil; zehetāeonisyomaztom naoxchekone-

- tōetanota, I hold firm to my c.; lit. to whatever I believe to be true I do hold strongly to.
- convince, navâxsemeseemo, I c. one; navâxseešenoto, I fully persuade one; navâxseonisyomaztasého, I fully c. one, make him believe or deem true. Tama nito-vâ nasaaeševâxsešenotané zehetometto, for myself I am not fully convinced, persuaded that it is true; navâxseonisyomazesta, I am fully convinced of it; našešeo-zeta nathavs, I am convinced of my sin, am awakened concerning my sin; namehosestomevo, I c. one, bring it to view (in words) for him.
- convocation, mohēonōmazistoz; ehoemanistove zetosemohē-oxzistovez', a gathering is appointed; hane zēmohēonōmevoss zevēhonevessō, then, at the c. of the chiefs; lit. when the chiefs were called together; mohēonōsetanevâtoz, the c., heralding of the same.
- convive, nahestovohaemetova, he is my c., guest; navistoenaemo, I am convive with one.
- convoke, namohēonōmō, I c., call them to meet together (as a chief or one in authority); mahaciss emohēonōsetaneva, the old man is calling for a convocation (not on his authority, only as an agent or herald).
- convolute, see circle, ring.
- convoy, hēstahoxseneheo.
- convulsion, eoxchesseoz, one has c., fits; nahessax, I have convulsions (local), jerkings, cramps; nahessahamo, I make one to have convulsions, jerk him.
- cook, nahomos, I c. (in general); homōsemhayo, cooking house, kitchen; homōsehe, c.; homōseheo, cooks; hom-sevèhoa, white woman c.; homsevèho, white man c.; nahomōxtovo, I c. for one (his benefit); nahooesz, I c. it; nahooeto, I c. one (or., as a bird); homōsestoz, c. stove; taahooeszz, go and c. it; nanitâno (or: nanitaðno) zehethoahes, I c. as he likes (ref. to cooking a bird, etc., more in the sense of roasting); nanetanotō zexctahoahe, I c. them as he likes it; nanistaexá, I have it cooked beforehand; nanistaexáeovo, I c. for, unto one; naexâno (-exáðno), I c., prepare one (as a bird, etc.); naexâomevo, I c., prepare for one (by cooking); exâomevehâ, c. it for him! Naexâha, I c., prepare it; ēš-exátto, it is cooked, ready; esaahatahan hovae, there is nothing cooked; hovae namone-oexáta, I am just cooking something; natâxtaenâha, I c. it overnight (during the night); eneheōstâeo, they (or.) are soon (easily) cooked; zeto kòkoa naneheōstâno, I have this quail easily (soon) cooked; ehōspâta, it is not sufficiently cooked, underdone; naamstanôn, I c. (or bake) in an oblong pan; naamstanòno, I c. one (as birds, etc.) in such a pan; naamstanoha, I c., bake it in such a pan. See boil, roast, prepare, barbecue, warm. Ehomōsetan, she

wants to c.; esaanoxtovehomsé, she cannot c.; nha ze-homôsessô, those who c.; zehomôxtoesz, the one for whom it is cooked.

cool, inf.-tō- denotes c.; etōom, it is c.(liquids); etōeoz, it is c.(of an object); eevhatōeoz, it (an object) becomes c.; see cold; nahoskomhénen, I c.it by pouring from one vessel into another); nahoskomotoxta, I c.it by blowing; nahoskomoe, I c. it (by dipping); hamos, c.! Haomos naēveēhazesta, I consider it without temper; nahaomoxta, I am c., appeased; see shade.

coon, mazkom, c., racoon; emazkomeve, it is a c.

coop, mašq, small house; veksehemašq, bird's c., cage; kôax hemašq, chicken c.

cooperate, expressed by inf. -nitov- =in common, together; ninitovhozeohemâ, we work together as one.

cooperation, nitovhozeohestoz, c.in work; nitovhoxtovazistoz, c.in trade; mamovhozeohestoz, c., the working together (from -mamov- =to join, unite).

coot, see duck.

cope, ehosan, it cannot c., is powerless to c.; nahosao-vo, I cannot c.with him; hovae esaahosaoehan or esaahosanehan oxmätanoozistovēs, a thing can be coped with when all are of one mind; see power; nahózeneševe, I cannot.c.with, cannot do it; nasaatāestovhekoneozetohe, I am not equal in strength to it; nasaatāheszhekoneozistovetohe, I have not the strength to c.with it; zehetāehoehotaetto natāestovhekoneozeta; I c.with all that comes against me; exaosanistoz nameta Maheo zevešetāestovhekoneozetom hāomeozistōz, God gave me power with which to c.with misfortune.

copious, see abundant, plentiful.

copper, maemakät, red metal; the term "makät" itself may be derived from "matá-" =tough, hard [ematáeta, one is tough, hardened; etamatávehoneve, he is a hard chief; emomáta, he is very hard, rough, tough, violent; etamataq, it is little hard =brittle] or from "má" = red; maq, emako, it is red; thus makät would mean "red and tough (or hard) substance". The letter "k" indicates a diminutive form and implies that the metal was not quite so hard as some. Subsequently the term "makät" was applied not only to copper but to any metal, by prefixing it to qualify the special kind. [Hekonemakät =steel; vehonemakät =gold; vokomemakät =silver; heovemakät =brass]. Finally makät became the designation for iron, and this prefixed by "mae-" signified "red iron" =copper. However the term maemakät is now oftentimes used for gold.

copy, natōxiston, I c.(in writing); natōxea, I c.it; natōxeovo, I c.one; natōxeoha, I c. by inscription

(instr.in.); natōxeòno, I c. by inscription (as from a stone unto another one, or the brand on a cow unto another cow) (instr.or.); natōszého, I c., imitate one; tōszehàzistoz, c., imitation (in words or acts); natóaovo, I c., imitate, disguise myself as one (when putting on something that looks like the one to be imitated or represented [as Jacob did]. Havsevevhan estóaovo-ōn šešenovotto, the Evil one made himself into a serpent, took the form of a serpent, disguised himself with a serpent. Nahoxeszéha (v.), he copies, imitates, counterfeits me; hoxeszehàzistoz, n.

cord, see rope, string.

cordial, ehotoae, he is c.; emaseztaheoneve, one is c., affable, polite; nahotoetan, I am cordially disposed; nihotoemaseztōen, he receives us cordially.

cordiality, hotoastoz; maseztaheonevestoz, c., affability, politeness; maseztovazistoz, c.; hotoemaseztovazistoz, cordial willingness, c.

corduroy, see ribbed.

core, vās-sitov, the very center; heszhesta, its c., heart.

cork, nxpohōo, c., stopper; nxpohōonoz, (pl.); enxpohōoneve, it is a c., stopper; nanxpoocha, I c. it; ēšenxpooche, it is corked; esaanxpoochan, it is not corked; nanesenxpooheonan, I take the c. off, uncork; nanesenxpoocha, I uncork it.

corn, māmen, the c., maize (kernel of); zeōenēsz māmenoz, shelled c.; māmenoz, corn(s) (as we say: "oats"); namāmenam, my c.; namāmenamoz, my corn(s); nahemāmenam, I have c.; māmenemhayo, c. crib; māmenepen'nōo, c. meal; māmenhāno, c. mush; zevokomenoesz māmenoz, white c.; zehovemenoesz māmenoz, yellow c.; xamamāmenoz, Indian c.; zemāemenoesz, red c.; zeoacemenoesz māmenoz, kaffir c.; heescemāmenoz, wrinkled c. (=sweet c.); mxevo-mhayonosz, broom c.; t'semāmenoz, field corn (common c. as raised on farms); hooxzemenóe, c. stalk; ehooxzemenóeve, it, is a c. stalk; hooxzemenósz, c. stalks; hookoxz (hookoxzz, pl.), c. ear; hookoxzz zepaveexaosz, c. ears well ripened; hookozemekono, c. cob; hookozemekonoz, (pl.); hookoxzz epanhoneonsz, it sets ears; hookoxz epanhōetto, the c. is setting ears; hooxz emaoxcē, the c. tassels; namenonanen, I roast ear c. (Ch. fashion, by roasting the ears on live coals with some of their husks unremoved). The Ch. as Algonquians were a sedentary and agricultural people. In course of their migration to the "land of the buffaloes" they gradually became nomads and predatory, but we know by authentic facts that they had not entirely left off the cultivation of corn. The Cheyenne branch of Red river, North Dakota, was known to the Sioux as: "The place where the Cheyenne planted". In 1802 the French traveler, Perrin du Lac, met the Ch. and makes the

statement that altho most of their time was spent in chasing the buffalo, they yet planted corn and tobacco in the vicinity of their village, gathering their crops on their return from their summer hunt. The government explorers, Lewis and Clark, who visited the Ch. in 1804 and 1806, distinctly state that the latter had lived in a village and cultivated corn on the Cheyenne branch of the Red river.

corner, zèvozkoneo, external, outer c.; meo zèvoxceoz, where the roads make a c., turn (crossing of section roads); zèvecevoneo, internal, inner c.; zève-cetto, c., inner depression; zèvakoneo, rounded outer c.; hotoma zèvakota, inner sharp c.; zèvotano, outer c., bend, elbow; ēstavatto, it meanders, forms bends, corners. Hōma or šeon zehešheskozevevs, the corners of a blanket or sheet; nasz zehešheszkozevevs, one of its corners (of blankets, etc.); heszkozeva hestanehâ, take it (or. sp. of sheets, robes) by its corners; hooxhohona, c. stone; hooxheceoesého, c. post; hooxemhayo zeōmepopootaz', the c. house of a street. Navovaovo, I c., perplex one.

corpse, seoxz, c.; seoto, (pl.); zeseoxzevsz, the dead one, the one who is a c.; naseotam, my c., dead one; see dead.

corpulence, tâpetâtoz, c., bigness.

corpulent, etâpeta, he is c.; zetâpetaz, the c. one; zetâpetassó, the c. ones; eohâtâpetaō, they are very c.

corral, menao, c., enclosure; q'sāemenao, sheep c., fold; emenaoeve, it is a c., an enclosure (also used to designate the "windbreak" built around the tipi for the winter). Menaoeva nanxpaovō, I c. them, keep them enclosed in the c.; menaoeva nanxpaovoham, I c. the stock.

correct, rad.-ono- =straight, right; naonoanen, I c., set straight, right; naonoana, I c. it; naonoano, (or.); naonoae, I am c., straight, righteous; naonoatamo, I deem one c.; naonoazesta, I deem it c.; eonoazeoneve, he is straight, c., honorable; see straight; naevhapevanen, I c., make good again, repair; nametonševhapevanomevâz navostanehevestoz, how can I c., make my life better for me? Navéoeto zexonoanatanotovo, I punish one with the desire to c., make him straight; see straight; enahan zeoxceonoemsestov, this is the c. way of eating; nitosemēstomevaz zeoxchešeonooanistove, I will explain thee how to utter, pronounce correctly; eonooēta, he acts correctly, straightforward. Nahetomé, am I not c., have I not right? Na nihetom, thou art right, correct.

correction, onooanenistoz, the c., straightening; veoetâzistoz, c., punishment, rebuke (in words); see

punish, chastise. Evhapevanenistoz, c., the making better, repairing.

correspond, see write; esaanóonettan, it does not c., is not related, has no connection; etaa, it corresponds, fits it; see fit; esētonan, it is made fitting, corresponding; esēoz, it corresponds, fits with. correspondence, ēvemxistōvazistoz or hotxovemxistōvazistoz, the mutual writing.

corrode, ehoxōao, it corrodes, rusts; esaahoxōaohan, it does not c., rust;

corrosion, hoxōaozistoz, c.

corrupt, emavao, it corrupts, gets old, worn; emavota, it is c., spoiled (sp. of medicine in bottles or bags); ehokotxeoz, it becomes corrupted; ematotxeoz, it corrupts, decays; ematanēoxz, it slowly corrupts, dissolves, wears to nothing; ēšehoxeoz, it is already c., putrid; see rot; eoxchavsenovaozeo, they (or.) are getting c. bad worse; zsaamavaohan, that which does not wear out; esaahokotxeheonevhan, it is not corruptible; hovae zehematanēoxzistovetto, something wearing off, corruptible; zehetxeoxzistovetto and zehematotxeoxzistovetto, that which is corruptible.

corruption, hoxeozistoz; matotxeoxzistoz, c., dissolution, decomposition; mavaoxtoz, the getting c., corrupted, worn out; hekotxeoxzistoz, the c., decaying; havsenovaozistoz, the getting worse (moral); saamavaoxtoz, incorruption; saahokotxeozistoz, the non c., decaying; saamatotxeoxzhestoz, the non c.; see incorruption.

corset, ezceōhestoz, c.; eōhestoz, c., bodice, corsage; ekxtahestoz, c.(?).

cost, ehōston, it costs, counts; eohāhōston, it costs very much; esaahāōstonehan, it does not c. much; ehōstohesso naametanenistoz, it costs my life; ehāōeme, it is costly; esaahāōemehan, it is not costly; zehexovōeme nasaaheneenohe, I do not know what is c.; etonistōsta, how much does it c.? Zetohetāhestamez etavehāōston, our food is getting costly. Cost, count and worth are practically the same terms.

costive, see constipated.

costume, ēs'anistoz; see dress.

cote, mašq; qsāhemenaο, sheepfold.

cottage, mašq, small house.

cotton, voxpēva, white wool; xamahoxzz, cottonwood tree.

couch, šešistoz; ešešistove, it is a c.; see crouch.

cough, nahēya, I c.; nahēyaevomoxta, I have a c., sick with c.; hēyaesēoxz, c. medicine; nahēyaēoz, I c., catch a cold; nahesovaxem, I have the whooping c.; natachaenšhēya, I c. a great deal. Hēyaestoz, c.(n.), the coughing.

could, rendered by inf.-meta- (which sometimes can also

mean "would") for present (pointing toward) and future meaning; -msta- is used for past meaning, also -mx-; nametaneoxz, I c. go there; nametapevetanooz heva metanetto hovae, I c., would rejoice, if given something; nimstaēsztovaz oha naxhōnetan, I c., would have spoken to thee, had it not been forbidden to me; nimsaaneševhemā heva veoxzemaenzenō, we c., would not have done it, had he been with us. Pref. -momoxe- = c., in the implorative sense; momoxeevhaneheom, c. I only follow it!

council, vehoneēsziſtoz, the chief's talking; eēsziſtove or emanohoemanistove, it, or there is a c.; -mano- = together + -hoemanistove, the conferring, making a rule or law; hoemane, c. man; meoeēsziſtoz, c. of war. See counsel.

counsel, naōēszi, I speak with deliberation, counseling; naōēsziſtovo, I c. one; etaēveōēsoeo, they c. together; namanoeōhetanome, we c., deliberate together (in that, also implying words); naoneevātōe, I c., advise; naoneevātā, I c. it; naoneevamo, I c., advise one; naoneevātōmosan, I am counseling, advising; oneevātōhestoz, c., advice; oneevamazistoz, the counseling, advising; oneevātōmohestoz or oneevātōmosanistoz, the counseling, advising (as a practice or habit); nioxvoešeoneevamaen nisaa-amātovohen, tho he counsels us, we do not listen to him; lit. altho well he advises us, we do not agree with him (Fr. il a beau nous conseiller, nous ne l'écoutons pas); nitapavonistomovo hooxceoneevamaez, let us well heed his c. (lit. when he counsels us); ōhetanoxtoz, c., deliberation (in mind); ōēsziſtoz, c., deliberation, considering (in words); see consider, deliberate; ēveōēsohestoz, counseling, deliberating, discussing, conversing; naēveōēsoetanon, we c., discuss, converse about it.

counselor, ōēsziſt'sane; oneevātōmosane or oneevātōmohe, c., adviser.

count, nahōēston and nahōston (sometimes naōston) I c., read (similar to the etymological sense of the Ger. "lesen"); nahōēsta or nahōsta, I c. it; nahōemō, I c. them (or.); natā(h)ōēsta, I c. how much it is, the amount of it; natāhōemō zenhestxevoss, I c. them, how many they (or.) are; natāhōēsta zenhestoha, I c. how much of it it is; nanohōēsta, I c. it worth of; see worth; nanisóhōsta, I c. it worth twenty; nanisóxtahōēsta, I c. it worth seven; enishōeme, it is counted two, is worth two; zeto hōmā ehāōeme, this (or.) robe is counted, worth much; ēšetāhōemeo, they (or.) have been counted (how many they were); mohonoxaenitōestomass, do you c. it for a simple matter; lit. you simply do not take it into consideration; eāehōemāzeo, they c. themselves apart; nimaōemāzhemā, we are all related

together; navisthōemo, I c. one (or.) with; hōestonestoz, the counting; evessehōeston, one counts with, goes to school with; see numbers. When suff.-ōemo (for or.) is used it denotes: "considered, regarded, counted as"; eqsāevōeme, he is counted, considered as a sheep. Maheo tass niqsāevōemaen, God counts, considers us as sheep, as it were; nahēhyaevōemo, I c. one as son; ehēhyaevōemāe Maheon, he was counted, regarded as Son by God; etoseešemaseozensz naéšiensz, my days are counted (lit. they become used up, exhausted).

countenance, éšienhestoz, c., face; naéšienhestoz, my c.; zeéšiens, one's c.; ezhešeō, he has this c., takes this attitude, posture; suff. -ven or -en = c., faced; eanovene, one's c. is fallen, he has a sad face; emomenovene, she has a fine c., face; etazetanonaveneo-tovo, he has a contemptible c. towards one (or.); naôomenheme or naôomeneom, we have a mourning c., face; see face.

counter, see against, contrary.

counterfeit, see copy, imitate; voz, is used in the sense of mimicking by acts or words.

countless, evonhōemensz, they (in.) are c., lost in numbers; evonhōememo, they (or.) are c.; vonstoxno, c.; emaxevonenōheo, they are (or.) a c. sight; vonhōestonestoz, countlessness; vonhōestonstov, c., lost in counting [this became in use to designate a million (arbitrarily), when the Ch. first received payment for their land, in 1891]; evonenonoensz, they (in.) are c.

country, hoe, the land; nāthoe, my c., land; naēvasthoe, my c., land of my abode; niēvasthoan, our c.; tāma hesthoeva, in his own c.; oxs hoeva etazeoxz, he goes to another c.; zeoxtohetāomao, all over the c., land; hoe zexhestävo, the c. of my origin, birth.

coup-stick, mätovo; nanotomasen, I strike the first coup; nahonaovehotaneva, I strike the second coup; nanahahotaneva, I strike the third coup; naniva-hotaneva, I strike the fourth coup; also nahonaovenahan, etc. The coups were usually counted to four. This did not imply to kill the enemy, but just to touch or strike him with the coup-stick. It was counted a greater honor to strike the first coup than to kill the enemy. The coup was also given with the hand.

couple, nanóonena, I c., connect it; enóonenensz, they are coupled, connected; zenóonetto, that which couples or is coupled; see connect, relate; inf.-nisov- = c. in the sense of pair or twofold.

courage, hēstahātoz, c., confidence; nahēstahaovo, I inspire one c.

courageous, ehēstahaheoneve, he is c.; zehēstahassó, the c. ones; see bold.

course, is rendered by rad.-he- or heše-; heševostane-

hevestoz, the c. of life; zehetanenetto, during my life, as long as my life courses; eheznetto, it has the c. (Ger. es äussert sich); suff. -èn ref. to actual or fig. walk, c., process of, developement; naamèn, I am walking; ezešeam'netto nivostanehevstonan, our life develops, (Ger. äussert sich so), runs, shapes itself in this manner (pointing forward); when one or more syllables follow the suff. -èn the "è" becomes elided, and an apostrophe (') takes its place; evhanènetto or evhan'netto, it lasts but for a time; ekasexovènetto or ekasexov'netto, it has a short run, c., time; eénènetto or eén'netto, it courses to an end, stops; hešehozeohestov, c. of work; nahethozeohe, I am in the c. of working; nahevehōmo, I am in the c. of going to see one; naheensz, it is the c., manner, way of my language. court, onoatamano-hoestoz zeoxchešhoemaosanistov, c. of justice; vehoneomē, at the chief's c., place; nahes-tatamae, I c. danger, am bold; see bold; naōmetoxana, I c. danger, challenge, go to the verge of, close to the hostile camp; nameō, the one I c., my sweetheart; heme-ōn, one's sweetheart, the one courted or courting; na-hemeōnenoz, I c. her, she is my sweetheart; see love. courteous, emaseztaheoneve, one is c.; ephotoa, one is c. (Ger. leutselig).

courtesy, maseztastoz.

cousin, zehevis'onestovsz, the one being c., or half brother or half sister; nis'is, my c.; es'sis, thy c.; hevis'on, one's c.; nis'onan, our (excl.) c.; es'onan, our (incl.) c.; es'onevo, your c.; hevis'onevo, their c.; the pl. of the preceding forms is: nis'on, es'on, hevis'on, nis'onaneo, es'onaneo, es'onevō and hevis'onevō; zehevis'onstovessō, the cousins; nahevis'onenoz, one is my c.; nahevis'onenotto, they are my cousins; nihevis'onetovaz, thou art my c.; nihevis'onetovazeme, you are my cousins; nihevis'onetove, I am thy c.; nihevis'onetoveme, I am your c.; see relationship mode in Ch. gr.; nihevis'onetovāzhemā, we are cousins to each other; hevis'onetovāzistoz, the being cousins. See brother.

covenant, vistomōhanistoz and vistomōhao; nahoemanamā-tovāzheme, we make a c., an agreement with each other; hoemanamātovāzistoz, c., agreement by law. The expression vistomōhanistoz used to imply an oath or promise (with threats against an attempt to break it).

cover, v. nahōehasen, I c. with cloth or sheet (as a tent or wagon); nahōehaz, I c. it; nahōešemo, I c. one; [not to confound with nahōeš = I reach at, come up to, am able; nahōešemo, I reach at one, also: I light a pipe or cigar by coming up to or approaching]; esaahōehahan, it is not covered; esaahōešenahan, it is not reached at; nahovoešemo, I cover one (or.) in a

lying posture; chovoešeme, one is covered, lying; nahō-ešemo amoeneo (or.), I cover the wagon (by spreading a wagon sheet over it); nahovoeno, I c. one, enshroud him; nanxpoha, I c. with cork or lid; hekoxpooxz, c. it tight (with instrument); nanxpenonaz, I c. my face with my hands; nanxpazenanāz, I c. my mouth with my hand; nanxpazena, I have my mouth covered (with something); naā-tohaovo, I c., hide one (bury) under; naātooha, I c., bury it under ground; naātohōno, I c., bury one under ground; ātohoestoz, the burial, covering under; naātoa-oho, I keep one covered under; naātohōva, I am covered by water; eātohōvatto, it is covered under water; em-haōvatto, it is covered all over with water; naātoēna, I am covered by snow; naātoēneōstōno, I c. one under snow; see bury; eātoaomoxta, it is covered with ice; eātoaomoxtansz, they (in.) are covered with ice; eāto-homahā, it is covered (the ground) by the wind; nahoo-maovo, I c. one over enclosing him in; eevhaomōvatto, the water covers again, by coming together where it was before; eēmōxtoēta, he acts under c., in secret; zeēmōxtoētassō, the ones acting under cover, in secret; evehane māmakātaeva, it is covered, sheathed in gold; etaxstoon, it is built, constructed by being covered, plated, overlaid; nitao hotoma etaxstoon, it is covered, overlaid with paper in the interior; nahevae, I c., my head (when sitting, covering with blanket, etc.); nahevaceš, I lie with covered head; nahevaeoxz, I walk with covered head; nahōmenenāz, I c. my face; nahōmcax-tanāz, I c. my feet; naaxtohoekonāz, I c., my legs; na-evhanxpohana, I c. it again (over an aperture); see close, cloud, uncover. Sound "m" in Ch.ref. to something which covers over, forming a surface; rad.-ho-denotes "cover" in the sense of "come up to, meet the extent, comprise, include, etc.". Hence such expressions like nahōeš, I come up to; esaahōešenahan, it cannot be covered, attained; ehoe, one is at a place, sits, covers the ground; nanohoeto, I hide one; ehoēn, he has arrived, has covered his (or by) walking. The suff.-eš at times implies "covering" where it ref. to "spread, sprawl, surface", hence does the suff.-eš also ref. to "lay, be in lying posture"; naheškovoeš, I am full of, covered by thorns; cmomešeoxta, his leg is hairy, covered by hair; inf.-meše- =covered with hair; mešeesevēho, nose-covered-with-hair-whiteman =Mexican; šistato, cedar tree; šešistoz, bed; šeon, cloth covering; hòpāehemenoeše, covered by grape vine =vineyard; maxemenoeše, covered by apple trees =apple orchard.

cover, n. nxpoheo, c., lid, cork; hōehaseo, wagon cover; nxpazenahestoz, cover for mouth, the covering of mouth; hōmstaestoz, c., mantle; eoxchesthōmstaestovenov maheonoētastoz, under the mantle, c. of worship; see

shelter; honokon, bed c.; hōma (or.), c., robe, blanket; covet, nahohäztomevâz, I c. for myself; nahoahetsan, I c.; namâsemhoa, I c., crave for; nahoahetztomovo, I c. it his; nahoävo, I c. his; nahoävonotto hesthozeon, I c. his horses; nahoahē, I like, desire it; zetoheṭāhesthoästovetto mâzhesta, all that the heart covets; naohāhoahē, I strongly desire, c.; naamhâtan, I c., want to receive; naheszhovetan, I c., want to own.

covetous, ehoaheoneve, one is c.; ehoaheztomosaneoneve, one is c., greedy for.

covetousness, hoätsenistoz, c.; hoätsenē, c. itself (personified); hoahetztomevazistoz, c., greed for; havsevhoahetztensenistoz, c., wantonness.

cow, vèhoehotoa, c., or cattle in general; mehe, buffalo c.; voešemehe, fat buffalo c.; maheonemehe, mysterious buffalo c.; mamehe, poor buffalo c.; monemehe, young buffalo c.; the following terms are proper names ref. to buffalo cows or she calves: Hotoanaseona, Buffalo-c.-killing; Hotoahē, Buffalo-woman; Hotoavekahē, Lamé-buffalo-c. (the ending -hē = woman); Ameoxzehē, Walking-buffalo-c.; Kaeameoxzehē, Young-walking-buffalo-c.; Esevoneamēnē, Walking-on-buffalo-c.; Esevonhōēnē, Going-out-buffalo-c.; Moceemeona, Heifer-road; Vōstanoēnehe, Small-white-c.; Mocaehe, Heifer, or She-calf; Monsce, Little-buffalo-c., Heifer; Taxemeō, Buffalo-wallowing-woman; Heovoksahe, Yellow-she-calf; Heovochesta, Yellowbeard-she-calf; Mocenōnē, Lamé-heifer; Esevonemâtamā, Old-buffalo-cow.

coward, zeovaesz, the c.; zeétoxtaheonevsz, the c., fearful one; zehēpaesz and zehēpaheonevsz, the c., scary one, inclined to take fright.

cowardice, ovhastoz and éttoxtaheonevestoz.

cowboy, Teksaevèho., c., Texas people; zenxpavoss vèhoehotoa, cowherder.

cower, exaxōeoz, he cowers, crouches (of animals); zexhèpōoz exaxōeoz, from fear he cowers. Naxaxōeozetova, he cowers before me.

cowhide, see hide.

cowl, hoxcaeszehe, hooded coat; also: ēszehe zenomaes-toxcaz, c., coat with a hood.

coy, etotone, one is c., bashful; totonhestoz, coyness.

coyote, hokom; hokomeo (pl.); hokomeson, young c.

crab, hetoxtne, c.; hetoxtneo (pl.), lobsters, crawfishes.

crabbed, see sour.

crack, eox, it c., leaks, breaks; eōxomaeoz, it cracks open (ground); eoxomaehóta, it (ground) cracks from heat; eoxeoz, it becomes cracked, broken; eoxonata, it cracks, from weather (as walls); eoxâta, it cracks from heat (as a stove); eōxomaoxta, the ice cracks open (as on lakes, etc.); eoxaomoxta, the ice cracks; epóamoxta, the ice cracks with noise; naoxomohe, I c. (as nuts);

- nioxomohemâ, we c. (implying object); oxseonoz nioxomohetanonsz, we c. nuts; hetoxq etâevatto, the cup has an extended c.; hohona etâevahe, the stone, rock is cracked; etâevaoz, it becomes cracked; natâevavooha, I c. it with instr.; zistâevatto, where the c. is; nanxpēstana zistâevatto, I fill in where it is cracked; pōevahaseo epōevahame, the whip is cracked (ref. to sound); epōevon zeoxeoz, it is heard cracking; epōhōovatto, it cracks with blast (light); see sound.
- crackers, mooxkonavekòkonhōonoz, c. (breadstuff); pōhōovâtotoz, fire c.; oxomohestoz or oxohaneo, cracker (as for nuts).
- crackle, epōetov, it crackles (fire).
- cradle, vavaestoz, c. (rocking); pâešestoz, c. (Indian); epâešestove, it is a c.; navavaeto, I c., rock one; see swing.
- crafty, cōcevozezeve, he is c., wily, artful, treacherous.
- craftiness, ōcevozezevestoz.
- crag, šēn; šēnson, small c.
- cram, nahekonēstana, I c. it into; emaseoceo, they (or.) are crammed, confined in a small room; eetaovâzeo, they c., crowd each other; see crowd
- cramp, naésetonaoz, I have cramps in the thigh; naésepeoz, I have cramps in the ribs; naésepaonaoz, I have cramps in the back; naés'sevaoz, I have cramps in calf of leg; naéseoz, I have cramps.
- crane, vōstson; see neck.
- cranium, metaešq or seozemetaešq, the last ref. to skull of a dead person.
- crash, ehōevovoeš, it crashes to pieces (ref. to noise).
- cravat, see necktie.
- crave, namomoxzemosan, I c., plead for; námâsemhoa, I c., am avid, greedy for; nimâsemhoanon, we c. for it; nimâsemhoahetovaz, I c. for thee; námâsemhoanotto šešeo, I c. for ducks; námâsemhoāozenotto, I am craving for them (or.).
- craven, emotāoz, one is c., dejected; see dejected.
- crawfish, hetoxtnē; see crab.
- crawl, naamevonēn, I c., creep; naēsevonēn, I c. into; nasēvonēn, I c. down into; zeamevon'nessō, the crawlers, creeping ones (or.); naēvonēn, I c. up, climb; naamevonēn, I c. off (as from a vehicle, train or horse).
- crazy, emashanē, one is c., unreasonable; mashao, the c. band (see contrary); mashaom, lodge of the mashao; namasavatamo and namashanēvatamo, I deem one c., unreasonable; emashavoēta, one acts c.; this is also used for lascivious acts; mashavoētastoz, lascivious doing; emashea, one is a villain; emashanēoz, one becomes c., unreasonable. The term -mashanē does not always imply the stronger meaning, it may also mean "stupid, unintelligent, dull headed (Ger. dumm)"; evonszēha, one is

- c.,demented,out of his head; evešemashanēoz vèhoe-màpeva,he becomes crazed with liquor; mashavèhoa,crazed white woman,prostitute.
- craziness, mashanēhestoz; mashanēozistoz, the becoming crazed; vonszehàtoz,the being demented.
- creak, ekokoevon,it creaks.
- cream, zeamesta matan,that which floats over the milk, or the fat of the milk.
- crease, etaxemaeha,it is creased; zetaxemaeha,the c. made by the folding; axtono eamemaeha,the under c.; see fold; zexhōsemaeha,the edge of the fold.
- create, emanhaosan,he creates,makes to be; emanhaostoman,he does the creating; namanhaen Maheo, God created us; emanhae,it is created; emanstoon,he creates,constructs,shapes into a whole; emāmanstoon, he created,made all; see make; emanhaovo,he creates one; emanhaoxz,he creates it; zehetāemanhaoevoss, all who are created (or.); zetohetāemanhae,all that is created (in.); hovae emstasamanhaōhan ēšsaanēhovehō Maheo,nothing would have been created, had it not been for God.
- creation, manhaoxtoz; èmanhaoxtoveneo,there was the c.; zèmonemanhaoxtove,at the begining of c.; manhastoz,the c.,making of; zèmanhaoevoss vostaneo,at the c.of men.
- creator, Manhaosane,Manhaostomanehe, Māmanstōnehe,Mans-tōnehet'san, all four terms mean Creator,but the last two ref.also to one who puts together,fashions,constructs. Emāmanstōneheve,he is c.
- creature, manstō (or. or in.), manstōnoz (pl.in.), c., workmanship; manstōn (pl.or.); emanstōneheve, it is a c.; manstōneheva,in the c.,workmanship; hova, c.(ref.to animals).
- creek, ohevaohe,ohevaohesz, (pl.in.); ohec,little c.or river; see river.
- creep, see crawl; poetovaozistoz,creepy feeling; napoe-tovaoz,I have a creepy feeling.
- crest, kākocoeseo (of a bird,chicken); kamōnōon,c.,tip, top,pinnacle; hokakōhōos,the c.,summit,brow; zenipōszehaz,c.of feathers; sound "k" in Ch.indicates c.,rounding top; see tuft, tassel; naakaveoz,I am crestfallen,depressed; natahokoe,I am on the surface, c.,top; etahokota,it sets on the c.,top of.
- crested, hooxz emaoxcē,the corn is c.,tasseling; emaoxcēna,one is c.,plumed; chemaoxcēneo, they wear head feathers,they are c.; emaoxcēnetto, it is c.,it tassels,plumes; see tassel.
- crevice, šēn zistovoō,the c.of a rock,crag; zistāevatto,where there is a c.,crack.
- crib, māmenemhayo,corn c.
- cricket, heskosema,heskosemao (pl.),and masiskot (from

- its posture).
- crier, onōsetanevahe, c., caller; hōxevahe, c., herald; see herald.
- crime, nasenistoz, c., murder; emaevhoneon, he wears blood, is a criminal; see blood.
- crimple, see wrinkle.
- crimson, ehāemao, it is c.; see red or color.
- cripple, natotoneš, I am crippled; natotonšena and natotonhestá, I am in a crippled condition; natotonitoého, I c. one; nanonoatamae, I am a c.; totonstâtoz and totonšenâtoz, crippleness; nonoatamahestoz, state of being crippled, infirmity. Zetotonšenassô or zetonstassô, the crippled ones.
- crisp, see brittle, brisk, wavy.
- crisscross, rendered by inf. -hotxove- =crossing several times from one to another; also inf. -hotxa- =crosswise; nahotxavxiston, I write c., across; see cross; eoeotoxoveoz, it is crisscrossed.
- critic, totoxsetanevahe, c. (more in the sense of fault-finder); etotoxsetanevaheve, one is a c.; nha ze-ōhaztomosansz, or ōhaztahe and ōhaztomosanehe, the one who judges; ze-ōhaztomosansz na zenosaahotoestosz hovaē, the one who judges and does not approve (in words) of something.
- critical, eōhaztaheoneve, one is c.; etotoxsetaneva, he is c., faultfinder; eohāvovoxponae, one is c., severe, strict; evovoxponeōhaztaheoneve, one is very c., severe in judging; zheš etonochotoanatto, this is the c. point (moment); -tonoc- =extremely + -hotoanatto =difficult; nanonaxkōmo, I look critically, sharply at one.
- criticism, totoxsetanevâtoz, c., the criticizing, fault-finding; ōhaztastová zevešéméestomohestov hovaē eopevaez' na mo hovahanehez', a judging by which a thing is brot to view (in words) whether it be good or not; vovoxponeōhaztastoz, sharp c., judging.
- critisize, etotoxsetaneva, one critisizes, finds fault; nahetosetotoxemaen, he has the habit of critisizing us (finding fault); navovoxponeōhatamo, I c., judge one severely; nasaahotoestomovohe hešszistoz, I c. one's speech; lit I do not approve (in words) of his speech; naēveōhaztomōenon nsthozechestonan na esaapevaztohe, he examined our work and critisized it; lit.does not approve of it; naōhazesta heto na naméhesta emetatonšhèpepevae, I examine this (in.) and bring forth (in words) how it could be better; naméhesta nsthozechestoz t'sa zsaapevaehan, nszenonoxpaevhapevana, I c. thy work, in order that thou makest it better.
- crocodile, hestanová. The old Ch. speaks of a monster living in the water and sometimes coming to

land; they call it hàpanovahe or maxhàpanovahe; as the rad. -hàpan denotes clamping, claspings between, writer is inclined to think that the term hàpanovahe really ref. to the c. or alligator.

crook, see bend, crooked.

crooked, evoxq (or evoxko), it is c. (once); evovoxq, it is c., several times; meo zèvoxceoz, where the road makes a crook, a bend, crossing of section roads; meo evoxceo, the road is c., has several bends; inf. -voxce- (or -vovoxce- in denoting repetition or intensity of being crooked) = crookedly; ohe evoxceames-evo, the river flows c.; zeto hetan eohāvoxcevostane-heve, this man has (or leads) a very c. life; evovoxceamèn, one walks crookedly; evoxkae, one is c., bent; navoxkana, I crook, make it c. Following are pr. names: Voxcēs, Crookednose; Voxcēsa, Crookednose-woman; Voxcemaevo, Crookedbill; Mashavōxene, Crazy-crooked-face; Vōxene, Crookedface; Voxkoxene, Bentupface or nose; Nonomaevōxen, Thunder-crookedface; Voxkaēs, Crooked-shortnose; Mistaoxvōxensz, Owl-crookedface; Ooenevoxcēs, Blind-crookednose; Voxcàta, Crookedfoot; Voxkahē, Crooked-woman. Voxkaemenoz, c. fruits (berries) = bananas; evoxkoan, he speaks c., swerves from his subject; see bend curve.

crop, v. ēvenoz qós, the sheep is cropping, browsing; hoe-va eemoxkóo, it crops out of the soil, germinates, sprouts; etokstoešensz moész, the grass is cropped (cut) short.

crop, n. zehetāhoneo ēnanoestoz, all that grows, that which was planted; zehetāoenohestov, all that which is harvested; zehetāoenoetom, all my crops, all of that which I harvest; zehexovhoneo naēnanoestoz natanexov-haoova na meto nametanstamenōheve, according as my c. is, I shall be rich or poor; lit. in the degree my planting grows in that degree I shall be with many things or again I may be poor; zeēnanooxtom eohāpav-honeo, my c. is doing fine; lit. what I have planted is growing very well; eohāhoettonsaz maxemenoz, there is a large c. of apples; see harvest.

cross, nahoxovèn, I c. by walking; inf. -hotxov- is used for reduplication or repetition of the act; nahoxovetaho, I c. on horseback; nahoxovōhesz, I c. with boat; nahotoanavoxovèn, I c. with difficulty (walking); eoeotoxoveoz, it is crossed many times; nahoxovistava, I c., travel across; nihoxovehetanon, we c. it (in moving with belongings, together); nahoxovota, I c. it; hoxovō, the crosser = bridge; hoxovohestoz, the bridging; see bridge; naamhoxoveoxzeta, I am a crossing it; naamhoxoveoxz, I am a crossing; naoxháovo, I c. one, act against his wish or instruction; ehoxovehestov, there is a crossing (ref. to a general moving across a

river); naexxovèn, I am thru crossing, walking across; nasòpeoz hoeoneva, I go across, thru the field; nasox-pota, I c., go thru it; see thru; inf.-nos- =crossing over, as a fence or any elevation; hohonā nanoszèn, I c. a mountain (by walking); nanostaho, I c. over on horseback; see over; nanehoetovatovo, I am c. at one; ehāesenov, one is c., ill humoured. Nahotxamxiston, I write crosswise; zehotxatto namxea, I write, make a c. by writing or drawing; nahotxavenaevao, I c. my arms; nahotxaveàta, I c. my feet; the rad. -hotxa- was no doubt -hotoxa in former times; hence the term hotoxc for star, because stars or rather their rays look like crossed. In the early days a small cross in beadwork design represented simply a star for the Ch.

cross, n. zehotxatto; nathotxaham, my c. (ref. to ornamental c.); nsthotxaham, thy c.; nsthotxahaman, our c.; hotxaséhoestoz, the Cross (ref. to crucifixion;) (hotxa =c. + séhoestoz =the planted, fixed in the ground); hotxaséhoestovâ ènāeō, he died on the c.; see crucify; hesthotxaséhoestoz, his c.

crossing, zexhotxatto or zexhotxaveoz meo, at the road c.; zexhoxoveoz maatameo, at a railroad c.

crossness, hāesenovastoz; nehoetovatovazistoz, c., surli-ness.

crotch, zènisoonaeo, where it forks.

crouch, exaxōeoz, he crouches (mostly of animals); naxaxōeozetova, he crouches before me; exaxoeš, he lies crouched; naxaxoešetovo, I c. in lying posture before one; ekàkoemstaošeš, he lies flat crouching, ready to leap (of animals); see lie in wait.

crow, hokoxc, hokoxceo (pl.); ehokoxceve, it is a c.; ehokoxceveoz, he turns into a c.; hokoxceson, young c.; hokoxc hemeo ehoxovemanisz or ēšemanisz, the c. builds his road across; hokoxc henison ehoxoveozeo, the c. brings its (his) children, makes a bridge for them; both expressions were much used at the height of the "Messias" excitement, meaning that God would provide a way for the Indians. Together with the crow the magpie has a prominent place in the minds of the Ch., their feathers were used in ceremonial dances and both birds were represented in bead and quill work on mocassins and buckskin coats. Both birds represented messengers from another world, also symbolized clearance from obstruction and oppression. Coats having above symbols are still greatly prized. At a recent delegation of Ch. an Arapahoe to Washington, D.C., one of the Ch. wore such a coat, no doubt to show the importance of his mission or to make it a success. ōhetaneo, Crow Indians; ōhetaneno, land of the Crows, Crow Agency (in Montana).

crowbar, hassō, hassōnoz (pl.), the iron bar used to make

the holes in the ground for the tipi poles or to tie the picket rope to.

crowd, v. nanēōkaosen, I c., take more room; nanēovaovo, I c. one (by taking more room); naetáovo, I press one; eetáovàzeo, they c., press each other; eoxchonotàzeo, they (or.) are crowding, are thick together.

crowd, n. maxehāhetanistoz, a large c. of people; eamhetanevon, it is a c., multitude; nahāetanevonheme, we are a c.; emātanevon, they are all a c.; navesseame-tanevon, I am with a c.; haetanevoxzeše, a great c., multitude (ref. to the extent or spread of it); emasohaetanevō, there is a great c.; see multitude.

crown, hoxca; nahetoxcaena, I am crowned, hatted; ehetoxcaenaoe, he has been crowned, provided with a hat; see hat, crest, top; inf. -oxsē- and -vâxsē- = the highest, topmost; oxsēšivaztastoz, crowning mercy. The Ch. had no idea of a c. in our sense of the word, but the rad. -maoxc- = crested, plumed, would have an equivalent significance, thus: namaoxcēnaovo, I crest, c., plume one (on top of head); Maheo tass nivešemaoxcēnaōenon hačševostanchevestoz, God, as it were, crowns, plumes us with long life.

crucifix, zehotxatto, zehotxattosz (pl.).

crucifixion, hotxaséhoestoz; zeenaeséhoestoz zehotxattoz', the stretching on the cross (ref. to outstretched arms); hesthotxaséhoestoz Jesus, the c. of Jesus.

crucify, nahotxaséhòno, I c. one; exhotxaséhoeō, he was crucified; hotxa = crosswise + séhoe = fixed in the ground; nahotxaséhoha, I c. it; naxhotxaséhoevomotāen, he was crucified for us; zexhotxaséhoes, as he was crucified for us; zexhotxaséhoes, as he was crucified; nazeenaeséhòno, I c. one, ref. to the act of "fixing the arms stretched out"; ezeenaeséhoeō hotxaséhoestovâ, he was crucified on the cross; etaxezeenaeséhoeō zehotxattoz', he was fixed (by instr.) arms outstretched upon the cross; see cross; hotxaséhoestovâ (or zehotxattoz') estaxsèpšenov, they stretched him on the cross; zehotxattoz' (or: hotxaséhoestovâ) ezeenaesēmōvōn, they laid him on the cross with arms outstretched; epanōnovōn hotxaséhoestovâ (or: zehotxattoz') they "posted" him on the cross; epanōseōnovōn hotxaséhoestovâ, they "posted" him hanging on the cross. Zehotxattoz' zeszeenaeséhoes, or zèpanōs, as he was stretched, "posted" on the cross. Estōneoeō hotxaséhoesovâ, he was crucified, nailed on the cross.

cruel, esaananoné, he is c., has no pity, is implacable; nasaananonetovohe, I am c. towards one (ref. specially to implacability); nameztomo, I am c. to one, torment, persecute him; nahoxomoamotovo, I treat one cruelly; emeztovoomen, he suffers cruelly, suffers

torment; esaaxahešivaztastové, one is c., has no mercy.
cruelty, momeztomazistoz, the tormenting; saananonehes-
 toz, c., implacability; saananonetovazehestoz, c.,
 mutual implacability.

crumb, zepepeoz kòkonhòo, crumbs of bread; zehecea hoto-
 ma kòkonhòo, c., the soft inner part of bread; ev-
 xseonoz, crumbs, fragments of victuals.

crumple, naxaxoana, I c., press it together; examaxaxoeoz
 navoxca, my hat is simply crumpled! See press.

crunch, eoxoxta heq, he crunches the bone (with teeth);
 see crush.

crush, napeenen, I c., grind to powder or nearly like it;
 napeena, I c. it; napeeno, I c. one (or., as a stone);
 napeenomevo, I c. it for one; napeenoxta, I c., with
 teeth; napeenomo, I c. one (or., with teeth); napenosoxta,
 I c., chew the end of it; napenosomo, I c., chew one's
 (clothes) end; naxaxonoxta, I c., crunch it; naxaxonomo,
 I c., crunch one (both terms ref. to action with the
 teeth); napenôn, I c., pound (instr.); napenòno (or.);
 napenoha, I c., pound it; see grind. Epeešena, one lies
 crushed; epeešena, they (or.) lie crushed; zeanhope-
 ešenassó, the ones (fallen) down to pieces, crushed;
 ehénevoešen, they (or.) are crushed apart (scattered);
 napēoaovo, I make one (or.) to be crushed; zepēoaōsz,
 the one who crushes me; napēoaa, I impart crushing to
 it; zepēoaom, that which I make to be crushed; napēo-
 ho, I impart crushing to one; napēàtaovo, I c. one's
 foot; napēàtano, I c. one's foot; the first term im-
 plies a longer, indirect action, to make one to be so,
 while the second term ref. to short, direct action. Na-
 pēàtaōstohe hohona, the rock crushed my foot. Napēsze-
 aovo, I make that one's head is crushed; napēszeano, I
 c. one's head; napēszeaōstòno, I c. one's head (instr. by
 one stroke or flash); maxhohonaeva emasópēszeaōstoē,
 his head was suddenly crushed by a large rock; naso-
 soeszeaovo, I make one's head to be crushed, stove in;
 see stove; napēvoeosan, I c. to pieces; napēvoeovo, I c.
 him to pieces, by collision; epēvoeovàzeo, they c., col-
 lide together; napēvoehaz, I dash, hurl it so it crush-
 es; napēvoešemo, I dash one (stone, etc.) so it crushes
 to pieces; epēvoeš, it is crushed to pieces, it lies
 crushed to pieces (by being thrown, dashed); nakàgoeo-
 vo, I c. one flat, thin; nakàgoea, I c. it flat; naoninše-
 oxzetovo, I c. one, by treading on; naoninšeoxzeta, I c.
 it, by treading on; see tread. Napèpena, I c. between
 fingers; napèpenanoz, I c. them (in.); namamēhana, I c.
 it by rubbing between hands (as an ear of wheat,
 etc.); natóea, I c., press it under foot; natóeovo, I c.
 press one under foot [not to confound with "natōeovo"
 =I meet, go against one]; naxaxoana, I c., crumble, press
 it down; eakaveoz or emotāoz, one is crushed, de-

pressed,dejected; pēvoevàzistoz, the c., colliding;
see crowd.

crusher, penônehe,pounder.

crust, hestōmoe,its c.,bark,rind.

crusty, see cross,sour.

crutch, hokto,hoktonoz (pl.in.); see rod,staff.

cry, naaxaem,I c.,weep; eaxaameoz, one becomes crying;

rad.-axan-,vaxan and -taxan denote crying,weep-
ing; nataxan,I c.over; nahestaxanetovo, I c.on one's
account; nahestaxaneta, I c. over it,on its account;
nanšeēszevaxan,I speak crying; ethâphân,he cries over
much (as babies); examaohānaem, one cries, sets up a
great c.,weeping; emaxetâpehahe, he cries out,shouts
with a great voice; see voice; etonsesta,what kind of
a c.,noise does it (animal) emit? Etonsestao,what
kind of voice,c.do they emit? Eoxcetónšēšeme, what c.
does it (he) emit (passive); esēsestao, they (or.)
emit the same c.,sound; ešēšeoēšeme,one is wakened by
the c.,noise (ref.to suddenness); ešēševaoseme,one is
wakened by c.,sound of voice. Axaameozistoz,the fall-
ing into crying,weeping; axaamestoz, weeping,crying,
tears; maxetâpehahestoz,a great voice,outcry (either
by weeping or shouting); nahaesta, I make a crying
sound,noise (in crying or shouting); nivéhetosehaes-
tame,do (ye) not make a noisy crying (with purpose or
without termination); zeoxchešenistōs,its c., the way
one is heard (sp.of people and animals); zeoxchešhes-
zhehahestovs,the way one cries,has a voice; enešses-
taō,they (or.) emit that c.,sound; this ending -sesta
ref.to a hurried,anxious or joyous sound or c.,simil-
ar to twitter of birds. Enistō,he cries,calls,makes
his voice heard; ezhešenistō mohènoham, the horse
neighs in this wise; etosenistōhetto tâpen,the trum-
pet is going to sound; ehōenistō,one is heard crying,
calling; ehōxeva,he is crying,heralding; ehōxevaheve,
one is a crier, herald; hōxevàtoz,the crying,herald-
ing; see call; emooxeva,he cries,calls for an invita-
tion (to eat); mooxevàtoz, the crying, calling for a
feast; eonōsetaneva,he cries, calls (for another and
to others); onōsetanevàtoz,the crying,calling.

crystal, vōstâhona, vōstâhonaēo (pl.or.); evōstâhona-
eve,it is a c.,ref.to white pellucid stones.

cub, the term "henison" =its offspring, is used; nâkôo
henisonevō,bears' cubs; nâkos,bear cub,young bear;
hónēhe henison,the wolf's puppies, cubs; mōnazezess,
wolf puppy,c.,suckling wolf.

cucumber, heškovemân (or.); heškove =thorny + mân =
gourd,melon; see melon; namevo heškovemân,I
eat a c.,pickle.

cuff, v,napoevotanosèno,I c.,slap him on the cheek; see
slap.

cuff, n. vohomohonoz; vohom =white + ohonoz =bracelets.
cull, naoáehana, I c., sort it; see apart; zeoáehanēsz
 zsaapevaehanehēsz, the ones (in.) culled, not being
 good.

cult, momátavoētastoz, c., rite, ceremony; zessemomátavoē-
 tastoz, Ch. c.; ezhešemomátavoētastove, the c., cere-
 mony is in this wise; momátavhoestomohestoz, religious
 cult.

cultivate, naeomaxova, I am cultivating (field, etc.);
 esaaeomaxovattan, it does not c. (sp. of ins-
 tr.); esaaeomaxehan, it is not cultivated; ceomaxe, it
 is cultivated; naeomaxâ, I c. it;

cultivation, eomaxestoz, the being cultivated (ground).

cultivator, eomaxovâtoz, c. (instr.); eomaxovahe, the c.
 (person); eomaxovâtove, it is a c.; ceomax-
 ovaheve, he is a c., one who cultivates.

cumber, see encumber.

cumbrous, inf.-mane- =bulky, c. of size; inf.-hestom- =
 c., hindering, preventing.

cumulate, see heap, pile up.

cumulus, see cloud.

cunning, enonaha, one is c.; eohâoxzezeve, one is c.,
 shrewd; nonahahestoz, the c.; ohâoxzezevestoz,
 the c., shrewdness.

cup, hetoxq, hetoxkonoz (pl. in.); nazhetoxq, my c.; na-
 zhetoxkonan, our c.; tonesq, handled c.; toneskonoz
 (pl. in.); natonesq, my handled c.; ehetoxxkoneve, it is
 a c.; etoneskoneve, it is a handled c.

cupidity, hemakâtaemetanoxtoz, the desire for money,
 riches; saaeštâhemakâtaemetanoxtoz, the never
 ceasing to want money, riches; hetoseamhâtanoxtoz, the
 "getting" greed (as habit); from "hetose" =habit, bent
 on; -amha- =to get, receive; naamhâtan, I want, desire
 to get, receive.

cupola, zehesksota, the standing on the point; -heškos =
 tapering; the term zehesksota ref. more to point-
 ed, tapering, steepled part of a tower.

curative, esēoxz zepaveexaosanetto, a c. remedy, medicine;
 heto esēoxz esaaexaosanettan or esaaexaosanis-
 tovan, this remedy is not c.; eénomoxtasohestove, it is
 c., causes healing; see heal.

curb, natoahaena, I c., check it, hold it back; natoahaeno-
 ham, I c., check in the horse; onistohaenoz nsthoa-
 hestoz, try thou to c. thy desire; natoahaeno, I c. him.

curdle, emomehōmeoz, it curdles (milk, blood).

cure, naénostoman, I cause a c., healing; énostomanistoz,
 the making a c.; naénomoxta, I am cured, healed;
 cured, healed; inf.-én- =end, stop; naénoého, I c., heal
 one; zeénoēsz, the cured, healed one; naénoestomevo
 zexhāmoxtas, I c. one of his sickness; lit. I make "it"
 stop his being sick; énomoxtastoz, c. of sickness; see

heal; heto hāmoxstastoz esaatonšēénoēhan (or esaatonš-eexaoēhan), this disease can not be cured; tah emetonšēexaoe nsthāmoxstastoz, how could thy disease be cured? The term -exaosan is used by the Ch. in ref. to sickness as it is affected by remedies or treatment; eexaosanetto, it cures, overcomes; hāmoxstastoz ēšēexaoe, the sickness is overcome, overpowered, cured; heto esēoxz zeoxcevešenāetto etaohāexaosanistov, this medicine with which I doctor has a great curative power; tah zehavseva zehoneom emetošēexaoe, how can my evil (the evil I have) be cured, overpowered? Zēmehahethohātto hetosemanistoz nisaaevhanhestá, thou hast been cured from thy drink habit; lit. as thou wast greedy for the drink habit, thou art no more that way, in that condition. Naeševha-ōveozeta hetosemanistoz, I am cured of the drink habit; lit. I have again shaken off from me the habit of drinking.

curiosity, otōstaztastoz.

curious, eotōstaztanconeve, one is c.; eotōstatamano, it is c. (general aspect); eotōstatame, one is c., attracting attention, mysterious, wonderful, astonishing. See astonish, wonder; eotōhesso, it is c., strange; eotōsthoneon, he is curiously, strangely dressed; see strange. Eotōsenistomonetan, he is c. to hear; eotōshe-neenatan, he is c. to know; eotōsevōsenetan, he is c. to see. Enxōs, it is c., funny, queer, "cute", delicate; enxooxta, he is c., queer, quaint (said also of babies in a good sense).

curl, eacemaēš, one (or.) curls, lies curled in a heap or ball (as dogs); acemaēšenátoz, the curling, forming a heap or ball like appearance; see coil; eonistaceš and eonistaeš, he lies curled up, in a circle; enimatao and eonimatao, it curls (as leaves, leather, paper, etc.); enimataonsz, eonimataonsz, they (in.) c.; naonimotaotonòno, I c. her hair, braid in curls; onimotaotonoestoz, curled braid, lock of hair; onimotaovsestoz, c. of hair; eonimotaovess, one has curls of hair; see wavy, wind, twist.

currant, hestaàzemen, hestaàzemenoz (pl. in.), wild black currants (Ribes Floridum); hestaàzemenósz, c. bushes; ehēs àzemenóeve, it is a c. bush; hestaàzemen-oeše, c. patch.

current, zenxevetto, the c.; see flow.

curry, nanhovàno, I c., stroke one (with instr., sp. of a horse).

curse, naehōsan, I c.; naehōmo, I c. one (or.); ehōsanistoz, the cursing; ehōnestoz and ehōnehestoz, the being cursed; ehōnehe, the curser; eehōneheve, he is a curser; ehōnehevestoz, the being a curser; eehōneheon-eve, one is a curser (by habit and character); ehōneheonevestoz, n. of preceding; zeehōmessó, the cursed,

damned ones (or.); ehōnetanoxtoz, curse in thot; ehōnetanotsenistoz, c. in desire, the wishing c., damnation; eehōnetan and eehōnetanotsen, he wishes, wants to c.; the last term is stronger and implies constant desire; all preceding terms formed with rad.-ehōn- ref. usually to the ill wish of medicine men and priests, implying witchcraft or sorcery. Even before the advent of missionaries among the Ch., the practice was denounced as evil by the Indians themselves; not only the wish b^y the occult power of bringing damnation upon one. Nahoxemo, I c., threaten one with execration; ehoxeme, he is cursed, accursed, execrated; ehoxsetaneva, he is in the habit of cursing, pronouncing execrations; namoxzenamo, I c. one (Ger. ich verwünsche ihn); namoxzenavsta, I c. it (Ger.verwünsche es); namomaxstanotovo, I c. one, wish one punishment; momaxstanotsenistoz, n. of preceding; etahavseva momaxstanotovâzistoz, the wishing punishment is evil; nahavsevenóoanevo Maheo hevehestoz, I c., use God's name evil; see damn.

curtail, see shorten.

curtain, nahōmston, I build a c., shelter, said of anything put up to shelter or screen; etaomhōsena, it curtains, hangs before (Ger. vorhängen); vónhanistovâ zeoxcetaomhōsenassô (pl. or., ref. to dry goods), that which hangs before window; taomhōsenâtoz, the c., curtaining, hanging before; see apron; esôo, arched c., dew cloth over the bed to protect from rain, cold and draft; eesôoneve, it is a c., tipi lining or dew cloth [not to confound with "hesseox" =threshold]; enimaesôoneve, it is curtained (provided with an "esôo") all around; etâxtaesôoneve, same meaning as the preceding, only ref. to "standing around"; nataomhōsenaoxz vónhanistoz, I c. the window.

curve, see bend, crook; evoxcemxeoe, it is written in c.

cushion, hōmaoestoz, c., seat.

custodian, zeneevavōsansz, the one who watches; neevavōsanehe, c., guard; eneevavōsaneheve, he is a c., a watch; naneevavōsanetovo, I am c. for one (or.), concerning one; naneevavōsaneta, I am c. concerning it; neevavōsanistoz, the watching, guarding; neevavōsaneztovazistoz, custodianship; nahoosan, I keep in custody; see keep, hold.

custom, eneševostanestove, it is the c., way of living; inf.-oxc- denotes "in the habit of (Ger. pflegen zu....)"; eoxceneoxz tâno, it is his c. to go there; inf.-oxceneše- (pointing back) =custom, manner, way of; enešeēsz, it is his way of speaking; inf.-oxcheše- = c., manner of, how to (ref. to course of); nîmēstomevsz zeoxchešhaônavoss, explain thou to me the c., manner of their praying, how they pray; -oxc(e)- denotes some-

thing done in the same way oftentimes. English speaking Ch. commonly translate it with "always"; they will say, "the old man always told stories at night", instead of saying, "it was the custom for the old man to tell stories at night"; (in Ch.: mahakseó eoxcemeha-hoxtahaneo tãeva). Eoxceneševstov, it is customary to do it; eoxksaaneševstovhan, it is not customary to do it; this also implies a mild forbiddance. The Ch. are great sticklers for custom and precedence, not only for their own old ways, but for whatever has been done repeatedly in the same manner. Whatever is spoken or done in the same way, with the same motions or the same garb etc., always will make a great impression on them; changes are bewildering to them and make them the more conservative. They dislike to constantly tread upon new ground and hold tenaciously to all that has become well known to them and which they can do without mistake. Writer believes that this disposition influences greatly their reticence in adopting the "whiteman's way". In the line of their secular and religious education one ought to keep this trait in mind in order to gain a hold upon them. Writer knows from experience that even the tutored Indians will be disturbed by a talk "which has too many changes" or digressions. As an Old Ch. expressed it by saying: "we Indians like to hear a speech in a straight line, it must not have many branches".

cut, rendered by suff. -ax = to go thru, sever (for generic term), -xã (in.) and -aso (or.); when the cutting is done with one flash or sweep of instrument the suff. is -ōstax, õstaxã and -ōstaso; when the cutting is done by striking, severing by force, ending -òno (or.) and -oha (in.) is used. See Instr. m. in Ch. gr. Naoxax, I c. in two, split; naoxaxã (in.); naoxaso (or.); naatax, I c. by accident; naataso, I c. one by accident; naatxesz, I c. myself by accident; nazetax, I c.; nazetaxã kòkonhòo, I c. bread; nazetãxanon, we c. it; nazetxova, I am cutting; nazetxomax, I plow; nazetxomaxã, I plow it; nazetxomaxova, I am plowing, cutting the ground; zetxomaxovàtoz, ground cutter = plow; nameemaxã, I c. it with drawknife; rad. meemax ref. to cutting off a surface; nameemxova, I am cutting with drawknife; nameemaso, I c. (or. as a tree) with a drawknife; meemxovàtoz, surface cutter = drawknife; naémomaxomax, I c. while thinking, whittle; naémomaxomaxã, I whittle it; nahešksax, I c. tapering; naasetax, I c., start running; naamax, I am cutting away, on, am running away; naēstax, I c. in = enter, step in; nahōax, I c. out = step out; navovesaxã, I c. it in small pieces; navovesaso, I c. one (or.) in small pieces; navovesaxsého, I cause one (or.) to c. in small pieces; navovesòno, I c., chop one

(or.) in small pieces; navovesoha, I c., chop it in small pieces; naevoaxâ, I c. apart; naevoaso (or.); see break; napoevoax, I c. off; napoevoaxomovo, I c. it off his; naoxevoaxâ, I c. it in two apart; naoxtax, I c. hair; zeooxtxēs̄sz, the one with hair c.; zehooxtxessô, the ones with hair c.; natatovaso, I c. one open (cutting forward, away from self); natatovaxâ (in.); navessetaso, I c. one (or.) in many small pieces; navessetâxa, I c. it in many small pieces; navovessetâxanoz or navovessetxanoz, I c. each one of them (in.) in many small pieces, slices; naesova, I c. meat (in sheetlike pieces to hang up to dry); nasèpovaxâ, I c. it in bunches; nasèpovaha, I c. it (by stroke) in bunches (as hair, fur); nanovax, I c. diagonally; zeto hohona zenovaxēs̄sz, this stone is c. diagonally; nanovaso, I c. (or.) diagonally; natovaso, I c., rip one (by pushing knife forward); natovaxâ, I c., rip it (forward motion); [naoxēto, I rip one (drawing inwardly)]; naeoneevaso šišinovo, I c. the rattlesnake, (rad. cone-ref. to the long round body); this could also be said of a rope (which is or.); naeoneevaxâ, I c. it, sp. of an in. cylindrical body; navovesceaxâ, I c. it in small slices or parts; navovesceasô, I c. them (or.), each one in small parts or slices; nazceaxâ, I c. it smaller, make it smaller by cutting; nazceaso, I c. (or. sp. of clothes, etc.) smaller; nataxaso, I c., gash one (see further for cutting or gashing parts of the human body); nataxomovo heâz, I c., gash it his hand; nazetaxax, I c. a notch; nazetaxaso, I c., notch one (sp. of stones or dry goods, or.); nasētostoevâtaxâ, I c. it in square shape; nasētostoevâkoneaso, I c. one (sp. of clothes) in the same square shape, lit. with the same corners; naamistxaso, I c. (or.) round; naamistaxâ, I c. it round; naoešksaevaxâ, I c. it in triangle form; naoešksaevaso, I c. (or., sp. of dry goods) in triangle form; also naoešksaéso, I c. (or.) tapering; namoocha, I c. it asunder (by stroke, as with chisel); namoòno, I c. (or.) asunder; navohetaso, I c. (or.) for a dress; navohetaxâ, I c. it (out, as sample); navohetxova, I am cutting (as a tailor or dressmaker); naéestaenaxova, I prune, c. off the branches; naéestaenaso hoxz, I prune the tree; naoéestaenasô, I prune each of the trees; naéestaenâno, I prune (or.) by cutting with strokes; natâxtanoaxâ, I trim it around, all around (by cutting); natâxtanoaso šeon, I trim the cloth all around, by cutting. The few following examples will show how other verbal modes are made: nazetax, I c. (rad.-ze- denotes "on, forward, busy, occupied with"); nazetaxâ, I c. it; zetxoz, c. it thou! zetxom, c. it you! nazetaxetan or nazetxetan, I want to c.; nazetxetanota, I want to c. it; zetxovaeha, let him be cutting!

nšezetxoha, let him c. it; nasaazetxe, I do not c.; nasaazetxohe, I do not c. it; nazetxomovo, I c. it his; nazetxemo, I c. one (or.) his (obs. term with this form of verb, but navohetxemo hevoestoto, I c. it [or.] her dress); navessezetxemo, I c. with, in company with one (or.); navešezetomaxovaevonotto hesthozeon, I am cutting the ground (plowing) with (instrumentalis) his horses; natotaxesz, I c., gash myself; nitotaxeszevomotāen, he is c., gashed for us; etotaxeoešeš, he is c., gashed; the inf.-to- denotes frequentative, several times. Naeōstaso, I c. one's scalp; naénotovaso, I c. one's head (by drawing the knife); naénotovāno, I c., chop his head (by striking); naénotovaōstaso, I c. one's head at one sweep; eénotovae, one is decapitated; naéōno hoxzz, I c., fell a tree; nataxaso, I gash one; natotaxaso, I inflict several gashes on one (or.); nataxeōstaso, I c., gash one (or.) at one sweep of knife; natotaxeōstaso, I inflict several sweeping gashes on one (or.); nataxeōstxesz, I c., gash myself with one sweep; naatoesz, I c. myself by striking; naatōno, I hit, strike one (or.); napoēstaso, I c., chop off one's ear; napopoēstaso, I c., chop off both of one's ears; napoēstaōstaso, I c., chop off one's ear (with one sweep); napopoēstaōstaso, I c., chop off, each of one's ears (in a flash); also napoevoaxomovo hestovooz, I c., chop it off, one's ear; napopoevoaxomovo hestovoxzetto, I c., chop them off, each of one's ears; napoēsevoaso, I c. one's nose; nataxeēsaso(?), I c., gash one's nose; natotaxomovo hehevo, I c., gash it one's nose (several times); napoēsevoaso, I c. off one's nose; napoevoaxomovo hehevo, I c. it off his nose, or bill; napoevoha, I c., chop it off (with stroke); napoevohomovo, I c., chop it off his....; navovēno, I c. one's face; navovehen, I have cuts in the face; suff.-ēno (or.) always ref. to face, any part of it, and implies c. or any instrumental action upon it; see slap, wipe, wash; evovehe(n), he has cuts in the face; rad.-vov denotes "c. in, cuts, scarify" and has ref. to the depression or mark left by the c.; inf.-totax- ref. to the inflicting of the cuts over or across surface of any part of the body; natotaxhestoonaso, I c., gash his chin several times; evovehestoona, he has cuts in the chin; natotaxehevotanosēno, I inflict cuts, gashes on one's cheeks; evovehevotanos, he has cuts in his cheek; natotaxeāzenaso, I inflict cuts, gashes on one's mouth, lips; evoveāz or evoveāzena, he has c. lips; evovehēs, he has cuts on his nose; navovehexanèn, I c., gash on one's eye; evovehexan, one has cuts on the eye; natotaxeoxtanēno, I inflict cuts, gashes on one's forehead; evoveheoxtane, he has cuts on his forehead; evoveheota, one has cuts on the throat; navoveheotas,

I inflict cuts on one's throat; natotaxomovo hesze-oxz, I c., gash it, one's throat, several times evovehehané, he is c. in the nape of his neck; evovehenotovae, he has cuts in his neck; navovehenotovaso, I inflict cuts, gashes on his neck; nahestatamōnaso, I c. one's arm at the shoulder; naohestatamōnaso, I c. each of one's arm at the shoulder; evoveheestatamōn, one has c. in the shoulder; natamenaevaso, I c., amputate (leaving a stump) one's arm; natotamenaevaso, I c., amputate each of one's arms; natotamenaevasō, I c. each (both) of their arms; both arms of each one of them; nataxenaevaso, I inflict a c., gash on one's arm; natotaxenaevaso, I inflict cuts on each of one's arms; evovenae-va, one has cuts on his arm (or arms); navoveheszeōnaso, I c. in one's elbow; nononasz navoveheszeōnasō, I c. in the elbow of each one of them; evoveheszeōna, one has his elbow c.; etotaxeoešeš, one has cuts, gashes (caused by one sweep or sudden tear); this term applies to any part of the body; natameonaso, I c., amputate one's hand; natotameonaso, I c., amputate each of his hands; etotameonae, he is with both hands amputated; rad.-tam- =blunted, abrupt, flat ending; Tamenae-vahe, Short or Amputated-arm, pr. name of a Sioux (Broken-arm) and also name given to Judge Talkett, who surveyed the Ch. allotments in 1891-92; evovehenaevae, one has cuts in the arm; nataxeonaso, I c., gash one's hand; natotaxeonaso, I c., gash both of his hands; natotaxeonasō, I c., gash their hands, of each of them; nataxeonaōstaso, I c., gash one's hand in a flash; evoveheona, he has cuts on his hands or hand; evovehestā-eona, one has cuts in palms (of hands); navovehestāeonaso, I inflict cuts on one's palms or palm; natotaxhestāeonaso, I c., gash each palm of one's hand; etotaxhestāeonaōešeš, one got both palms of his hands gashed, c. up (by a sudden sweeping motion, as from a machine or the breaking of stretched barbed wire); napoeosevaso, I c. off one's finger; napopoeosevaso, I c. off one's finger; napoeosevoōno, I c., chop off one's finger (with an ax); napoevoaxomovo hemoéškon, I c. it off, one's finger; napopoevoaxomovonoz hemoéškonoz, I c. off each of one's fingers; napopoevoaxomovonovoz hemoéškonevoz, I c. the fingers of each one of them; napoevohomovo hemoéškon, I c., chop it off, his finger (with ax or by striking); napopoevohomovonoz hemoéškonoz, I c., chop them off, each of one's fingers (with ax or by striking); natameosēstaso, I c., amputate one's finger (the ending -ōstaso denotes one sudden act of cutting the finger blunt or short); natameos-eš, I am with a c., amputated finger; etotameosae, he has all his fingers c., amputated (stative); naheškse-ōstaso, I c. the end, tip of one's finger; evoveheškos,

he has cuts on his finger or fingers; nathooxeosevoaso, I c. off one's little finger; nasitoveosevoaso, I c. one's middle finger; evoveheðheva (or evovehðheva), one has cuts in his finger nails (also claws); napoe-hðhevaðstaso, I c. off one's finger nail; napoevoaxomovo hesthðhevo, I c. it off, one's finger nail; natoxoé-xomovo hesthðhevo, I c., trim it, the edge of one's finger nail; nataxehešeeonaso, I c., gash one's chest; natotaxehešeeonaso, I c., gash one's chest several times; evovehešeeona, he has cuts on his breast, chest; evovea hetanan, her breast has cuts; naóseno, I c. one's abdomen open; natotaxepaonaso, I c., gash one's back several times; evovepaono, one has cuts on his back; evovehešen(a), one has cuts in the small of the back; evovehetoness, one has cuts at the seat, buttocks; evovehetonea, one has cuts on the back, ham part of the thigh; eévxxtaneš, one's end of flesh is c., one is circumcized; naévxxtaneso, I c. the end of his flesh, I circumcise one; naenomaso, I c. one's thigh; naenomaðstaso, I c. one's thigh at one drawing of knife; naenomaðstòno, I c. one's thigh with one stroke; naenomaso, I c. each of one's thighs; naoxenomaso, I c. one's thigh open (lengthwise); natotaxenomaso, I c., gash both his thighs, or several times; evovehenoma, he has cuts on his thigh; nazeoonaso, I c. one's hip; evovehezeoona, he has cuts on his hip; naeoxtaso, I c. one's leg (above knee); naoxeoxtaso, I c. one's leg lengthwise; naeoxta-voðno, I c. off one's leg (with ax); na(e)nstanéso, I c. one's knee; naoenstanéso, I c. each of one's knees; suff.-éso (or.) and -éxa (in.) ref. to the cutting thru the whole object, to c. it off; see further on; natotaxenstanéso, I c., gash one's knees; naheškoxtaso, I c. thru one's leg, below the knee; naoéškoxtaso, I c. off both of one's legs, below the knee; naoéškoxtaðstòno, I c. each of his legs (below knee) with one stroke of the ax; evoveheoxta, one has cuts on the leg; nahaononaso (nahaonaso?), I c. one's popliteal, hamstring one; evoveheaonon, one is hamstrung, has cuts in the popliteal; naeáonaso, I c. one's shin; naeáonaso, I c. each of one's shins; naoxeáonaso, I c. one's shin lengthwise; natotaxeáonaso, I c., gash one's shin; natotaxsevevaso, I c., gash both the calves of one's legs; naoxesevevaso, I c. lengthwise the calf of one's leg; evoveheseva, one has cuts in the calf of his legs; naoesetaso, I c. both of one's tendons (ref. to legs); nahezestonaso, I c. one's heel; naenškovononaso, I c. one's ankle; naeaxtaso, I c. one's foot; naeaxtaso, I c. both of his feet; naeaxtaðstaso, I c. his foot with one sweep or drawing of the knife. Naéso, I c. one; naéxa, I c. it; naéš (obs.), I am c.; the rad. -é- in preceding endings ref. to process of cutting thru an

object, to sever it, or parts of it across the length; naèòno hoxzz, I c., fell, hew down a tree (by chopping); šistato nataéso, I am going to c. the board (at either end); naamseéso šistato, I c. the board across its width (šistato is or., whether it ref. to the coniferae or any piece of lumber); naamseéxa namxistonestoz, I c. my pencil across its width; naoexanoz heceōeseonoz, I c., sever the posts thru (at either end); naéxova, I am cutting; naoexovanoz móesz, I am cutting grasses; oexovàtoz, cutting machine (ref. to mower); the term "naoexova" is now understood to mean "I am mowing"; naexxova, I saw across; exxovàtoz and éšxovàtoz, cross c. saw (ref. to large saw, used for logs etc.); naoxxova, I am cutting, sawing lengthwise; [oxxovàtoz would be the saw used in a saw mill or a rip saw; hoxxeo, logs c. lengthwise]; naoexanoz hokoxzz, I c. standing corn; naocéxa, I c. in small pieces, ends; na-poēsésso, I c. one's nose (ref. to the end of); natamēse-so, I c. one's nose short, truncate it; natameoseš, I have the end of my finger c.; naenstanéso, I c. one's knee across (cutting the leg off at the knee); naens-taneš, I have my leg c. off at the knee; natamosôn, I c. the end off (by striking); natamosoha (in.); natamo-sòno (or.); naevxtanéso, I c. the end of one's flesh (circumcise); see above for same term; naeoneéso, I c. one (at either end), ref. to an extended round body, as snakes, worms, etc.; naeoneevokòno, I c. it apart (by stroke); naeoneéxa, I c. it (something, like sausages, etc.) natoxoéxova, I am cutting along the edge, trimming the edge with knife or scissors; natoxoéso esze-hen, I c. its (or.), the coats edges; natoxoéxa heto mxistō, I c., trim the edge of this paper; nahonocéxo-va, I c. the end, point; nahonocéso, (or., as of a dress, etc.); nahonocéxa, I c. off its point, end; the participle ending of this form in -éso is -éš; etoseéš, he is going to be c. asunder; esaaéšeehan, it has not been c. (as hair); naéso, I c. one (part of him) off; niéšsz, thou cuttest me asunder, across; eéšē, one has been c. asunder (as a tree is c. across either end); such terms are hardly used for people, unless in such instances where one's body is sawed in two or several pieces; šēmeq, the cuttings of hair; oveéš, when it is c. (passive); mataéš, when it shall be c.; eokoéš, it is mowed (ref. to land, whose grass has been c.); móesz etokstoešensz, the grass has been c., mowed short; mó-esz eooešensz, the grasses are c.; the Ch. uses grass in the pl.; eoxoéš, it (or. sp. of dry goods, clothes) is c.; eoxoešeo, (pl. or.); eeohe, it is c. (as wood); naō-ha kamax, I c., split wood; naōeoeman, I c. fire wood; naōehanoz maxsz, I c., split wood (max = wood); nanoose-sohetovàz, I c. my way thru (as when escaping thru a

crowd, etc.); naēs-sxsoxpéš, I c. my way into; kašgon evēsan, the child is cutting teeth; lit.teething; namxeaxova, I write by cutting, carve; mxeaxovàtoz, the cutting for carving (in design), also carving tool; mxeaxovahe, the carver; nanitonisovaxâ, I divide it apart by cutting; nanitonisovâno, I divide (or.) it, apart by blow of ax; evovehenoan, he pronounces "cut apart", he cuts his utterances; evoveensz, he speaks disconnectedly, or cutting his words or syllables. Naéevseso, I c. off his horn; naoéevseso, I c. off both of his horns; zeoéevseš(sz), the one with horns c. off; zeoéevsešessô or zeoéevsešenassô, the ones with horns c. off; nanoveevseso, I c. his horn less, leaving a stump, when dehorning; enoveevseš, he is dehorned with some of the horns left; nakaevseso vehoehotoa, I shorten the cow's horn by cutting; ekaevseš, his horns are c. short, he is short horned (made so); see horn and dehorn. Naoxtxovamoto šeon, I c. the cloth with scissors; naoxtxovamoxta mxistô, I c. the paper with scissors; see scissors; navàkoeso (often pronounced navàkos), I c. his tail short; zeto hotam evàkoešê hetano, this dog had its tail c. short by a man; also navahoeso; nivàko(e)šesz, I c. thy tail short; heszevax nazekseōstôno, I lessen the length of its (or.) tail by cutting with blow; nahonocéxomovo heszevax nathoze, I c. the tip of the tail of my pet; naheškvasevaseōstôno (by stroke or blow) and naheškvasevaseōstaso (by knife), I c. the tip of his tail; namhaevaseōstôno (by blow) and namhaevaseōstaso, I c. off the whole of his tail. Sometimes "heszevax" is used for in. objects (as handles of dip-pers); for such forms the ending -éxa would be used in the Genitive m., as: naéxomovo nōhanistoz heszevax, I c. it off, the tail (handle) of the dipper. All the verbs expressing "cutting" have a special conjugation which is called Instrumental mode in the Ch.gr. Sounds of sharp "s", "š" and "x" is the characteristic of "cutting, severing, going thru" action.

cute, enxôs, it is c., neat, funny, curious; enxooxtae, one (or.) is c., funny, neat; usually said of small children or animals.

cyclone, maxevovetas (or.), the great whirlwind (ref. to tornados). The small whirlwinds that often occur in the summer are believed to be the spirits of dead people; sticks are thrown at them, to drive them away, they are called "evovetas" = turning around self; the maxevovetas is believed to be a great and powerful spirit bent on destruction and being especially wroth at the white people; eneameoxz maxevovetas, the c., tornado is on coming; maxevovetasoneva, by, thru, with the c. or tornado.

cylindrical, inf.-one- denotes the rounded form of a

long body; see rope.

cymbal, kokoevahaseo, that which clanks by hurling, dash-ing (together); rad. -koko- =to knock, tap, rap; ekoko-evahaseonistove, it is a clanking, clashing; ekoko-evahaseoneve, it is a c., something making a knocking sound; nakoko-evahasen, I make a noise by clashing something together; nakoko-evahâz (in.); oxzemea ehessonsz koko-evahaseonoz, disc or wheel-like are the cymbals; heto koko-evahaseonoz eoxcekoko-evahaseomensz, the (in.) cymbals are beaten, sounded. Koko-evahaseoneva eoxcevešenenenistove, it is played with the c. The word nistonevahaseo may be applied later to c., but it ref. to the so called "bull-roarer or whizzer", which Ind. boys used to play with. This plaything looked like a whip to whose end a flat strip of wood, about six inches long, would be fastened. According as the piece of wood was twirled it produced a whizzing, moaning sound. See whizzer.

D

Letter "d" is not used in the Ch. alphabet altho a few Indians pronounce "t" like "d", and will say: epevadaman instead of epevataman. The exclusive form of the third person has a sound similar to "d" + "s" and is represented by "z'".

Dab, napoponòno and nahecepoponòno, I d., pat on gently. dabble, see sprinkle, splash.

daddy-long-legs, atoeoxtavèho, the spider with "mixed up legs"; inf. -ato- =not in order + -eox-ta- =legged + -vèho =spider; also called haestoeoxta-vèho, the many legged spider (haesto =many) and tose-oxtavèho, long legged spider; see spider; -tose =long, prolonged.

daft, emashanē, one is d., weak minded, silly, imbecile; emashavoēta, she acts wildly, frolicsome, wanton; see crazy.

dagger, mozc or mota zehestovonenetto, knife with two edges; -hestov =on each side + -onen- =teethed, bladed; see stab.

daily, oešēva, d., every day, day after day; see day.

daintiness, vovònitomeo, pleasant feeling in eating or otherwise; oneeastoz, d. in the sense of fastidiousness, nicety; oneetanoxtoz, d. in disposition, the being particular.

dainty, coneetan, one is d., fastidious, particular; zeoneasz, the d. one (Ger. wählerish); cheomeoneetan, one is over-d., over-nice, squeamish; see particular.

diary, matanemhayo, milk-house (matan =milk + mhayo =

house); ematanemhayoneve, it is a d.; zeoxchoxtovaz matan, d. man, the one who sells milk.

Dakota, Natovon or Natovona, applying to Mdewakanton, Sisseton, Wahpekute and Wahpeton (Hayden, Ethnog. and Philol. Mo. Val., 290, 1862). The Winnebago are also called Natovona by some Ch., likely from confusion. The word Natovona is evidently a corruption from the verb -notova- =to be alien, not from the stock.

dale, zeameveetto, d., vale, little valley.

dally, natotaoész, I d., trifle with it; natotatoēta, I act dallying; see trifle, waste.

dam, v. nahoxovenxpōena ohe, I dam the river; hoxove = across + -npxpōena =to obstruct it (fluid), ohe =river; enxpōvatto, the water is dammed, held back, obstructed; nanxpōvanen, I d. (water).

dam, n. npxpōneon; enxpōneoneve, it is a d.; homä npxpōneon, beaver d.; npxpōneon emanszenov, they (or.) are making a d.; enxpōneonan, he builds a d.; heeham, d., female parent (of animals); zehēhamsz, the d., the female one; see female. [zehetanehamsz, the male one].

damage, v. nahavsevana, I d. it, make it bad; nahavsevano, I d., (or.); nahavsevaa, I d. it (with feet); natotonitana, I d., spoil it; natotonitoého, I do d. to one (or.); natotonitoész, I do d. to it; see spoil, harm; heto etahavseveoz, this is damaged; etotoneoz, it is damaged, spoiled; inf. -toto- =spoiling, damaging, hurting, harming; natotonšetan, I feel damaged, hurt in my feeling, thot; nivétotonšetanooz, do not thou become offended! Natotonšenesta, I speak damagingly of it; natotonšenheto, (or.); etotonhesta, he is damaged, crippled, infirm; natotonševe, I do d.; etotonethozeohe, he does work hurtfully (real work); etotonsetamo, he thinks damagingly of one (or.), he hates one; natotonitoomen, I suffer d., undergo harm, spoiling; natotonevomoxta, I feel (physically) hurt, damaged; hane zeavatto èvešetotoneoz heto kokôase, then (at that time), when I fell, this watch became damaged thereby. Ehas-toha zeoxcevešetotonševostanehevstove, there is much whereby life is damaged, ruined; zetotonitoētassô, the ones (or.) who do d.; hemxistō natotonitanomovo, I d., spoil his book; etotonitōvatto, the water does d.

damage, n. havseveozistoz, the having become damaged, bad; havsevanenistoz, the damaging, making bad; totontanazistoz, d., spoil; tototonitoētastoz, d. in acts; tototonitoéhazistoz, mutual damaging; tototoneozistoz, the d. done; tototonšetanoxtoz, d. (mental), offence; tototonšetanoozistoz, the becoming damaged (mental), offended, hurt; tototonševestoz, damageable doing, work; tototonethozeohestoz, work of d.; tototonsetamàzistoz, thinking damagingly, mutual hatred; tototonseztastoz, hatred; tototon-

hestoz, state, condition of being damaged, crippled, infirm; totonitoomeo or totonitoomenhestoz, the suffering, enduring d.; totonševoanistoz, the damaging utterance, word; totonšeēszistoz, damaging speech; (inf.-to-to- is not to be confounded with inf.-totox- which implies a "following along a line or border"; nitotox-stanon, we discuss about it); natotonhestanon (or nato-tonešenhestanon), we speak damagingly of it; see d., v. damn, see curse, condemn; nachōmo, I d. one, cause evil to come upon him; nachōxta (in.); zeehōmessō, the damned, cursed ones (or.); zeehōneheonevsz, the one who damns, brings evil by occult power; zehavsevenooanev-oz' Maheon hevehestoz, the one who combines the name of God with evil utterances; nivéhavsevenfoanevo Maheo hevehestoz, do thou not utter curse, damning; rad.-oan =to utter, pronounce; inf.-no- =to connect with, combine; another term is this: nanonoanomovo hevehestoz Maheo, I d., curse; lit. mix with it (sc. my words) his name God; inf.-no- =connect, combine; [nanoana, I mix it, combine it, add it to; nanonoana, I add it several times; nanoanomovo, I add, mix it with it his]. Now Eng. speaking Ch. have heard white men uttering the "—dam" so often that they have adopted the term in the form of "katam"; katam ehevo, —damn he says. The Ch. have no equivalent for the sulphurous words of the white man.

damnation, aenehōnehestoz, eternal d.; aenemaxeosāzistoz, d., eternal punishment; nomoss aenetto havsevooomenhestoz (or havsevstaomeo) zetoseamhaevoss zehetāenotovaeoxzetovohevoss Maheon, the eternal evil state of suffering which those shall be given (shall receive) who have alienated themselves from God; aenehavsevstaomeo mataešenāestovez', the unending evil state after death; etosemeatoeo havsevstaomenhestovā nomoss aanettoz', they (or.) are going to be given over to eternal evil condition or state of being; chovahan ehōnehestoz or esaaevhaehōnehestovhan hevetovevo, there is no more d., condemnation for them.

damp, chekōva, it is d., wet; see wet; chestoneōo, the grass is d.; chestoneoz, it becomes d.; chestonco-mao, the ground is d., moist; see moist; hoe zehestonc-atamano, a land, country of dampness, moisture; esaahestoncomaochan, the ground is not d., moist; chestoncata-mano, it is d., sp. of the weather, of a place or in general.

damp, n. (dampness), hestoneeš, the d., moisture; hestonōozistoz, the becoming d.

dampen, nahekōvoxz, I d., wet it (a little); nahekōvotto, (or.); see wet; naoanoevamo, I d., soothe one, urge him to cool down, check one; eoanoeoz, he becomes dampened, soothed, checked (Ger. beschwichtigt); namotä-

vomoxta, I feel dampened, depressed, dejected; see depress; zēmehaohāšēvetanos naoanocvamo, I d. one's ardor, diligence; eoanaxaeoz, one becomes dampened (fig.), checked; naéxaevamo, I d., overcome him (by urging).

damper, nxpatovanehe, smoke checker, stove damper; nanxpatovana, I close the d., (sp. of stoves).

damsel, kasehē, young girl, maiden; ekasehēheve, she is a d.; see girl.

dance, nahosso, I d. (moving on the same spot); namàtao, I d. (the dancers standing in a half circle, not moving singly, going back and forth on the same path), also naaoz or nahaoz, (ref. to rejoicing over victory; the dancing being on the same spot, as on a blanket, etc.); naovavhosso, I d. (magical d., rad. -ova- =magical); namaheonhosso, I d. (ceremonial, religious); naseozevomoheme, we d. (the dance of or for the dead); nixixaomohema, we d. the double (by two) d.; ninixtomohemâ, we d. the kissing d.; nivohoksevomohemâ, we d. the d. of light, also niakomohemâ; enimaomoeo, they d. encircling, around something; eonehanotxevomoeo, they d. the Ponca d. (also called "drum" d.); eonistakomoeo, they d. in the form of a ring; ehōhossohestove, it is heard dancing; chōomoeo, they are heard dancing; etatosehocēcnâtove, the d. is going to be started; nahossoetan, I desire to d.; zexhossēs, when dancing (he or her); navesshossomo, I d. with one [navesthossoemo, I play with one]; nasaahossohe, I do not d.

dance, n. hossohestoz, ref. to dancing, when single ones d., but not standing on the same spot; ehossohestove, it is a d., dancing; ehossoenov, there is dancing; mataešēnhossohestove, when the d. shall be over; esaahossohestovhan, it is not a d.; hane zexhossohestove, then (alluding to) at the d.; the term hossohestoz is closely related to vhossohestoz =play, the playing; hossohestoz used to be a play or representation by dress, acts, pantomim and shouts, of different important phases of the Ind. life, especially warfare. The dancers' apparel, their individual decorations by way of paint or quill and bead work, their peculiar way of jumping, or gliding, always with a well kept rhythm of motions, all this had a symbolical meaning for the onlookers. In other words the term hossohestoz in its broad meaning should be translated "dramatic representation". That many of these "plays" have lost this character and run into a meaningless display of finery by half educated boys and girls is far from being an improvement on the "old". The participants in battles or hunting expeditions would expand in telling of their feats while sitting around the lodge fire. But this was not enough; to the words gestures were added and finally the whole recital was

made in public by way of pantomimes and decorations, interspersed with short monologues, or none at all. For one who understood all this the d. or play had a strong fascination, especially in former days when new feats created new plays. At present the display of Ind. finery, and the social gathering with what it gives to the eye and to the flesh, makes up the main attraction for these plays or dances. Seozevomohestoz, ref. to a religious d. in which the participants forming a half or lesser circle stood very close together, moving with a slow rhythmical shuffle of the feet sideways in one common direction of the circle to come back again in the same manner. This dance was accompanied by the incantations of the participants, oftentimes with alternate singing between men and women. This dancing was at its height in the days of the "Messias-craze", but it has not been entirely discontinued, and has been called Ghost dance (from -seoz = dead person + omohestoz which ref. to ring or circle). A dance related to this "seozevomohestoz" was the "vohoksevomohestoz". The name is derived from vohokas which means light, shine. It is the name of a young Northern Ch. man, living near Lamedeer, Montana, some eighteen years ago. As he introduced this dance it was named after him as: "the dancing circle of light", [the English name of the man is Eugene Standengelk]. Akomohestoz is another name for the same or very similar dance. Nixaomohestoz, the dancing by pairs, not white man fashion, but standing side by side, close together and increasing by addition of such pairs into a small or large circular line of dancers, according to room and attendance; there is usually a fire in the centre of the circle. Related or merging into this form of dance is the one called noxtomohestoz, kissing d.; onehanotxevomohestoz, Ponca or Drum warriors d. (Oneha = Poncas + notxe = warrior); nimaomohestoz, the dancing around in circle; onistakomohestoz, the dancing in a ring; ovavhossomohestoz, magical d.; maheonhossomohestoz, sacred, mysterious d., (name given to dances in connections with ceremonials, as the Sun-d.); mataoxtoz, the dancing on the same place, not moving to and fro; also circle fashion, and similar to seozevomohestoz; haozestoz, dance of rejoicing, victory. Oxheheom, Father-lodge, called "Sun-dance" is a religious ceremony with which some dancing is connected. See Sun-dance. Mashaom is another ceremony which has become in disuse for lack of competent leaders. To the knowledge of writer it was not held for over 22 years among the Southern Ch. The Northern Ch. had it in connection with the Sun-d. in 1911. Mashaom means Crazy lodge and crystalizes an

old tradition concerning the intrusion of contrarieness and hostility among animals which had hitherto lived in harmony with each other. The participants of the Mashaom are called (H)oxnokaheo (see contrary) = the Contrary ones. These (H)oxnokaheo (or (H)oxnokaō) also formed a band called the "Reversed or Inverted-bows" ([H]oxnokavó = Inverted-bow). The inverted form of their bows was symbolical of their actions. After a certain time spent in training themselves, exhibitions of their odd performances were given publicly to the delight of the onlookers. As many as possible of the larger animals are represented by the players who don the pelts or horns of such animals. Whatever the actors do is the reverse of the natural order. In approaching each other, they turn each other their backs; when one is called to a place he walks away from it; when told not to come he does just the reverse; the tips of their arrows are chewed instead of being sharp and in shooting with the bow, they turn it the wrong way and hit the man behind them instead of the one they seem to aim at. In short it is calculated to represent the utter reverse of things in order to represent the existing disharmony between animals and people (also between animals among themselves and people among themselves). To hold such a Mashaom requires skillfull training, which however is hardly possible now, because of the disappearance of men like Lone wolf who were the only experts in the intricacies of the play. Writer is told that such a Mashaom is to be played this summer (1914) by the Southern Ch., but there is little to warrant it to become the genuine old representation; it will have to be conformed to the new conditions and environments.- The Ch. believe that also different kinds of animals, birds and insects have their own plays or dances to give outward knowledge of their inner feelings and experiences. So, among other things, they have noticed that a certain kind of grasshoppers will fly very high in the air, as if in play, and come down again with the color of their wings changed to a nice red; emaēnaos-zeo = "they go to receive their red wings", (as the Indians say).

dancer, zehossōsz, the one who dances; hosoheo, d.; ehossoheoneve, he is a d. (one who likes to d.); zehossoessō, the dancers; zeseozevomoessō, the "ghost-dancers"; zeonehanotxevomoessō, the Ponca (or drum warrior) dancers; zenimaomoessō, the ones dancing around; zeakomoessō and zevohoksevomoeessō, the ones dancing (as described above under dance); zenoxtomoeessō, the kissing dancers; zeonistakomoessō, the ring dancers; zemātaoz, the d. (on same spot); zemātaoss, pl.

form of the preceding; zehaozz, the d. (on same spot, for joy or victory); zehaozessô, pl.; oxhehetan, the Sun-dancer; oxnokao, Mashaom d. (also Inverted-bow warrior).

danger, hestatamahestoz, d., risk, exposure, imminent d.; esaaheszhestatamahestovettan, it has no d., risk; asetoēstoz, d., perdition; easetoēhestove, it is a d., perdition; vostanevatamahestoz, d. of losing one's life, at the risk of life.

dangerous, ehéatamano, it is d. (condition, aspect, weather), not safe, is fraught with accidents; eva-venaetto, it is d., perilous, threatening; emomoanatto, it is d., attended with difficulties; inf. -momoana- = difficult, complicated, not clear; ehotoanatto, it is difficult, perilous, d.; ehotoanavoma(o), it is d. ground, (also fig.); ehotoanavoēta, he does a d., hazardous thing; ehotoanatamano, it is d., complicated, fraught with difficulties or danger (general aspect, condition, weather); ehotoanavomoxta, one is dangerously sick; inf. -hotoana- denotes hard, terrible, awe-inspiring, fraught with peril, hazard, not easily trifled with; hence the term "Zehotoanahesz" = the mighty one in connection with Maheo ref. to God's might and majesty, as an awe-inspiring being, a terrible one with whom one cannot trifle; ninēhov Zehotoanahétto Maheo, thou who art the mighty God (sc. terrible for those who disobey thee); heto ehestatamahestove, this is risky, dangerous.

dangle, emomaanhōsta, it dangles, swings back and forth while being suspended; emomaanhōstansz (pl.in.); hotanoneva eakavoeto, it dangles, hangs from a thread; mohēno eax'xevoottane, it dangles from the horse's neck (rad. -ax'x- ref. to the swinging with noise, rattling, metallic sound as jingling or sound of bells); tone-oetōsanistovâ eakavoeto, it hangs, dangles from a hook, holder; eax'xepanoeto, it dangles, swings against it (?); see hangs, suspend.

Daniel, Maheonhoemansz, God-judge.

dapple, see spotted.

dare, namenâno, I d., challenge one; see challenge; naō-metoxanō, I d. them (or.), take risk (as by going or stepping out towards the enemy); inf. -ise- = hesitate, not d.; nasaaiseēsztovohe, I d. speak to one; see bold; zetaešohēstahätto, as far as I dare (lit. heart-ed); naheomstoēta, I act daringly, go to far; nasaaheomseneševé, I do not d. do it. Inf. -heomse- is of difficult understanding; in general it denotes "to go beyond, overdo it".

daring, ehāe and ehātamâz, one is d., brave; Nâkoxhâsz, Daring or Bravebear (pr.n.).

dark, eāenonitto, it is d.; eāenonevōman, the atmosphere

- is d.; eáenoneve, it is d., ref. to substance or quality; eáenonitōeve, it is the d., darkness; ehētōevōman, it is getting d. (the day); esaapevōmaexzehan, it is d., not well day light; inf.-aenone- =d.; aenonemhayo, d.house =prison; aenonevostanehevestoz, d.life; eaenonevstaomen, one is in a d. condition, situation, being (fig.); eáenonevstaha, one is d.hearted (fig.=benighted); enxpeáenonitto, it encloses, shuts in darkness; in colors inf.-hāe- has the meaning of d., deep, as: ehāe-mao, it is d.red; eáenoneoz, it gets d.; aenoneomē, in the d.lodge; aenonevox, d.pit, hole; eáenoneomeoe, it is d., in the day. [Zevónitto, the light, day light; áenonitto =from the light]. Esaaáenonittan, it is not d. darkness, zeáenonitto, the d., that which darkens; aenonevhan, d. (in person); èmanszeno zeáenonittoz', he created d.; aenonevstahàtoz, d.of heart; aenonevstaomenestoz, condition, state of d. (fig.); aenonevstaomeo, the benighted state; aenonevoomenhestoz, d.as suffering; aenonevooom, place, region of d.; eáenonitōeve, it is d.; zenxpeáenonitto, enclosing d.; zeaeneáenonitto, eternal d.
- darken, naáenoneman, I make it dark; naáenonenana, I d. it; naáenonenno, (or.); naáenonexaneòno, I d., blind one (or.) eaenonevstahaoz, he becomes darkened at heart; eáenoneoz, it (or he) becomes darkened; áenoneozistoz, the becoming d. See secret, cover, cloud. Na-aenonevstahano, I d.one's heart; naaenonevstaomenesého, I cause one to be in a darkened state; naaenonevoomenesého, I cause one to suffer in d.; eáenonevstanoveo, they are darkened, live in darkness (as a people); zeáenonevstanovessó, the benighted ones (as people); see dim.
- darn, naevhapevano hoxeon, I d., repair the stoking; naevhahàpenoto, I sew it again; see mend, patch.
- dart, rad.-ohe- denotes "darting, rushing, running out", hence ohe =river; this rad.becomes infixed in the verb and expresses rush, rapid motion; naaseohetovo, I d.away from one; navovistomevâhetovo, I instruct one in a rush, give one a hasty, hurried instruction; navoneohetovo, I lose one quickly (in the sense of hiding one hastily); naameohe, I keep rushing, running; ameohestoz, d., run, race; määohestoz, race of all or for all; toneš etosemääohestové, when will the dart, race or run be? Emäsētóeš-aseoheo, they all d. out at the same time; see emit, radiate; nanoōhetovo, I d. away from one; rad.-se- =d.in, pointing into; inf.-sehov- =in a darting manner, suddenly; nasehovaého, I startle one. In Ch.the terms for d., start, startle, plunge, cause, go thru, have usually the rad."se" or simply "s" incorporated. The rad.-ōs- incorporated in the instr.m. denotes action done in a sweeping, rushing, darting,

flashing manner; see verbs "cut, dash, thrust, hurl, throw". Naaezetovo, I d., dash, rush at one (or.); ehotxovessevanoxzeo, they (or.) are heard rushing, darting to and fro.

dart, n.moxoz, moxozz (pl.); moxozz zehoestavēs, fiery darts; emoxozeve, it is a dart; the word ref. to the flint head of arrows and spears; see flint; namokoxzz, my darts, arrow heads (flint); namokoxzenanoz, our (excl.) darts; hemoxkozetto, one's darts; namoxotaoz namā, I provide my arrow with d., flint stone; esaamoxozevhan, it is not a d., it is not provided with flint head; xomō, ref. to spear, lance, but is also applied to dart.

dash, rad.-vâhe denotes "dashing, hurling, thrusting, throwing; the term ohevâhe means the "dasher", and is applied to creeks (in Okla.), but must have referred to torrents or dashing streams; navâhenotto hohonaxceo, I hurl stones; nahōevâhe, I hurl it out; see hurl; rad.-aha- denotes with a dash; napēvoehàz, I d. it to pieces; epēvoeha, it is dashed to pieces; epēvoeš, one (or.) is dashed to pieces (as stones); epēvoešena, it is (state) dashed to pieces (or.); epēvoehansz, they (in.) are dashed to pieces; napēvoešemo, I d. one (or.) to pieces; nāhaneoešemo (shortened from naahaneoešemo), I d., hurl one; nāhaneoešhàz, I d. it down; nāhaneoešena, I am (state) dashed down; nāhaneoxseš, I dash, am dashed against; nāhaneoxsešemo, I d. one (or.) against; nāhaneoxsehàz, I d. it against; this rad.-aha- also much used with verbs of "blowing, throwing, hurling"; see these terms; inf.-ahan(e)- implies dashing, hurling down, also intensity of action or being; natōenevaxtax, I d., bump my foot against; natōenevaxtaxenanoz, I d., bump my toes against one (or.); natōeneveoseš, I d., bump my finger against; natōeneveōstòno, I d., bump against one's toes; see bump.

date, etonehōemé hiz ešēva, what d. is it today, what is it counted (Ger. der Wievielste)? Nexoveva, at such a d., time; navonetanota éš zetoseēsžétto, I forgot the d., day, when thou wilt speak; usually the term "toneš" =when, is used in ref. to the future (near or distant); han ešēva, at that d., day; see day, time.

Following are the more important dates in the history of the Cheyenne, which to a large extent were compiled from James Mooney's "historical Sketch of the Cheyenne Indians". [See M. Anthropol. Assoc. Vol. I, Part 6].

1656, First contact of the Ch. with the French.

1680, A party of Ch. visit Fort La Salle on the Illinois, inviting the French to come to their country, at the head of the Mississippi.

1700, About this date the Ch. must have left Minnesota

- and moved west, for Le Sueur who had a trading post near the present Mankato, Minn., does not mention their presence.
- 1740, Driven from the Red river country, N.D. across the Missouri by the Ojibwa and possibly by the Sioux. At some time they built a fortified village, which was still visible in 1804 on the west side of the Missouri, a few miles from the present Fort Yates, N. Dakota.
- 1802, Perrin du Lac, a French traveler, meets a party of Ch. at the mouth of White river on the Missouri and states that their principal range then was along the Cheyenne river, S. Dakota.
- 1804 and '06, Lewis and Clark hold friendly communication with the Ch.
- 1811, The overland expedition under the command of W.P. Hunt stops two weeks with the Ch., who then camped at the eastern base of the Black Hills.
- 1825, First treaty of the Ch. with the U.S. Government, at the mouth of the Teton river, on the Missouri near the present Pierre, S. Dakota.
- 1828, Part of the Ch. move to the upper Arkansas river, in consequence of Bent brothers establishing a trading post near the present Pueblo, Colorado.
- 1832, Bent's fort is built on the Arkansas river in southern Colorado.
- 1833, The main body of the Ch. remove permanently to the upper Arkansas, arriving in the vicinity of Bent's fort just before the noted star shower of '33.
- 1837, Forty Ch. warriors are massacred by the Kiowas.
- 1840, The Ch. make peace with the Kiowas.
- 1846, Officially reported that the Ch. are demoralized and plundered by whisky dealers.- In this year the first resident agent is appointed in the person of Thomas Fitzpatrick with head quarters at Bent's fort.
- 1849, The Ch. are visited by cholera and suffer great losses.
- 1851, Treaty of Fort Laramie, Wyoming.
- 1853, The Ch. make their first raid into Mexico.
- 1854, Battle at the Republican river.
- 1856, First Ch. war with the U.S. troops.
- 1857, Colonel A.V. Sumner routs the Ch. at Solomon river, Kansas.
- 1861, Fort Wise (built by William Bent in '53 after the old Fort Bent had been blown up) treaty.- In the same year an attempt is made at mission work among the Ch. west of Fort Laramie. It was done by several missionaries of the Lutheran church. The disturbances in the following years caused the work to be abandoned.
- 1864, Sand Creek massacre of the Ch. by the Colorado militia.
- 1865, Attack on Fort Sedgewick by Ch., Arapahoe and

- Sioux. Encounter with the troops at Rush creek, and at Mud spring, Nebraska, also in the Powder river country, Wyoming. Bridge battle (old Platte Bridge, now near Casper, Wy.), where 600 Indians (mostly Northern Ch.) invested the stockade protecting the emigrant crossing. In October of the same year a treaty of peace was made near the present site of Wichita, Kansas.
- 1867, Battle on Pawnee Rock, near Fort Larned, Kansas, where General Hancock destroyed a village of 300 tipis (Ch. and Sioux).— Treaty concluded on Medicine Lodge Creek in Southern Kansas with the Ch. and Arapahoe.
- 1868, Similar treaties with the Northern Ch. and Arapahoe at Fort Laramie, Wy.— Outbreak of the Southern Ch. with several engagements. It was from Sept. 17 to 25 of that year that Colonel (General) Forsyth and a company of 48 scouts, one Lieutenant and a Surgeon held off for eight days the force of several hundred Ch. warriors (on the Arickaree Fork of the Republican river) led by Roman-nose. In the same year (in November) General Custer destroyed Black-kettle's camp near the present Cheyenne, Oklahoma.
- 1869, Several encounters with the troops, after which 1100 Arapahoe and 1500 Ch. were gathered and held together at Fort Supply, Okla.— The territory between the Arkansas and Cimarron rivers was designated as a reservation for the Southern Ch. and Arapaho, but substituted later on for the land where these Indians are now allotted.
- 1870, The Agency was established in Darlington, Okla.
- 1872, School established in Darlington by Agent D. Miles.
- 1874, New outbreak of the Ch., Comanche and part of the Kiowas, led by Chief Quana Parker. Numbering seven hundred men they attacked the Adobe Walls fort of buffalo hunters. Altho the fort (which was an abandoned trading post) was defended by only twenty five men with a small field gun the Indians withdrew. Several encounters with the regular troops took place that year.
- 1875, 33 Ch. and 2 Arapahoe are sent as prisoners to Florida.
- 1876, Custer's massacre near Crow Agency, Mont.— Mackenzie defeats the Indians on Crazy-woman Creek, Wy.
- 1877, Complete surrender of the Northern Ch. to General Miles. 1000 are brought from the north to the Okla. reservation, among them the chiefs Dullknife, Littlewolf and Wildhog.
- 1878, Flight of Dullknife and his band, his capture in Fort Robinson, Neb.
- 1879, Escape of Dullknife from Fort Robinson.

- 1880, Mission school work started by the Mennonites in Darlington, taking up the work which the Quakers had begun several years before.
 1882, Starting of the Mennonite mission school work in Cantonment, Oklahoma.
 1884, The Northern Ch. are assigned a reservation in Montana.
 1885, Trouble between Ch. and cattlemen in Oklahoma.
 1889, Messias Craze takes hold of Ch.
 1889, Mennonites starting mission work along the Washita river, Oklahoma.
 1890, The Ch. and Arapahoe are allotted in severalty.
 1892, Reservation opened for settlement.
 1904, Beginning of mission work by the Mennonites among the Northern Ch. at Busby, Montana.
 1905, Active spread of the Peyote worship.
 1906 to the recent time (1914) has been a period of settling down to quieter life influenced by the different factors of civilization.

dates, (fruit) *nàktaemenoz*; this is the name given to persimon or American date-plum (*Diospyros Virginiana*).

daub, *napapanoena*, I d., spread it with hands; *epapanoe-ne*, it is daubed, spread on; *hetanomaoxzeva evešepapanoeš*, one is daubed with mud (clay); *napapanoha*, I d., spread it (with instr.); *nanxpeam*, I d. it, close the apertures with fat, pitch; as the instertices of a basket.

daughter, *màtóna*, that which is d. (as: Ger. *das* was Kind *heisst*); *nàz*, d. ! *nàtóna*, my d.; *natóna*, thy d.; *hestóna*, his d.; *nàtóna*, our d. (excl.); *nstónan*, our d. (incl.); *nstónävo*, your d.; *hestónävo*, their d.; the pl. of the preceding terms is made with the sub. cj.; *zehestónätto*, the one my d.; *zehestónätton*, the ones my d. (pl.); *zehestonaétto*, the one thy d.; *zehestónät-toss*, the ones thy d. (pl.); *zehestóna(s)z*, the one who has a d., or who has her for d.; *zehestónass*, the one who has them for d. (pl.); *zehestónaez*, we who have a d., or who have her for d.; *zehestónaezē*, we who have them for d. (pl.); *zehestónaess*, you who have a d., or who have her for d.; *zehestónaesē*, you who have them for d. (pl.); *zehestónävoss*, they who have a d., or who have her for d.; *zehestónävosē*, they who have them for daughters. *Nahestónänoz*, she is my d.; *nahestónänotto*, they are my d. (pl.); *nihestónätovaz*, thou art my d.; *nihestónätove*, I am thy d.; *nihestónätoveme*, I am your d. (sp. to several); *nihestónätovemenno*, we are your daughters (sp. to one or more persons); *nihestónätovazeme*, you are my d. (pl.); *nihestónätovazemenno*, you are our d. (pl.); *nahestónätan*, I want a d.; *nahestónätanotovo*, I want her to be my d.; *nahestóna*, I

have a d.; nahestónaacton, I am a d.; zehestónästovsz, the one being a d.; zehestonästovessô, the ones being d.(pl.); navesshestonāmo, I am a d. with her (association); nahestonävōemō, I count, consider them as d.(pl.); nātonamō, my step or remote d.; nātonamōn, my step d.(pl.); hestonästovestoz, daughterhood; zemahaettaz nātóna, my older d.; zehaaxcettaz nātóna, my younger d. daunt, nahēpōozesého. I d., cause one to fear; natápoého, I d., subdue one; natápstahaovo, I d. one, make him disheartened.

dauntless, esaahezevavoētaheoneve, one is fearless, undaunted, intrepid; chātamazhetaneve, he is a d. man (bold, courageous); see courageous.

dawn, evōneoxz, it dawns, is getting morning; neevō, d.; eneevōmano, it is dawning, clears up; rad. -vō ref. to light seen; inf.-meo- ref. to the dim light of the early morning; etosemeoasseoxz, he is going to leave at d., early in the morning; nahotxheneenomon, it dawns upon me (knowledge); tass eneevōmano natšetanoxtová, as it were it dawns in my thots, mind

day, éš; éšiensz (pl.); ešēva, in d. time; hiz ešēva, to-day; han ešēva, the other d.; nistaešiensz, the old days; oešēva, each d.; naešeeme, my d.; niešeeman, our d.; heešeemevo, their d.; tâsešēva, the following d.; hooxéš, the last d.; hooxešēva, at the last d.; mxho--hooxešēve, when the last day has come; maheonéš, Sunday; mahonešēva, on Sunday; emaheonešēve, it is Sunday; epaveešēve, it is a good d.; pavešēva, on a good d.; ehavseveešēvensz, they are bad days; esaaešēvhan, it is not the d.; nohase nšetonstoéš, for a number of days; neevón, in d. time, day light; oncevō, each d., morning; suff.-enō ref. to night and as a "day's" part and is used in giving the number of days, counting night and day as one; zenocēenō, the first d.; zenišēenō, the second d.; zenaheēnō, the third d.; zeniveēnō, the fourth d.; zenohoneēnō, the fifth d.; zenasòtoenō, the sixth d., etc.; maheonéš, Sunday; zeénemaheonešēve, Monday (lit. when the Sunday is past); zenocēenō, Tuesday; zenišēenō, Wednesday; zenaheēnō, Thursday; zeniveēnō, Friday; zcemaheoneš, Saturday (lit. the little Sunday); prefix ze- in above terms is changeable and means "when". Speaking of the days of the week as past, one says : zèmaheonešēve, when it was Sunday (last Sund.); zeénemaheonešēve, when it was Monday (last Mond.); and thus on: zènišēenō, zènaheēnō, zèniveēnō; prefixe ze-eše- =after it has taken place, it being over; zeeše-nišēenō, after Wednesday was over; prefixe ma- and ma-ta- denotes the coming day, as: matamaheonešēve, when it shall be Sunday; matanaheēnō, when it shall be (next) Thursday; matamatòtoenō, after ten days =when ten days shall be; zeamstoēnō, a course of days, a

week; zeešematoenō, when the days are all over, accomplished; ehaestoenō, it is many days; etoxtoenō, which day is it? (of the week); esaahaestoenōehan, it is not many days; see night. Nahehamoxzneoon, three days distance (nahe =three times + hamoxzneoon =stop for over night); noka oxtaeneon, one day's distance, journey (noka =one + oxtaeneon =overnight); nišehamoxzneoon or nišeoxtaeneon, two days distance or journey, etc.; nocēnistovâ, nišēnistovâ, nahēnistovâ, nivēnistovâ, etc., also ref. to days of journeying as: one, two, three, four day's journey or distance; the suff. -tovâ indicates "within that space, sc. time"; nocenivomao, it requires one day's journey; nišenivomao, it requires two day's journey; nivenivomao, it requires four day's journey, etc. All these terms were adapted to the former life of the Indians; they imply traveling and camping.

dazed, naooenō, I am dazed, dazzled.

dazzling, csaavotōenovhan, it is d., cannot be looked at, (as the sun); emasó-oóeneōstâstov, it is a d., blinding, a flashing intensely; amōmâzistovea ehoxvōenov, it dazzles like a mirror; evooomeoaseōstahâ, it is d., shining white; evooomeoaseōstax, one (or.) is d., shining white.

deacon, zehonaovenitâesz éōstaenotxistovâ, the second in rank (sc. after the minister) in the church, (éōstaenotxestoz =baptized band, warriors). Honaovenitâhe and honaovenitâtsanehe (éōstaenotxistovâ) are other forms for d. Instead of éōstaenotxistovâ either mahe-oneēszemhayo(n) (church, as building) or éōstaemanhaevstovâ (band of the baptized) can be used.

deaconess, vèhoa zeoxceovovōnethozeohetovoss zehāmoxtaeziss, the white woman who works with solicitude, tender care for the sick ones; nāevèhoa, the white woman physician.

dead, ēšenāe, one (or.) is d.; ēšenāeo, they (or.) are d.; zenāesz, the d. one (or.); zenāessō (pl.); zenāetto, that which is dead; zenāevstasovsz, the one d. but living as a spirit; zenāevstasovessō, pl.; sehan, the place of the d.; seozemeo, the road of the dead ones, the milky way. No Ch. was ever able to tell writer where the sehan was supposed to be. Altho the seozemeo (milky way) points above, the rad.-se- =go down into. seoxz, dead corpse (or.); seotto, pl.; naseotam, my d. one (ref. to the corpse); nanāeme, my d. (ref. to the person); eseoxzeve, it is a d. one; Seozevâta, Dead-man's-foot (pr. name); zenāevšenaz, the one d. (lying d.); zenāevšenassō, the ones lying d.; zenāevšenassō âtohohestovâ, the ones being (who lie) in the graves; seozehoe, allotment of a d. Ch., also nāehoe; pl. of each is: seozehosz and nāehosz; vavenāetto, courting, inviting death, reckless; evavenāe, one is reckless of d.

(Ger.setzt sein Leben auf's Spiel); the word carries also the meaning of "deadly"; maxesto, is a term difficult of translation, it implies a short while before death, when all is settled for death. Sometimes rad.-nāe- is infixed to denote "paralyzed, deadened"; enonacoxta, one (or.) has both legs d., paralyzed; enonāeona, he is paralyzed of both hands; nā-enēhan, Dead Sea; nāevoom, region of the d.; nāeomc̄, at the d. lodge, home of the d.; ēšhovanē, one is d., no more in existence, absent; matāvanēetto, when I shall be d.

deaden, see paralyze; esēoxz zevešenanhomoxstastove, medicine to d. the feeling.

deadly, evavenāetto, it is d., inviting death; vavenāetto ehāmoxtae, one is deathly sick; evešenāeozistove, it is d., causes dying; vavenāetto zetotonsetamaess, the ones who hate me d.

deaf, oneātá, one is d.; zeoneātaz, the d. one; zeoneātas-sō, the d. ones.

deafen, naoneātasého, I d. one (cause him to be deaf); navonevahasen, I d., disturb by making noise; navonevahaman, I am deafened (by noise); eohāvonevahasetto, it deafens; zevonehasenistove, that which is deafening, disturbing noise.

deafness, oneātàtoz; see ear.

deal, with ref. to business in selling and buying, the same word is used as for trade, barter; zeto hetan eoxchoxtova hoevoxkôz, this man deals in, sells meat; suff.-oého (or.), oész (in.) and -oēta ref. to "d., do unto, act toward one"; nahavsevoéha, he dealt evil with me, treated me bad; naxanovoého, I d. right with, unto one; naxanovoēta, I d., act righteously; naxanovoētaetovo, I deal with justice towards one. Hoxtovazistoz, the d., trade.

dear, emaxhaēeston, it is d., expensive; ehōematame nitov, one is d. to me, in the sense of having much worth to one; zeto hōma eohāoeme, this robe is very d., expensive; zexoveva eohāoeston hoevoxkôz, at this time meat is very d.

death, nāestoz; enāestove, it is d.; nāevoom, region of d.; nāestxe, realm of d., or of the dead ones (the place where many dead ones are); Nāevhan, Death (personified); seozevomohestoz, d. dance, Ghost dance; see dance. [The d. or Ghost dance was believed to bring back the dead ones, with whom communication could be established. One evening (during the time when the dancing of the death dance was at its height) there was a séance in a large lodge, where many Indians had convened. A woman was praying and calling a departed one, when presently the spirit of the dead seemed to be answering her from the back or western part of the

tent, outside. One of the Ch. participants being of an inquisitive and sceptic turn of mind, slipped out unnoticed, wrapped himself in his blanket and made a wide détour to come back to the place where the "dead one" was heard to be. The night was very dark and the inquisitor came very close to the tent before he saw a half crouching figure, which however bore every evidence of a live human being. A leap from out of the darkness and the investigator had the would-be spiritualist in the clutch of his arms. The unearthly yell of terror which the latter uttered was the only thing ghostlike about him, but it shook the captor with unresttrainable laughter]. The above is not an Indian tale but a real happening some 23 years ago. Nanonhōsz is a fig. name that was given to death to describe its grimness and implacability, it means the "Implacable-one". Hovanōhestoz, is oftentimes used in place of nāestoz, it means "the no more existing" (Ger. Das nicht mehr Vorhandensein) and is used as a less grim term than nāestoz. Etotoxesta hesthovanōhestoz, he discusses his (own) d.; matahovanōevo, at my d., when my d. shall take place.

debate, nahestovhestanon, we d. about it; nahestovhesta, I d. about it; rad.-hestov = on each side + -hesta = to say it; naēsetāzheme, we d., argue, have a word dispute; see argue, discuss, converse; hestovhestoz, d., n.; ēsetāzistoz, word dispute.

debauch, pepeestaeonevestoz, disorderly, condition; ōcemanistoz, drinking + lewdness; eōceman, he is engaged in d.; ōcemanēhe, debauchee; zeōcemansz, the debauched one.

debility, onohomastoz; nasomaozistoz, d., languor; see weak.

débris, peetto; evaneonoz, d., fragments.

debt, naamhasen, I make d. (ref. to the writing down of the amount owed); naamhātomevo, I am indebted to one; amhasenistoz, d., n.; amhaseneo, d., the thing owed; nanistastanen, I maked., lit. I take (sc. buy) on time; nistastanenistoz, the buying on time; nistastaneneo, d., the thing owed; naēnanen or naevhaēnanen, I pay my d. (from naēnanen = I depose, set down); evhaēnanenistoz, the paying of d.; naamhasenetovo, I have a d. concerning one; ehāstoha tass zeamhasenetovoz Maheo, we have a great d. towards God, lit. it is much the amount we owe concerning God.

debtor, zeamhasensz, the one who makes debts; zenistas-tanensz, the one who buys on time.

decadence, havseveoxzistoz, the getting bad; shovoētastoz, d. in activity; shovepavevostanehevestoz, d. in living.

decatalogue, zematōtovatto hoema, the tenfold law.

decapitate, naénotovaso, I d. one (with knife), lit. to end one's neck; naénotovaōstaso, I d. one (with a sweeping motion); naénotovàno, I d. one (with axe); zeénotovasz, the decapitated one; ēšénotovae, one (or. and in.) is d., beheaded.

decay, ehekotxeoxz, it decays; ematotxeoxz, it decays all away; ematotae, one is decaying (state), as in disease like leprosy, where part after part decays away. See rot, corrupt; inf.-shov- denotes "d." in the sense of "gradual decline"; see decline; hekotxeoxzistoz or matotxeoxzistoz, d., n.

decease, ēšhovanē, he is deceased, departed; see die; hovanēhestoz, d., n. (departure); zehovanēsz, the deceased one; zehovanēessō, (pl.).

deceit, ōcehestoz; hōvenosàzistoz, the deceiving; see deceive; hōvenešetanoxtoz, d., mistake (mental); ooxsenosàzistoz, d., the leading astray; ōcetovazistoz, d. to one; ōcetsanistoz, deceiving (habit, nature).

deceitful, eōceheoneve, one is d.; eohōoxzezeve, one is d., shrewd; ōceheonevestoz, deceitfulness; ohā-oxzezevestoz, deceitfulness, shrewdness; see deceive.

deceive, naōce, I d., lit. shut one eye (from winking at one); naōcetovo, I d. one; eōcet'san, he deceives, doing it from habit or nature; rad. -hōv- =by deceit, mistake, deceivingly; nahōvemeto, I give it to one by mistake; nahōvenheto, I tell one by mistake; nahōvenosého, I cause one to be mistaken, d. him; naooxsenosého, I d., lead one astray (oxs =another place; ooxs =to other places); nahōveooxsetan, I am deceived, led astray by mistake, deceit; navesseōcemo, I d. with one (in association with); naōcehenoz, I d. one (niōcehetovaz, I d. thee); eōceneševe, he does it deceivingly; eōcevoēta, he acts deceivingly; eōcevostaneheve, one lives deceitfully. Ocehe, deceiver; ōcetsanehe, deceiver (promoting deceit); see adultery, delude.

decency, kōmastoz, d., virtuousness; pevōmsohestoz, d., comeliness; epevōmsohestove, it is d.; pevōmsohetanoxtoz, d., comeliness (in that, desire).

decent, ekōmae, one is d., virtuous; ekōmevostaneheve, one lives decently, virtuously; ekōmehēve, she is a d. woman; epevōmsohe, one is d., comely; esaavotaehan, it is not d., is rude, not becoming; see becoming, comely; epevōmsohetan, one wants to be d., look becoming; ekōmehoneon, one is clad decently; eōxenitamoan, one utters ind., obscene words; see indecent, filthy.

deception, see deceit; hōvenosàzistoz, d. (cause of); eōcetovazistove, it is a d.; ōcetovazistxe, full of d., place where deceptions are; eōcetovazistxestove nivostanehevstonan, our life is full of d.

deceptive, eōceheonevstov, it is d.; ehōvenosohetto, it is d., causes deception; see deceive.

decide, nahoeman, I d., decree, make a rule; niēvehoeman-hemā, we are deciding; niexhoemanhemā, we have decided; niešexhoeman, thou hast already decided; see control, rule; nahethoemaovo, I d. for one (that,...); ēšhoemanistove, it has been decided; eonis(t)hoemaneo, they try to d.; esaaexhoemanistovhan, it is not decided; nahoemaoxta tāma nāthoe, I d. about, control my own land; ēšhoemaneo zistoshoxtovavoss hesthoevo, they have decided to sell their land. The term "hoeman" is also used for law, control. In former days the Ch. discussed the woe and the weal of the tribe in councils, and the decisions taken there were the "law" to which all the members were bounden. Nat'sehoeman, I am decided, determined; see decided. Naēveōhazesta tona nasz zetoshestanom, I am deciding which one of both I am going to take.

decided, rendered by inf.-t'sē- =decidedly, determined; et'sepeva, it is decidedly, indeed good; et'sēhoemanistov, it is decided, determined; nat'sēhoeman zetoseasetane, I am d., have determined that it shall be removed; sometimes inf. -t'sē- is detached (tōsē) and denotes "indeed, purposely, determinedly, decidedly"; inf.-hetōse- =by determination, a decided course, by purpose or habit; ehētōsemane, they drink, not so much from thirst as from habit.

decision, hoemanistoz, the deciding; hoema, d., decree; see law.

deck, see dress; naēs'an, I d. myself.

declaration, hosestomohestoz; see declare.

declare, is rendered by verbal suff. -ooto and ohosemo or -oosemo (for the or.), -oxta (or ooxta), -oosesta (or ohosesta) (for the in.). The ending in -ooto and -ooxta has a direct, transitive or transient meaning, similar to the value of Eng. pref. "be-"; napevooto, I d. one good (tell him that he is good); nipevootaz, I d. thee good; the ending -oosemo or -ohosemo has more an indirect and permanent meaning; napevooosemo, I d. one good; tell something good of one; nipevooosemaz, I speak well of, about, concerning thee; naxanovooto, I d. unto one that he is righteous; naxanovooosemo, I d. of one that he is righteous. Nahosesta, I d., tell, testify of it; nahosemo, I tell, testify, d. of one (or.); nahosestomoe, I d., am a declaring; nahosestomosan, I d. (from nature, faculty or vocation); epevoooseoneve, one has a good report, reputation. Another way to express "d." is the adding to the verbal rad. of suff. -(e)mo, for the or. and -esta for the in. which simply denotes "to tell of"; nahavsevemo, I d. one (or.) bad, speak, tell evil of him; nahavsevesta, I speak evil of it; nahetomemo, I d. one true, tell the truth concerning one; napevemo, I speak well about him.

declination, saa-amàtàtoz, d., the non agreeing, non acceptance; see decline.

decline, nashovočta, I am declining (in acts, deeds); na-vōsanistoz eshoveozetto, my sight is declining; inf.-shov- =declining, diminishing, getting less; inf.-shovstoe- =on the d., getting less and less; nasaa-amàtahe, I d.; zēmootas nasaa-amàtovohe, I declined his invitation, lit. when he invited me I did not consent to him; eshov'netto niametanenistoz, thy life is declining; naoxcshovhekoneoz, my strength is declining; eoxcshovsta, one is declining (in condition, being); vostaneo zeoxksaaševetanohevoss eoxcshovstaomeneo, people who are not diligent (....do not want to make headway) are undergoing d.; eshovhistanoveo zeovahā-histanovetovóss Maheon, they d. as a people who estrange themselves (as a nation) from God.

declivity, zeanoesetto, the d.; see slope.

decompose, see decay, rot, dissolve.

decorate, namanseonan, I d., adorn; namanseonaovo, I d. one (or.); namanseonaoxz, I d. it; napevseonan, napevseonaovo (or.) and napevseonaoxz (in.), I d. beautifully; navaxē, I am decorated, adorned, decked (when an Ind. is "fixed up" with paint, feathers, finery and his best dress); navaxeeno, I d., adorn, fix one (or.) up.

decoration, manseonanistoz or vaxēhestoz; see decorate.

decorticate, naexoestōmoano hoxzz, I d., peel the bark off the tree (by hand); naexoestōmoanō menoceo, I d. willows (or.); naexoestōmoàno, I d. it (or.) by striking (also bruising off) the bark; naexoestōmoaso, I d. it (or.), by peeling off the bark with knife; see peel, bare.

decoy, naoce-hessenōxsohe, I d., attract by cheat, deceit; naoxchessenosého, I d., draw, attract one by deceit; šešeo eocehessenoseheo, the ducks have been decoyed; see attract; ocehessenoxsohestoz, the decoying; hovae zevešhessenōxsohestove, thing by which it is decoyed, the d.

decrease, tāēšehe eshovemaneoxz, the moon is decreasing; eoeš, it decreases (moon); ezceeoxz, one (in.) is decreasing, getting smaller (in size); ezcetaoxz, one (or.) is decreasing, becoming smaller (in size); emaseoxzeo, they (or.) d. in quantity; ematanēoxz, it decreases (slow process of wearing out); see abate, subside.

decree, nahoeman, I d., ordain, decide, make a law; nahoe-maovo, I make a d. for one (or.); zetohehāehoemaōs Maheo, all that God has decreed for me; hoemao, the law; nahoemaosan, I make a d. (as a vocation), judge; see decide; hoemaioxz, the d. (as such, by itself, subjective); ehoemaioxzeve, it is a d. (from its nature); nahesthoemaioxzeve, I have a d., law; nathoemaioxzz, my

d.; zeheshoemaonez nināestonan, as (since) our death has been decreed.

dedicate, namómâtaēnana, I d. it (-mómâta- =with ceremony + ēnana, set it down); mómâtovoētastovâ eveše-ēnane heto maheoneēszemhayo, this church is dedicated, lit. with ceremonial act this holy house is set down, offered. Nameatovâzetovo Maheo, I d., give myself to God; nameavomotâ navostanchevestoz Maheo, I d. my life for God.

dedication, mómâtaēnanenistoz; hane zēmómâtaēnane heto mhayo, then (past) at the d. of this house.

deduct, naasetana hosz, I d., take off some; zenhestoha naasetana hosz, I d. some from the whole (in.); zenistxevoss naasetanō hosz, I d. some from them (or.); matôte makâtansz nioxtosemezenoz, nohó asetanoz zexhozeoétto nitovâ, ten dollars thou otherwise wouldst give me, d. five for thy work for me.

deed, matšezistoz, d., the doing; hoevxistō, land d.; see do, perform. Etahavsevoētastove, it is a bad d., evil acting, doing; matšezistovâ na maēszistovâ, in deeds and words; heto zheševestoz, this kind of deed.

deem, rendered by suff. -atamo (or.) and -azesta (in.); see estimative m. in Ch. gr. Napevazesta, I d. it good (or well); napevatamo, I d. one good; napevaztomovo, I deem it good, his....; naonisyomazesta, I d. it true; naonisyomatamo, I d. one true; namaheonazesta, I d. sacred, mysterious, supernatural; namaheonevatamo, I d. one to be God; namoeevazesta, I d. it grass (moe = grass, hay; emoeve, it is grass); namxevazesta, I d. it wood (max = wood); nahohonaevatamo, I deem it (or.) a stone; chavsevatameo, they (or.) are deemed bad; chavsevatamensz, they (in.) are deemed bad; chavsevatamae, he is deemed bad (state); ešivatamae, he is deemed merciful; naonoatamo, I d. one (or.) straight, correct, noble; naonoazesta, I d. it proper, correct, honorable; zeheshetanotto, as I d., opine; zehesseztom, as I d., think, judge of it; zehessetamo, as I d., think of one (or.); namesestovazesta, I d. it food; emesestovatame, it is deemed food; esaapevatamehan, it is not deemed good (well); nasaapevaztohe, I do not d. it good. Nitonhessetamó, what dost thou d. of him? heto zeeševōxtom-ass nitonhesseztanové, having seen this, what do you d., think of it? Vovoz nahessezesta (or: navovozhessezta, I d. it first, I prefer it; heto emesaavovozhessezta, this (in.) should not be deemed, that of first; nanomâzistovazesta, I d. it a theft; nanomâzeheonevatamo, I d. one a thief; see consider, count, judge.

deep, -oetam ref. to water, while -eotō ref. to holes. Ehāoetam, it is d.; ezocetam, it is little d., shallow; etaheomoetam, it is too d.; nixa tāoheo en(h)oe-tam, it is two miles d.; oxasom eneevazoetam, it is

waist d.; véoon ezoetam, it is ankle d.; matatamōn ezoetam, it is shoulder d.; zezoetam enhoetam, it is as d. as it (sp. of another body of water); esētoetam, it is d. alike; evonoetam, it is excessively d.; emanosētoetam, it is of the same depth (all over); evosōetam, it digs (the water) d. holes; etoneoetam, how d. is it? Suff. -eotō ref. to depth of holes, wells, caves (made or natural); etoneotō, how d. is it? ehāeotō, it is very d.; ezceeotō, it is not d.; etaheomeotō, it is too d.; see ditch. Enševnetto, it has a d. meaning (ref. to weighty utterances, etc.). Eénosehahe, one has a d., base voice; ensovon, it is a d. sound; inf. -hā- =intense as: ehā--anovetanoxtove, it is a d. sorrow; ehāemoktav, it is d. black; ehāemaktav, it is d. red; zexoetam, the place where it is d.; inf. -momoana- =hard, difficult; heto ēszistoz etaheome-momoanavoanistove nitov, this saying is too d. for me (too difficult of pronouncing or understanding).

deepen, eashēoetameoxz, it deepens, gets deeper (sp. of bodies of water [not wells]).

deepest, evonoetam, it is d. (water); evoneotō, d. (as hole, space); zevoncotō, bottomless abyss.

deer, vaozeva (bobtail raised); moktaevaseva-vaozeva, blacktailed d.; heovovas-vaozeva, yellowtailed d.; hotoavaozeva, stag; meevaozeva, doe; hotoxpevaozeva about two years old d. (ref. to male); vākozeva, small d.; motovaeson, young d.; hestoocis, fawn; hestovoeškonož, dew claws of d., used as lodge decorations; vaozevānož, d. hide; vaozevānotoz (pl.); vaozevacoēva, d. skin, pelt; see buckskin. Hešksene, d. hound (lit. long or tapering face).

defeat, navovonanō, I d. them (or.); naexaovo, I d., overpower one (or.); navovonoē, I am defeated, suffer d.; nivovonoēmā, we are defeated; navovonoēstoman, I occasion a d.; vovonoēstomanistoz, the occasioning of d.; zevovonoēssō, the defeated ones.

defect, rad. -hóetov- denotes defective, not quite it; ehóetovatto, it defects; ehóetovae, one has defects; see defective.

defective, ehóetovō, it is d.; ehóetovonsz, they (in.) are d.; ehóetoveoz, it becomes d.; ehóetovston, it is built, constructed defectively; ehóetovō, one's sight is d., he sees defectively; ehóetovatomon, he hears defectively; ehóetovoan, he speaks defectively; ehóetovattoz' heszheneenovastoz, one's knowledge is d.

defend, nahōnevoto (also nahoonevoto), I d. one (hold back, free, deliver from); nihōnevovox, thou defendest me; nahoonevosehaheztovo, I d. one, lift my voice, shout in one's defense; nahessetáctovo, I d. (ward off); nahessetáctovázetan, I want to d. myself

(protect myself from); nahessetáenon, we d. it; nahes-setáenoz (-notto, pl.), I d. one (or.), in the sense of ward; see ward; nanonohomohetováz, I d. myself; see resist.

defender, zehōnevot'sansz, the one who defends, keeps from; see ward; niahāne zeoxchōnevotaez, here is our d., lit. the one who defends us.

defense, hōnevotazistoz, d., deliverance from; hessetáe-továzistoz, d., protection from; nonohomohetovázistoz, self d., resistance.

defer, inf. -hestom- denotes "delay, prevent by"; see delay.

defiance, saahezevapestoz, in boldness; saahezevavoētas-toz, d. in acts.

defiant, esaahezevape, one is d., bold; esaahezevavoēta, he acts defiantly; nasaahezevaeztovo, I behave d. towards one, with audacity; nasaahezevemohe, I speak defiantly of him; see defy.

deficient, rendered by inf. -hōsp(e)- =incomplete, not materialized, not full, undone; ehōspāta, it is d., not cooked, undone; ehōspeoz, it becomes d.; ehōspae, on is (state) d.; nahōspōmo, I fail to see one (or.); nahōspetan, I am d. in mind, thots; nahōspaetovo, I am d. towards one (or.); Hōspenàko, Deficient-bear (pr. name); see defective.

deficiency, hōspeozistoz, the becoming deficient; hōspa-estoz, state of d.; hōspetanoxtoz, d. in mind.

defile, etasetto, it defiles; etasehe, one (or.) is defiled; natasého, I cause one defiling; nataseovo, I d. one (or.); nataseaovo, I make one (or.) to be defiled; hovae zevešetasehestove, that which is defiling, lit. thing with which defilement takes place; natasesz, I d. it, cause it to be defiled; etasea, it is defiled (state); etaseaoe, one (or.) is subjected to defilement; zetasēs, the defiled one; zetasēess, (pl.); ehosoto, it defiles, soils, makes dirty; ehosotae, one (or.) is soiled, dirty; nahosotaovo, I make one to be soiled, defiled, dirty; ehosotaoe, it or one is subjected to defilement, made dirty; nahosotazesta, I deem it defiled, soiled; nahosotatamo, I deem one dirty; nahosotatamamo heeszehen, I deem one's coat soiled, defiled; see soil, dirty, filthy.

defilement, tasehestoz; etasehestove, it is d.; esaata-sehestovhan, it is not a d.; hosotastoz, d., the being soiled; saahoxeahestoz, d., uncleanness; see desecration.

define, namēsta, I d., explain it; nameemo, I d., explain one (or.) (what he is, reveal him); see explain. nameemonotto, I d., explain one (or.) to one (or.).

deflect, see turn aside; inf. -voxc- is used sometimes as: navoxceēs, I d., bend away from my speech;

navoxkoan, I d., turn from what I was talking about;
inf.-nime- =deviate, q.v.

deform, inf.-toton- =to spoil; etotonhesta, one is de-
formed; zetotonstassô, the deformed ones (or.);
etotoneoz, it becomes deformed; etotonitoêta, one acts
deforming; natotonitana, I d. it; natotonitano (or.);
see spoil.

deformation, totonitanazistoz, the deforming, spoiling;
totonstàtoz, d., of condition, being; ehoeto-
tonhestaoz kašgon, the child came deformed, crippled
(at birth).

deformity, totonstàtoz.

defy, namenàno, I d., challenge one; namenaōstòno, I d. one
(with dash, rush); papass esaahesseztohe ho-
vae, he defies anything, lit. he does not care a whit
about anything; t'sē nasaaonemohe, I d. one, lit. pur-
posely I do not heed him. Nasaahzeveahe, I am defiant,
bold; nasaahezevavoêta, I d. in acts; see defiant; naō-
metoxano, I d., challenge, dare one.

degenerate, eshovhavseveoxz, one degenerates; shov =de-
clining + havseveoxz =becoming bad; nha ze-
havseveoxzz, the d. one (or.); zeahansenovasz, the d.,
evil one; zeahansenovassô, the d. ones.

degeneration, shovhavseveoxzistoz; shovstàtoz, condi-
tion of d.; shovemanhestaomenhestoz, d., as
a race or generation as: zexhomaxsaahenisonehevoss
eshovemanhestaomeneo, for the reason that they have no
children, they are degenerating, lit. declining as a ge-
neration.

degradation, momoxevoomenestoz, enduring d., humiliation;
momoxhestàtoz, d., condition of; anoatamahes-
toz, d., state of dishonor; eshovhexovōemeozistoz, d. in
value.

degrade, see degenerate; namomoxano (or.), I d., humili-
ate, lower one; nianoatamo, thou deemest one
(or.) degraded; cotaeanahe, one is a degraded, fallen
one, renegade; eshovhexovōeme, one (or it) is degraded
in value, esteem; eshovōemeoz, he becomes degraded; es-
hovhexov'netto, it has a degrading course; manistovâ
evešhesse-shov'netto hetanevestoz, from drinking (li-
quor) manhood is being degraded; havsevoêtastovâ na-
vešhavseveoxzetomon navostanehevestoz, by or thru evil
doing, my life is being degraded, lit. made worse unto
me.

degree, rendered by rad. -exov- which is derived from
"ex" =to cut thru by process; zehexov- is a pre-
fix of the sub.cj. and means "that, which one (or it)
degrees"; zehexovaes nanexovae, I am as much as he is,
lit. I "degree" (state) what he "degrees"; zehexove-
pevae nanexovae, I am as good as he is; zehexovstaz
nanexovsta, I am in the same condition as one is; ze-

hexovomoxtas nasaanexovomoxtahe, I am not as sick as he is; nahexovazesta, I deem it to be of such a d., grade; zehexovōems, in the d. of value one (or.) is; zehexovatams, in the degree of esteem one is; zehexovemesess nszhoxomazeme, in the d. that you eat I shall give you to eat, feed you; zehexovhenietamistovez nszenexovevistāmaenesz Maheo, in the d. of trust we have, in that d. shall God help us; ehexovae, it is in the d., has attained the grade; ehexovo, it "degrees", actually reaches that grade or mark; esaanexovohan, it does "d., grade up to"; esaanexovōemehan, it does not reach that grade of value (when compared to something else). From the above the use of rad.-exov- as applied to "period of time" will be readily understood; hāexov = long period, long d. of time; esaahāexovhan, it is not a long time; nahāexovana, I make it (last) a long time; ekasexov, it is a short time; esaakasexovhan, it is not a short time; ekasexov'netto, it lasts a short time; nakasexovana, I make it a short time; ekasexoveoz, it has become a short time; amexov, all the time; amexoveva, in all, thru the whole time; nexoveva, at that time (mentioned); zexoveva, at this time; ninovexoveva, for a while. Hepevastoz Maheo nasaatonšēnexovāvohe, I cannot "d." God's goodness; eohamemehoxtanov havs zehexovaztomevoss zepevaez', they love the evil more than they do the good, lit. they love more the evil than they "degree" that which is good; instead of zehexovaztomevoss the v. "love" could be repeated, as: zehexovemehoxtomevoss = in the d. that they love it; this is however not needed. Nanexovao-vo, I make one (or.) to attain such a d.; zehexovāvo hovanē nasaanexovahe, no one "degrees" my d., or: no one reaches up to that which I have reached; nasēhexovatan, I compare (in thot); nasēhexovazesta, I compare it (sc. to see its grade together with another one [in.]). Nasaanexovatamané zemehetanetto nēhya, I deserve not (do not "d.") to be said (called) thy son; nasaanexovōemané, I am not counted worth (do not "d." in value) that much; nasaanexovatamàzé zehešehoxtamistom, I do not deem myself having "degreed" to have attained it; nanexovooto, I declare one in such a d., grade = I praise one equal to....; nanexovoého, I deal unto one (or.) in the same d.; nanexovoēta, I act, perform in that d. Nexovastoz, the reaching (Ger. das Vermögen, from "vermag") of the d. (state); nixhetōxemenox nexovastoz emcexaovoz Hāmoxtävhan, bestow upon us the attainment that we overpower Sickness (as a person); [Ger. gewähre uns das Vermögen, die Krankheit zu überwinden]. Nahestatana, I reach its condition, d., grade. - Inf.-oha- = intensely, very much, high d.; eohāmoxtae, one is sick in a high d., intensely;

- èmehaohāstahaoz, he was in a high d.of wrath; etone-xovhāehóta,,what d.of heat is it?
- dehorn, naéevseso,I d.one; eéevseš,one is dehorned; nanoveevseso,I d.,(leaving stumps); enoveevseš,one is d.with short stumps left; see horn.
- deification, maheomanenistoz; namaheonana, I make it godly (obs.).
- deity, Maheo; Zehemaheonevstovsz, the one who has a divinity; see God.
- deject, namotāoz,I become dejected; namotātanooz, I become dejected in mind; namotāzhesta, I am in a dejected, depressed condition; Motāva,Dejected-woman (pr.name); namotāvostaneheve, I lead a dejected life; naanovae,I am dejected,sad. See depressed.
- dejection, motāozistoz,the becoming dejected; motātano-ozistoz,mental d.; motāzhestàtoz,d.,condition of; motāvostanehevestoz,d.,of life; anovastoz,d.,sadness.
- delay, v.rendered by inf. -hestom- which denotes "prevented by,behind the present action", meaning to say: "after the present action or condition is over", i.e. nahestomemxiston, my writing prevents me, comes first,the other can come afterwards. Nahestomae, I am delayed,am tarrying (state); nahestomehozeohe zexoveva,toneš natamoneneševe, I am delayed by working at this time,sometime I shall do it (Ger.ich werde es erst ein anderes Mal tun); nahestomeoz,I become delayed,prevented,held back by....; nahestomàz,I d., prevent it; nahestomàtovo heszeoxzistoz,I d., prevent his coming here; nahestomàtovo heēszistoz, I d.,prevent one's speaking; nahestometovo,I d.,prevent one; nahestometan,I d.in thot,preoccupied; nahestomosan, I d.,cause d.,have the faculty or habit of delaying; nahestomanen, I am delayed from being busy; nahestomoēsoe,I d.by conversing,talking; nahestomoého, I d. one,act to d.one; nahestomevamo,I urge one to d.,postpone; epopeaetan,he is delaying,dilatory.
- delay, n.hestomeozistoz,the becoming delayed; hestometanoxtoz,d.in mind,preoccupation; hestometovazistoz,the delaying of one; hestomaestoz, the d.,tarrying; hestomōesoestoz,d.by conversation; hestomanenistoz,d.by being busy; hestomoéhàzistoz,the delaying.
- delectable, see delightful.
- delegate, zeasenēnahesz, the one sent; zeasenēnahessō, (pl.); zevhonevessō zemeatovessō Zevašitaeveziss (or Washington),the chiefs sent,delegated to Washington (D.C.). Zeto kasovaheo nitameanoneo Zevašitaeveziss,let us send these young men to Washington (sc.as delegats); naasethozeto,I send one as d., messenger; naasethozetan, I am sent as a d., messenger; naasethozeemo,I send a d.,messenger to tell one; ze-

asethozēsz, zeasethozēssô (pl.), d., messenger.

delegation, Zezestass zeasenēnahessô (or: zemeatovessô)

Zevašitaeveziss, the Ch. d. to Washington, lit. the Ch. sent or given to....; ēševhâeoxzesesto zēmeha-asethozēssô Zevašitaeveziss, the d. to Washington is said to have come back; eoxtasethozetazistov Zevašitaeveziss nistoha āneva, oha eoxksaatoneōsanistovhan, altho a d. is sent every year to Washington, it does not prevail; epavemaseztoesesto zeasenēnahessô (or: zemeatoessô, or zeasethozēssô), the d. was well received, it is said. [The suff. with rad. "s" in the Attributive m. is equivalent to "it is said, they say, it is to be, they are to be"; Ger. "man sagt, soll"; ehoeoxzesz, er soll angekommen sein, oder: man sagt er sei angekommen].

deliberate, v. naōhaetan, I d. (in mind); naōhazesta, I d. about it; naōhatamo, (or.); naēveoēsoheme, we are deliberating, discussing, conversing; naoēsoetanon, we d. about it; niēveoēsoetovon, we d. about one (or.); see consider.

deliberate, adj. eōhan, he is d., careful, cautious; eōhazconeve, one is d. (of character); eōhetanoheoneve, he is d. thotful; inf.-momesto- = d. in the sense of slow; namomestohe, I am d., slow; emomestōas, he starts slowly, deliberately; emomestōtan, he is d., slow in mind; esaanonotoveēszé eoxcemomestōtan, he does not speak in a hurry, he is d., slow; inf.-t'sē- = with purpose, deliberation, deliberately; t'sē naneševe, I do it deliberately, on purpose. See careful, cautious, considerate.

deliberation, ēveoēsohestoz, d., discussion, conversation; ēveoēsoetovazistoz, d. about one; ōhaztomostoz, the deliberating (as a course of doing); ōhaztomosanstoz, d., the deliberating (as a vocation or habit); momestohestoz, d., slowness; hetosāzistoz, d., purpose, determination; see consideration.

delicious, eohāpeveeno, it is d. (to the taste); evovōni-toomeoneve, it is d., delectable (of pleasures, enjoyments); eohāhetotan, it is d., delightful.

delight, navešhetotane, I am delighted with it; navešhetotaneno, I am delighted with him (in his position); navesshetotanemo, I d. with him (association); nahetotane, I am delighted; nahetotaetanoha, one (or.) delights me; zeto mohēno navešheszhetotanestovenoz, I have my d. in this horse; niohāhetotanhemā zexhocoxzevoss, we are delighted that they (or.) have come; heto enahan zevešhetotanetto, this is wherewith I am delighted; inf.-hetota- = happy; see happy; hesthoemanistoz navešhetotanevo, I have my d. in his law; navovōnitoomen, I am delighted (undergoing pleasure, living a joyful life); see blissful; enahane zehetho-

ätto, this is my d., liking, that which I run after, covet.

delightful, eohāhetotane, one is d.; zehetotanozevēsš
vhosoz, the d., delectable, happy mountains
(peaks); ehetotanozeve, it is d.; ehetotanatamano, it
is d. (ref. to general aspect, weather, vista, etc.); ze-
hetotano, that which is d., zehetotanosz, (pl.).

delirious, evonszeha, one is d. (von = to lose + (e)szeha
ref. to head); nšhóestovā eveševonszeha, he is
d. from fever; evonszehaoe, one is made d.

delirium, vonszehàtoz; evonszehàtove, it is the d., there
is d.

deliver, naevhaēnano, I d. one (or.), let him go free
again; zēmehahoes aenonemhayon naevhanonizeomē-
nano, I d., let one go free from prison; rad. -šex- or
-šeš- = to loosen from, disengage, rid from, disentangle;
it is susceptible of taking divers suffixes as -ax
(with knife), -oxta (with teeth), -ana (with hands)
-ahàz (by throwing, blowing); etc. Našexano, I d., loos-
en one (or.); našexana (in.), našexanomevo, I loosen it
from one (or.); našexoxta, I loosen it with teeth; na-
šexomo, I loosen one (or.) with teeth; see loosen; na-
šešehoevo, I stand delivered, freed, loosened from one;
ešešeož navitanov, my tongue is freed; našexanoham, I
d., free (unharness) the horse; navostanevého, I d.,
save one (from death, but also used fig.); zevostanev-
hessō, the delivered, saved ones (or.); see save; nave-
nootan, I want to be delivered, saved (from sickness,
fear, anxiety); zevenootanoss, the ones who desire to
be delivered; zevenoohēsš, the delivered one; navenoo-
ho, I d., save him; navenoovevamo, I urge one (or.) to
be delivered, saved; zevenoovevamešš, those urged to
seek deliverance; see deliverance; nahōnevoto, I d.
one, in the sense of defending, see defend; zehōnevoēs-
sō, the delivered, defended ones; enhestōešeham, her
moons are "all" (sc. that she should be delivered of a
child). Namezevaeno, I d. to one (as goods, tools, etc.);
see give.

deliverance, šexanazistoz implies the act of being rid
from, loosened, disentangled, etc.; vostanev-
hazistoz, salvation; venoozhazistoz, d. (from anxiety or
sickness); venootanoxtoz, desire of being saved; rad.
-venoo- denotes succor from..., deliver; venooxevàtoz
or venootxevàtoz, d. (instrumental act, as redemption);
hōnevotazistoz, d., defense; vostanevstomanistoz, the
making, occasioning of d., salvation (from danger,
death, sickness); see salvation; venooevàtohestoz, the
urging, admonition (itself) to be delivered; venooevà-
tomohostoz, venooevàtomosanistoz, the urging to deliver
(implying state of action, vocation); evhaēnanazistoz,
d., the letting free again; evhanonizeomēnanazistoz,

the d., being freed from bondage, prison; both terms require a complement indicating "from what", for the v.-ēnan itself means to "let, set down, depose". Venoo-hazistoz zehešezistove etovan, the d. which has been wrought for us.

deliverer, nha zeevhanonizeomēnanensz, the one who delivers, frees from (bondage); nha zešexanensz or zešexanomosansz, the one who delivers, loosens, makes rid of; nha zevenooxtomansz, the one who delivers, succors, saves; venootxevahe, the d., n. agent.; evenootxevaheve, he is a d.; nha zevostanevstomansz, the one who delivers the life, saves; Vostanevhan and Vostanevstomanehe, Deliverer, Savior; evostanevstomaneheve, he is a d., Savior; navostanevstomaneham, my Savior; navostanevstomaneham, my Savior; see save. Zehōnevotsansz, the one who delivers, defends; hōnevotsenehe, defender, d.

delude, nahōvenosého, I cause one to err, make mistake; zehōvenosēssō, the deluded ones; naooxsetan, I am deluded, misled, led astray (in mind); naooxsetanoho, I d., mislead one; nanohénosého, I d. one, cause him to turn aside; nanohénovoēta, I act deluding; nanohénovoého, I act deluding unto one; nanohétan, I am deluded, distracted; nanohénoshatanotovo, I want to cause him to be deluded; nanohétanoho, I impart delusion to one; see deceive, detract.

deludge, emhaōvatto, it deludes; zemhaōvatto, the d. (rad. -mha- = cover all over + -ōvatto = action of water). Zēmhaōvatto, when the d. was; èmhaōvatoeōn, they were deluged; see engulf; namhaōvaszého, I d. one (obs.).

delusion, hōvenešetanoxtoz, the being under delusion, thinking by mistake; hōvenosohestoz, cause of d.; hōvenosàzistoz, d. to one; ooxsetanoxtoz, d., being misled; nohétanoxtoz, d., distraction, being turned aside (in mind); see delude.

delusive, ehōvenosohetto, it is d., it deludes; ehōvenešetanoxtovatto, it is delusive, misleading; ehōvenešetanonov, it is d.; esaahōvenešetanonovhan, it is not d.; ehōvenosohehov, it is d. (also "a deluding").

delve, see dig.

demand, v. inf. -vovòpon- = exacting, strict, impartially; navovòponevēstomevo, I d. it of one (or.), lit. ask of one with exaction; navovòponhozeto, I d., request of one to do; navovòponehohaztomevo, I d., strictly desire of one; see request; navovòponenòztovo, I d. of one, by questioning.

demand, n. vovòponevēstomevazistoz (by asking for something of one); vovòponhozetazistoz, d. (requiring one to do); vovòponenòztovazistoz d. (in questioning); eohā-hohātoensz maxemenoz, there is a great d. for apples; eohāhohānov, there is a great d., desire for;

zexoveva esaaxahohätoehan maheonešszistoz, at this time there is no d. for the Word of God; lit. it is simply not desired,....; zeto zezexhōmao esaaevhahohätoeho, these shawls (or.) are no more in d., no more liked, desired.

demarkate, see bound, boundary.

demeanor, see behavior.

demolish, navonenoxz, I d. entirely, destroy it; see destroy. Naonenxan, I d., take apart to pieces, undo; naonenxana (in.); naonenxano (or.); naonenxana mhayo, I d. the house (take it apart); oninšemhayo, demolished, damaged house; the rad. -oninš- or -onenx- does not imply entire destruction, it also denotes "damaged, hurt, harmed, spoiled, made incomplete, rendered shapeless"; naoninševoehàz, I d. it (by throwing down); mhayo eoninševoeha, the house (lies) is demolished; maxhohona eoninševoeš, the large rock lies shapless, broken apart; see hurt, harm.

demolition, vonenotazistoz, d., destruction; onenxanenis-toz, the demolishing, damaging. See destroy.

demon, nisimōn, the spirit conjured, attendant or familiar spirit; nanisimōnam, my d., ninisimōnam, our (inc.) d.; nahenisimōnam, I have a d., familiar spirit; nahenisimōnamenoz, he is my d.; zehenisimōnamsz, the one having a d.; zehenisimōnameššō (pl.); enisimōneve, he is a d.; henisimōnamestoz, the having a d.; zehenisimōnamestovsz, the one had as a d.; zenisimōnevsvsz, the conjured d.; zenisimōnevessō, (pl.); enisima, he conjures (a d.), may also mean: he is with (provided with) a d., an attendant spirit; nisimàtoz, the conjuring of a d., or the being with (provided with) a d., etc. A few priests claim to have such an attendant spirit or d. whom they call and consult at certain occasions. The hearing of the demons as they answer or speak is obviously connected with ventriloquism.

demonstrate, navistomosan, I d., explain, show; navistomevo, I d., show to one; nazeomosan, I d., teach by pointing at; nazeomevo, I d., point at it for one; navoséo, I show it to one (or.); namēstomosan, I explain; vōseoneva navešemēstomosan, I explain by demonstrating, by objective sight; see explain; navōstoman, I d., show, exhibit; navōstomevo, I d., exhibit it to one (sight). Rad. "z" = pointing to, at, here or before; ze- = pointing at, extending ahead; rad. -az = pointing to subject or reflexive state; rad. -ez denotes demonstrating, showing. Thus many verbal forms incorporate "ez", i.e. nataneheztovo, I show consideration to one; navesseztovo, I show hurry (before) one; naōèno-vaeztovo, I show patience towards one; nanešeztovo, this is my behavior towards one; nanaheztovo, I show caution towards one; etc. etc.

demonstration, zeomosanistoz, d. (by pointing); zeomevazistoz, d., by pointing at object to one (or.); vōstomanistoz, d., exhibition; vōstomevazistoz, the d., exhibition to (for) one (or.); evōstomanistove, it is a show, exhibition.

demonstrative, emoxtotan, one is d., wants to be noticed, to be at the front; evōstomanetan, one is d., wants to show, exhibit; moxtotanoxtoz, demonstrativeness, desire of being noticed; vōstomanetanoxtoz, demonstrativeness, desire of showing, exhibiting.

demoralize, nahēpsenovaovo, I d., make one worse; naonimetanoho, I impart demoralization (twisting of disposition) to one; enimoēta and eonimoēta, one acts demoralizing; tass e(o)nimstahaoz, as it were he becomes twisted, deviated at heart, demoralized; esho-voēta, he is demoralized, declines in well doing.

demoralization, shovoētastoz, d., decline in well doing; pepeestaheonevestoz, d., disorder; onime-tanoxtoz, d., pervertness; onimstahàtoz, d. of the heart.

demur, see delay, hesitate. Epaponhoe, one demurs, refuses or is unwilling to move (from a center).

demure, emòmâtazhesta, one is d., grave, decorous, prim.

den, vox, d., lair, hole; nszevox, thy d.; heszevox, one's d.; voxsz, dens; heszevoxeva, in his d.; evoxeve, it is a d., hole (in the ground). See hole. Zexhoazenatto heszevox, at the exit of his (its) d., hole; ehoozenatto, it forms an exit; eavôvox, devil's d.; eavôvoxve, it is the devil's d., hole (hell); esaavoxevhan, it is not a d.

denial, éztomohestoz, the denying (not telling); hotomohazistoz, self d.; òenovomosàzistoz, self d., restraint, repress, quelling. See deny.

denizen, zehestassô, the denizens, the ones having their being, existence; nàkôo esaahestaheo hezeno, the bears are not denizens, have not their being, existence here. Zeēvassô màpeva, the denizens of the water (eeva = one has his habitat, lives at a place); zeēvassô ma-taestxe, the denizens of the woods. Zehestass = having their being, existence (Ger. Dasein); zeēvassô = the ones having their whereabouts, habitat; zevhistanoves-sô, the human denizens; zevhistanovetoss hen hoe, the denizens of that country; vhistanovestoz, denizenship; nahevhistanovstovheme heama, we have (our) denizenship above (in heaven); navhistanovaovo, I make one to be d.; navhistanovemo, I am d. with one; vhistanovemazistoz, denizenship with one; -vhistanov- ref. to people.

denomination, nitonhestayonoevé éōstahestovâ, to what Christian d. doest thou belong? See class.

denote, chešetovatto, it denotes, purports; evešenhestohe, it denotes, signifies, is said thereby; heto zhešezistoz etonšetovatto, what does this doing, deed

d.? Zehešetovatto nasaaheneenohe, I do not know its purport; zehešetovatōez, what it denotes, implies for us.

denounce, see accuse, betray; nahavsevemo, I d. one, as bad; nahavsevhesta, I d. it (bad); namomaxemo, I d. one; namomaxhesta, I d., it.

dense, see thick; eohaó, it is d. growth (of vegetation in general); inf.-ohā- =intense, acute; eohāo, it is intense, acute (active meaning); eohāmashanē, one is densely ignorant, also: very foolish. Ehaonotto, it is d.; ehonotàzeo, they (or.) are d. (as in a crowd); zexhonotàzevoss, where they are d. (of people, animals); inf.-haonov- =densely; ehaonovevove, it is a d. cloud; chaonoveoz, it becomes d.; nahaonovana, I make it d. [ehaonova, one is talkative, loquacious]; ehaonotovā, it is d. smoke; ehaonōme, it is d., mushy (of liquids); coxcesso, it is d., of the consistence of gelatine, jelly.

density, zehexovhaonoto, its d.

dent, v.-tovo- =dented, gap; etovoàzena, one has (is with) a dented lip (harelip); zistovoō, where a d., crevice, gap is; zistovoōs hohona, where the rock, mountain looks dented (where a cut, gap, usually V shaped, appears in the ridge of a mountain); natoovonen, I have a gap in the teeth (Ger. Zahnlücke); etovoonenetto, it is dented, nicked; natovokonen, I have a short tooth, nicked tooth; natovoeosàz, I d., nick it (by blow); natovoešešemo hohona, I d., notch, nick the stone (or.); etovoeoseha, it is dented, notched (state); etovoeoseš, it (or. of a stone) is made dented; tovošešeheo, the dented, nicked one (=hand saw); natovoaxā, I d. it, by cutting; natovooneneosàz, I d. it (ref. to the teethlike forms obtained by denting); ctovooneneoseha, it is dented, provided with teethlike projections; evokonenen, one (or.) is dented (has several teeth missing); inf.-vo- ref. to space between, see apart, asunder, off.; etovoeoz, it is dented, nicked; natovoeozheme, we are dented, as in Eng.: there is a gap in our ranks (when one of a party or organization becomes missing). See gap, indent, teeth. Esoonaoz, it becomes dented in, ref. to stove in, or small depression; see stove in; nasoonaho maestro, I impart a d. in the pillow (an impression).

dent, n. zetovóo, the d., gap (in a line); zetovóosz, (pl.); ezetovóoeve, it is a d. gap; zesosono, the d., small depression, stove in (on surface); zesosonosz, (pl.); see stove in.

dentist, usually the same term is used as for "white physician (naevèho)" with a complement as: naevèho zeoxcczetanosz vèsoz, the white doctor who treats teeth; vèse-naevèho, tooth- white doctor.

dentition, v̄sanistoz; see tooth.

denude, see bare, striped, naked.

deny, naéztomoe (and naéztomosan when it is a habit, course of), I d., also: refuse to say (Ger. verschweigen); rad.-éz- =miss, not realize, negative result; naézeovo, I missed one, did not realize his presence; naézevōmo, I missed seeing one, did not realize a sight of him; nasaaézevōmohe, I cannot not see one, I must realize his presence; naézesta, I d., do not realize in words; nasaaéztomohe, I cannot d.; naézes-ta, I d. it; naézemo, I d. one (or), of him, do not tell of one; naézetāxtanōvhosemo, I d. him, do not tell of one openly; naéztomoe zehešeheneenovon, I d. that I know them (or.); naéztomoheta, I d. concerning it; naéztomohetovo, I d. concerning one; naéztomohenoz, I d. one (or.); nanizestahe, I am one who denies (does not believe); nanizestaeta, I d. it (disbelieve it); nanizestaetovo, I do not believe in one; zenizestaetovóss Maheon, the ones who d., disbelieve in God; see doubt; nasaaéztomohe, I do not d., I tell the truth; nasaanizestahe, I do not d., doubt, I believe; naōènovomosàz, I d., restrain myself; nasaanizeovohe, I d. one, do not allow him; inf.-hotom(e)- denotes self denial; nahotomoéhàz, I d. myself; nahotomoē, I endure self denial; nahotomemesse, I d. myself in eating. See privation.

depart, naas, I d. start off; nitaashemā, let us d., be off! Naaseoxzetovo, I d. from one; naaseoxzeta, I d. from it; naaseōhetovo, I d. from one (quickly); naaseōheta, I d. from it (with a rush); see disappear. Zeneasetto, as I departed (sc. from there); zeasevo, at my departing, departure; see start, begin, leave. Zehovanēss, the departed, absentees or deceased ones; naaseni-tavevostaneheve, I d. from my way of living; inf.-as(e)- =d., leave, quit, start + -nitav(e)- =different + -vostaneheve =to live, lead a life: inf.-nohé- =d., deviate from; zēmehavostanehevevoz enohévoēta, he departs from what our way of living was. Tanāsz, d., go on thy way! Ševeasz, hurry away! Hazz or tanōoxz, get away, d. from me! Hazz is usually said to one person and is equivalent to "get away, out of the way!" See abandon, forsake.

departure, aseoxzistoz, d., start; emoneaseneševstove, it is a new d. (in doing something).

depend, nanietamenz, I d., rely, trust on one; ninietametovaz, I d. on thee; nanietametovo, I d. upon one; nanietameta, I d. on it; zeto nistxevoss ninietametōe, all these (or.) d. on, trust in thee; enietameto, one is depended on, trusted in; heto emesaanietametōhan, this (in.) cannot be depended on; tāxa zeoxhēs, it depends on what he says, (let's see what he says); tāxa zehexovatamano màvōna, it depends what weather condi-

tion will be tomorrow. Esaanietamistovhan, it is not dependable; esaanietametohe, one is not dependable. See lean.

dependence, nietamestoz, d., trust, confidence.

dependent, tass nahoktoeoenoz or nahooxtoeoenoz, I am d. upon one; lit. as it were I support myself on him; nahoxsšēnatova, he is d. upon me; nahooxsšēnatovo, I am d. upon one; see lean.

depilate, naookaso, I d. (with knife); naōeszeha or navōeszeha, I have a depilated head (see bald); eōkae or eookae, one is depilated, has his fur or feathers picked, plucked; zeōkassō, (state) the depilated ones (or.); zeokanessō (from naōkano, I d., pluck one by hand); zeōkansz, the one plucked); ōenāko, Depilate-bear (pr. name); ōszeha, Depilate-head (pr. name).

deplore, namomoxzenavsta, I d., regret (Ger. verwünschen, but not as strong); namomoxzenatan, I d.; oanhometto, deplorable, it is a pity! momoxtometto, it is deplorable, pitiable, pitiful.

deposit, nahoosan, I d., leave, let at a place (to keep, hold); nahoosē, I d., cache; nanōotana, I d., leave it there (not implying that it will be taken again); nahooz, I d., keep it at a place; nahooztovo, I keep it his (for one); see keep; naēnevaena, I d., set it down; naēnevaeno (or.). Makātansz zeoxcehooztomoēs, the money (pl.) deposited (kept); hovae zehooztomotāsz, something which he keeps, has deposited for me. Naēnana, I lay, set down, d.; naēnana navostanehevestoz, I lay down my life; (naēnana for or.); makātaemhayo nataēnanomotānoz makātansz, I will d. (also: lay for one) money for him in the bank; natahooztomotānoz makātansz makātaemhayo, I will d., keep money for one at the bank; hoosene-mhayo, d. house, store house; nathoo-senemhayo, my d. house; nahoosēonoaotāz, I d., store up for myself; nahoosēonoaovo, I d. store for one; hoosēonō, d., that which is deposited; nathoosēon, nathoosēonoz (pl.), my deposits.

depot, maatameo-mhayo, railroad house; hoosenemhayo, d., storehouse.

depraved, eahansenova, one is d.; eonimetan, one is d., perverted; emaséha, one is d., villain; eohamse-nova and ehēpsenova, one is d., utterly bad.

depravity, mashavoētastoz, d. (in acts); ahansenovastoz, d., wickedness; onimoētastoz, act of d., perversity; ohamsenovastoz and hēpsenovastoz, d., utter badness.

depreciate, eshovōemeeoz, it (or one) depreciates in worth, value; see decline.

depredate, see rob.

depress, naanovaovo, I d., sadden one; ematāzhestatamano, it depresses, is depressing (general aspect);

namotätanoho, I impart depressing unto one.

depressed, eanovae, one is d., sad; emotäoz, one becomes d.; see dejected; esosovoeha, it is d., stove in; esosovochansz (in.pl.); esoonaoz, it becomes d., stove in, dented (in); see dent, stove in; eàzepasetto, it is d. (something pressed before);

depression, esoonatto, it is a d., stove in; see stove in; Soenec, Depression-in-skull (pr.n.); eeniveetto, it is a d.; see concave; anovastoz, state of d., sadness; matäozistoz and motätanoozistoz, d., dejection; evosaomohetto, it leave a d. (as the bridge of eyeglasses leaves on the nose, etc.).

deprive, našēnomevo, I d. one of it; see rob, take away.

depth, zexhāoetam, where it is very deep (water); zexhāeotō, where it is very deep; hāoetamoxzeše, the depths (of water); zèvonoetam, where it is beyond d. (water); zèvoneotō, where it is beyond d. (hole), abyss; zehexovoetam nasaaheneenohe, I do not know its depth; zehexovoeotō naheneena, I know its d.; inf. -von- is used to express d. in the sense of "out of, beyond reach"; vonešivatamahestoz, depth of mercy; vonhetotatanoxtoz, d. of happiness, indicible bliss.

deputation, see delegation.

derange, natotahopanen, I d., put in disorder; natotahopana, I d. it; natotahopano (or.); natotahopemanisz, I make it deranged, in disorder; etotahopeoz, it becomes deranged; etotahopane, it is put in disorder; natotahopetan, I am deranged (not demented), confused in my mind, muddled; natotahopae, I am deranged, muddled (state); natotahopaovo, I make him to be in a state of confusion; etotahoponeoz, it becomes deranged, entangled (sp. of strings, ropes, thread or anything with a cylindrical body); natotahoponeano, I d., entangle (rope, etc., or.); see entangle; makät zeēstonecane namhayo eta-totahoponeane, the (phone) wire connected with my house is deranged, entangled; etotahopoēta, he is one who deranges, entangles, muddles up. See disorder, confusion; emashanēoz, one becomes deranged, unbalanced, unreasonable, insane.

derangement, totahopemansohestoz, cause of d.; totahopanenistoz, deranging; see disorder, entanglement.

deride, nanxooxtacmanhàz, I d., make one ridiculous, funny; natosohazetovo, I d., laugh at one provokingly; etohosohazetōo, they (or.) are derided, ridiculed; natotonšenheto, I d. one (slander, harm); natazetanotovo, I d., sneer at one; see mock.

derision, tohosohazistoz; tohosohazetovazistoz, the act of deriding one; see mockery.

derisive, can be rendered with inf. -taze- =derisively, contemptibly; etazeēs, he speaks derisively;

see contemptible.

derivation, nxhessàzistoz, the "wherefrom".

derive, rendered by inf.-nxhesse- =to "from"; t'sa nin-xhesseaenanov heto nitao, wherefrom did you d.all this? enxhesshez'netto, it derives from; enxhes-sevehestove, the name is derived from; nanxhesshesta-na, I d.it from (by taking); inf. -vešhess- =thereby, wherewith; heto hozeohetovâ navešhesseamhae zepevae, I d.good from this work; heto êszistovâ navešhessepevanâz, I d.profit, am bettering myself by this word (or speech); zexhês navešhesseheneena zehešhâomenês, by what he says I d.that he is in misfortune.

descend, eanhoeoxz, he descends, goes down; eanhoechozo- he, he descends to work; heama enxhessanhoèn, he decends from above; see down; inf.-anho- =down; inf. -se- ref.to downward, down into; naséèn, I d.into it (ref.usually to a body of water); naséovoham, I water the horses (lit.I make the horses d.to water); nata-sééoxz vèhoeno, I will go, d.to town; eanhoesetto, it descends, slopes (speaking of a hill); eanhoeoseoz meo, the road descends, slopes down; see slope; séetto, descending, sloping towards a river; nahâen eanhosevô, the tears d.(sc.cheeks); eamesevo, it decends, flows (of a river); inf.-hess- =coming, descending from a center; nanxhesta, I am from; nahestoneeš, I d.from (lineage); nixhestoneešenamâ, we are descendants from; nanxhesto-noetovâ, I d.from him; ehestoneha, one is descended (state) from; enxhestonoetôe héo zepevaeziss, he descends from a good woman; ekaôs, it is descending (of the sun, near its setting); eanhôesen, it descends (of celestial bodies).

descending, rendered by inf.-se- =downward.

descent, anhoeoxzistoz and anhônistoz, d., the going down; seènistoz, the d., going, stepping down into [rad.-èn ref.to the going in its parts or steps (grade), while rad.-oxz ref.to the going as a whole]. See lineage.

describe, nahôtahan, I d., narrate; namêsta zehesso, I d. it, explain how it is; nameemo zhestaz, I d.how one is; see explain; namêsta zehešeneevavxeôs, I d.how one is marked, branded.

description, hôtahanistoz, d., narration, story; mēstome-vazistoz, d., explanation.

descry, na(h)anômo, I d.one (from a distance and without being seen); na(h)anôxta, I d.it; see detect, see.

desecrate, naástoman, I d.; naásého, I impart desecrating to one; naásesz, I d.it; naásesztovo, I d.it his (also naásesztomovo); naásesz Maheonéš, I d.the the Sunday. Rad.ás- is found in ástometto and ástometto =in vain, for nothing, falsely; eáestomoan, he desecrates in words, utters false or vain words [ásto-

mhòtahanistoz, fable, false story]; eásehe, it (or one) is desecrated; naástomoanevo hevehestoz, I utter, pronounce one's name in vain, falsely, desecratingly.

desecration, ástomanistoz, the causing d.

desert, v. nanōovanoz, I d. one (flee from him); nanōovanotto, I d. them; ninōovatove, thou desertest me; see forsake abandon, leave, flee. Enōovatōo, they (or.) are deserted; enōovatoensz, they (in.) are deserted, or left, abandoned in flight; evèpeometa, it is deserted, empty, uninhabited (of a lodge or house); enōhe, one (or it) is deserted, forsaken, left. Etohovetoeve, it is a d., lonesome place, land.

desert, n. voxpeneomao, d. white sandy place; zeoninxonomao, barren, d. (Ger. Heide); maxeneomaeše, great sandy place; emaxeneomaešeeve, it is a d.; ookomaoxzeše, d., barren land (without vegetation); eookomaoxzešeeve, it is a d., barren land; toxtoeše, d., prairie country, wilderness (implies vegetation); tohove, d. (implies empty, lonesome) place.

desertion, nōotazistoz, d., the forsaking; nōovatovazistoz, d. by flight, fleeing.

deserve, etaomenešehàz and etaomenešetovàz, he deserves it, brings it upon himself (for wrong); enxovōeme zemehešetōsz, one deserves to be done unto; enxovōeme zememezz heto, he deserves to be given this; enxovōeme =one is counted, is worth that much; inf. -vōeše- =well, fittingly, good and proper; emevōešemez, one may well be given it; zehozeohessō emevōešhoxomeo, those who work d. to be fed (lit.may well eat, or: eat with joy); evōešhozevōxta, he well deserves it; zehetāeōēnovepevoētavoss zevōešhozevōxtanov pavstaomenestoz, all who persevere in well doing, shall d. happiness; esaahovae-hozevōxtahe, he deserves nothing; nanosetaa, I d. it, am fit for it; zepevoētassō zenosetaoenov zepevaez', the ones who do good d. the good (lit.are most fitted for the good); ekoxcenitāe, it is deserving, meritorious, of special importance; see merit; nanohōeman maxeosàzistovà, I d., am counted worthy of punishment; enohōeme heto nitao, he deserves all this (in either sense, good or bad); the v. rad. -nohōem- =reckoned with or unto; nasaanohōemàzé, I do not reckon myself worth it, I do not d. it for me. Esaanexovatamehe zemehozevōxtosz heto, one is not deemed deserving this.

desiccate, see dry.

desiderative, rendered with the suff. -atan, -atanotovo (or.) and -atanota (in.), see Ch.gr.

design, is expressed by suff. -tan which denotes "to have in mind, purpose, want, intend to"; nataneoxzetan, I think of going, intend, want to go there; nahešetan, I think, d. in my mind; rad. -heše- and -neše-

often denote "d.", especially in terms of building, putting together, constructing; nasaaheneenohe zehešetovatto, I do not know its d., purpose; zehešetovatōez Maheo, God's d. for us; eneševe, he does, designs it; zehešetanotto nešetovsz, what thou thinkest, designest, do unto me; nanešstonaon, I am thus designed, made; emahe-onešston, he is a divine designer; ehohātamaešston, he is a powerful designer, maker, builder; nasaaheneenohe zehešstooneha, I do not know how it is designed, put together; see make, build. Nanistavxea zetatoshesso mahayo, I d., draw beforehand how the house will be.

designate, inf. -neeva- denotes "sign, mark by which something is known or recognized"; eneevavxe-oe, it is designated, marked by writing; eneevahenee-noe, it (or one) is recognized by; naneevaovo, I d. one (or.), make him to be known by; see sign; nanitáovo, I d., choose one; see appoint, select.

designer, hešstonehe; ehešstoneheve, he is a d. (obs.); see maker.

desirable, ehóázistove, it is d.; emomoxenōhe, one looks d.; emomoxenono, it looks d. Zexhoeoxzétto (or nihoeoxzistoz) esaahóästovhan, thy coming is not d.

desire, v. nahóamazesta, I d. to receive it; nahóazesta, I d., covet in thot; see desiderative m. in Ch. gr.; nahóahe, I d., or d. it; hena zehóhätto, what dost thou d.? nahoahenz, I d. one (or.), like, covet him; nihóahe-tovaz, I d., covet thee. Nihóäton, thou art desired; nithethoaztomon, it is desired, required.

desire, n. húa(he)stoz, the desiring; havsevhoa(he)stoz, evil d., lust; hoahenzistoz, d., showing d.; zeēve-mahethoastovatto, its d.

desirous, nahóazesta, I am d.; nahóaztomovo, I am d. of it his; nahethóahe, I am d., center my desire to, towards; nanethóaztomōenotto naqsāmo, one is d. of, has a desire for, requires my sheep; nataomoxtavhóäoz, I am sick from desire (lit. I become d. in my physical feeling); see crave.

desist, see cease, stop, end.

desk, taxemxistonestoz, taxemxistonstotoz (pl.), that upon which writing is done; etaxemxistonestove, it is a d.; taxemxistonestovea ehešstōneha, it is built like a d. Ehota taxemxistonstovâ, it is (sets) on the d.

desolate, etohove, it is d., desert, lonesome; ehōnōs, it is d., solitary; etohovetoeve, it is a d. land, country; see bare, desert; nanxavstaomenesého, I d., cause one to be d., left as orphan (real or fig.); navonaész, I make it d., devastated; nitao hesthoe navonaéstovo (or: navonaēstovo), I make d., devastate it his land, country. Enxavstaomen, one is d., left as orphan; see orphan; eoseekae, she is d., left without

anything; naoseeceoxz mhaomeeozistovâ, I am left d.in great misfortune; see destitute,pure; esaavovoešem-stahaozé, she is d., comfortless; navonana, I d., devastate it; see destroy.

desolation, vonanazistoz, d., devastation; evonaē, one undergoes d.

despair, nanīnitameoz, I d., am despairing, give up; nanīnitameozetovo, I d. of, concerning one; nanīnitameozeta, I d. concerning it; nanīnitamstaha, I d. at heart; nanīnitamstahaosemo, I institute d. to one; nīnitameozistoz, d., (n.); Maxenīnitameozevhān, Giant Despair (of Bunyan's Pilgrim's Progress); Nīnitameozenēhan, Slough of Despair (or Despond); nazeneeo(?) , I d. of life(?); namotātānooz, I feel despairing, depressed, dejected. Motātānoozistoz, d., depression (mental); see depressed.

despatch, naševeasenēnāno, I d., send one with haste; nātómenaho, I d., kill one summarily; navešhotono hōtahanemakātaeva, I send a d. to one (by wire), lit. I inform one by means of the "telling wire"; navešhotonān hōtahanemakātaeva, I am informed by wire; choao hōtahanistoz, a d., message has come. Inf.-ševe- denotes despatch, diligence; ševeneševsz, do it with d.!

desperate, ehestatamahe, one is d., bold, reckless; vavenāetto ehāmoxta, one is desperately sick; eahansenova, he is d. (in character), mean, hopelessly bad; emashanēeo, one becomes d., raving, insane, unreasonable; emaseha, he is a d. character; see despair.

despicable, see contemptible; eotapeoseoneve, it (or one) is d.; etapeoseonevatame, one is deemed, held d.; napeosemo, I speak despicably of one; napeosesta (in.), napeostomoe, I speak despicably.

despise, napeosan, I d.; napeoto (or.); napeoxevaeno, I just d. one; napeoxta, I d. it; napeoxtomovo, I d. it his....; napeosetan, I d. (in thot); napeosetanotovo, I want to d. one; napeosetanota (in.); napeosemo, I speak of one in despite; see despicable; napeosenhe-to, I tell him in despite; napeosenhesta, I tell it in despite; epeoseoneve, one is a despiser; napeoxevaeno, I d. one (see mediative m. in Ch. gr.); the v. suff. -vaen denotes "for an interval, meanwhile, acting as medium"; thus napeoxevaeno = I d. one for a while, I just d. him (not seriously). Peoxevaenazistoz, n. of preceding (difficult to render in Eng.).

despite, peosanistoz, the despising; peoxtastoz, d.; peosemazistoz, d. (in words); peosetanoxtoz, d. in thot, disposition; see spite.

despiteful, epeoseoneve, one is d.; napeoseonevetovo, I am d. towards one; peoseonevestoz, despitefulness; epeosetanoheneve, one is d. (in disposition, mind). Rad.-peose- can be used as inf. to denote "des-

pitefully"; epeoseēsz, one speaks despitefully; epeo-seneševe, he does it despitefully.

despoil, našēno, I d., rob one; našēnomevo zeaeno, I d. one of what he has; see rob; namhonheszhovanetovo, I d. one, appropriate his belonging; šēnovahe, despoiler, robber; ešēnovaheve, one is a despoiler; niahane zea-mešēnomevata nivostanehevestoz, he is the one who ever despoils thy life. Našēnan, I am despoiled; našēnova, I am despoiling; šēnovastoz, despoil, the despoiling; našēnatanotovo, I want to d. one; zešēnsz, the despoiled one; zešēnomoesz, the one despoiled of it.

despond, see despair, depress, deject.

despondency, nīnitameozistoz, d., the giving up, discouragement; motāzestàtoz, condition of d.

destitute, chaōvnova, he is d., penurious; ehaomen, one is d., bereft; emhaomeeoz, one is d., bereft of all; evoomen, one is utterly d., bereft; examanstamenō-cheve, one is simply d., poor; see desolate. Eoseekahe, one is left d., without anything; zeoseekassō heeo, the d. woman; see orphan, bare.

destitution, haōvnovastoz, penuriousness, poverty; mhaomeeozistoz, d., the being poverty-stricken; nstamenōchevestoz, d., poverty.

destroy, navonenot'san, I d. (doing it habitually); navonenoxz, I d. it; navonenoxtovo, I d. it his....; navonenoto, I d. one (or.); navonenotamo, I d. him his...; nanitoenaho, I d., by killing, murder one; nanitoenàz (in.); navoneōstāno, I d. one (by heat, fire); navoneōstāa, I d. it by fire; navonhāa, I d. it by fire (slower process); navonāno (or.); navoneōvoto, I d. one by water; navoneōvoz, I d. it by water; see demolish; navonanen, I d., devastate; navonana (in.); navonano, I d. (or.); navonaēsz, I am at it destroying, devastating; navonaēstovo, I am at it destroying it one's....; evonane, it (or one) is destroyed; evonaē, it is being destroyed, it undergoes, suffers destruction, devastation; hovae esaahehenoxzenov, they left nothing undestroyed. Namasenotō, I d., exterminate them (or.) all; emasenoheo, they are all destroyed, exterminated; emasenoxzenov, they d., exterminate it all.

destruction, vonenot'sanistoz, the destroying; vonenotazistoz, d.; vonanazistoz, d., devastation; voneōstāestoz, d. by fire; voneōvotazistoz, d. by water; nitoenahàzistoz, d. by killing (also: nitoenahanestoz, d., murder); vonaēhestoz, d., devastation. Zèvonenohemāevèhoen, at the d. of the town; masenotazistoz, d., extermination; onenxanenistoz, d., demolition, ruin.

desultory, see changful; eneheoxseoneve, one is d.; tass ekokaaxstove, as it were it is a jumping (sc. from one thing to the other); nóovetto eoxksaaēszé, he speaks desultorily; lit....not in line; esaanóonetta-

nehez' zexēs̄sz, he spoke desultorily (lit. what he spoke was not connected); tass kokaaxevostanehevestoz, desultory living.

detach, see disconnected, apart, separate, sever; inf. -āe- and -āeš- = apart, detached from, disunited; naonehaena, I d., untie it.

detail, n. rendered by inf. -totā- which denotes "the whole in its single or each parts"; nimeta-totā-hemēstomevaz, I could explain thee in d., all of it in its parts; zehetotāhestōn, all its details, parts (of something constructed); zetotāehōtahanistove nasaaev-hahenceenohe, I do not know any more the story in its details; nasaatotāhenceenohe, I do not know all the details.

detain, see delay, prevent; nahestomeēs̄ztovo, I am detained from speaking to one; nahestomeoz, I am detained; nanxpaovo, I d., hold one back by hindering his exit.

detect, namešenovo, I d. (notice) one; namešena, I d. it; namešeēs̄sz, I d., bring it to notice; namešého, I make one to be noticed, detected; nameàta, I d. it by taste; see "bring to view"; nanhaōmo, I d. one, catch a glimpse of him. Namešenomovo, I d. it one's....; nanhaōxta, I d., catch a glimpse of it. See notice.

detection, mešenovastoz and nhaōmazistoz.

detective, zemešenov'sansz, the one who detects (faculty, vocation); zemešenovasz, the one detecting, noticing (state).

detention, hestomeozistoz, d., delay; see delay, prison; nxpaovazistoz, d. by not letting go out.

deter, nahestomevamo, I d., urge him to delay; nahòpemo, I d. one, warn him of danger; naohāevamo, I d., warn one from; naohāevàtoe, I d., warn from; nahèpoemo, I d. one (by inspiring fear); nahèpoestomoe and nahèpoestomosan, I d. (as a habit or vocation); hovae zeoxchèpoestomohetto, something that deters.

detergent, eoxchoxeanovatto, it is d., it purges; esēoxz zeoxchoxeanovatto, a cleansing medicine.

deteriorate, ehavseveoxz, it deteriorates, gets bad; es-hovhavseveoxz, it deteriorates, gets worse; see corrupt, bad.

determinate, ēšexhoemanistov, it is d., decided; nistav-etto ēšexhoemanenoven°s zistosenāevoss hestaneo, it is d. that people should die.

determine, see decide; nahoeman, I d.; nahoemaovo, I d. for one, make a decision for one.

determined, rendered by suff. (also used detachedly) -t'sē- = set, with purpose, determination; ni-véneševe naxheta oha nat'sēneševe, he told me not to do it, but I am d. to do it; t'sē emashanē, one is d. to be foolish; heto niešexhoemaοxtonenon, this has been

d.for, unto us.

determination, exhoemanistoz, d., decision; inf. -t'sē- = with d.

detest, natotazesta, I d. it; natotazatamo, I d. one; inf. -totaz- = to hold in contempt; natotazeēsz, I speak in detest; nansezesta, I d., hate it; nansetamo, I d., hate one; našenezesta, I d., loathe it; našenitamo (or.); napeosan, I d., dislike, despise; see despise. Nahoxoamotovo, I act with d. towards one, maltreat him; napeoseneoxz, I go detesting, with dislike, reluctance; napeosematòtomovo, I d. one's breath. See contempt. Na-oxstazesta, I d., abominate; naoxstatamo, I d., abominate one.

detestable, etašenitamae, one is d.; etotazàtove, it is d., contemptible; ensetamac, one is d., hateful; etahavsevatamae, it (or one) is d., bad.

detestation, see abomination; nseztastoz, nsetamahestoz and nsetamazistoz, d., hate, q.v.; peosanistoz or peotazistoz, d., dislike, abhorrence.

détour, rendered by inf. -ahā- = around about, deviation from; eahāeoxz, he makes a d.; niahācoxzetōevo, he makes a d., goes around about (sc. to avoid, keep away from) you; see keep away from.

detract, rendered by inf. -nohé(še)- = turned from, away, aside by; nanohéšenaoz, I am detracted by sleeping; see turn aside. Nanohétanooz, my attention becomes detracted; naooxsetan, I d., am misled (mental); naooxseoz, I am detracted, misled, led astray; nanohéozého hozeohestovâ, I d. one from work; enohévoēta, one is detracted from well doing.

detraction, nohéozistoz, the becoming detracted; nohévoētastoz, d. from well doing; nohétanoozistoz, d. of mental attention.

devastate, namasevonana, I d. it all; namasevonanō, I d. them (or.) all; emasevoneōva, the water devastates; emasevoneōvatōo, they (or.) are devastated by water; emasevoneōvatoensz (also -tōnsz), they (in.) are devastated by water; emasevoneōstâensz, they (in.) are devastated by a sweep of heat or fire; émasenotā-enov hāmoxtastoz, they (or.) were devastated by disease. See destroy.

devastation, masevonanazistoz, d.; masevoneōvatoz, d. by water; masevoneōstâestoz, d. by fire; masenotazistoz, d. by killing.

develop, is expressed in divers ways, the equivalents of which are difficult to give in Eng. Rad. "š", še, eše, eš, ševe and šex have the etymological value of "unfolding, loosening, spreading, radiating, extending on in an uninterrupted course". Thus inf. -eše- = unfold, done; načšemese, I have developed, unfolded my eating; napeveeše, I am growing well; etaešeeše, one is done

developing, is fully grown; the word éšēva, day =that which is unfolded before one; inf.-nše- =developing, unfolding on, keeping on; nanšeēsztovo, I keep speaking to one; heše- can be prefixed before verbal nouns to express "course of, developing, unfolding"; heševosta-nehevestoz, the course of living; nahešetan, the course, unfolding of my mind =I think; nahešeta, I d. it in mind =I think (over) it; naheševe and naneševe, my developing, unfolding it =I do it; -eš as suff. denotes "spread, extended". Inf. -še- =unfolding; -šeše- =gradual unfolding, loosening; -ševe- =fast unfolding or developing. Rad. "v" and "ve" not combined with "še" denote "plying, bend, bent on" and would mean "d." in the sense of "furthering, getting stronger"; etave-tonetto, the cold increases, or: it is getting colder; etavomata, the pain develops, is getting worse. Zeheta-esaaveonisyomàtahevoss, all who do further not believe, the ones who develop, are bent in non believing. See further. When "d." carries the meaning "to become", suff.-oxz (slow process) is used after certain verbs, e.g. nahetaneve, I am a man; nahetaneveoxz, I d. into a man, become a man; ekašgoneve, one is a child; ekašgoneveoxz, one develops into a child, becomes a child; naheneenovaeoxz, I d. in knowledge; emashanee-oxz, he develops in foolishness. Rad.-man- (see make, create) implies "increase, development in size or quantity"; emaneoxzeo, they (or.) are increasing, developing; emaneoxzetto, it develops, increases (itself); emaneoxzistovatto, it develops (has the power to make d.); namanevamo, I make it d., increase (as by watering a plant); namanetanotovo, I desire that one d., increase, prosper; namanhestaomen, I d., prosper my condition. Nahotxheneenomon, it is unfolded, unveiled to me; inf.-hotx- =uncover, unveil, q.v.

development, maneoxyzistoz, the d., increasing, growing; maneoxyzistovàtoz, d. (having power or faculty to make develop); ešhehestoz, d., growth; manetanotovazistoz, the desire of d., increase; manhestaomenestoz, d., generation, increase.

deviate, is expressed by the inf. -nime- =aside from a straight line, diverging off at an angle; enime-taho, he rides leaning, tilting to one side; enimàz, he twists his mouth to one side; see side; enimoēta, he deviates from the straight doing; Nimēs, Deviating-nose (pr.n.); Nimeōna, Crooked-pipe-woman (pr.n.). The inf.-nohé- =turning aside from a line, not referring to the deviating line, but to the deviating point or start; enohévoēta, he turns aside from the right doing.

deviation, nimeozistoz and nimoetastoz; see deviate.

devil, Eavo is very likely a corruption from either the Mexican or French. This term however resem-

bles the verbal form avao =to fall over, and avoséo =to cause one to fall. Writer noticed that the term Eavo was foreign to the Ch. who always applied it to an evil being mentioned by the white people. He remembers an old Mexican woman living with the Southern Ch. and who was called "Eavo" by them, because she always would speak to them of that evil being and warn them against him. The real term for devil is "Havse- vemaheo =Evil-god", but "Havsevevhan = the Evil one" (personification of all that is bad) is preferred by writer. See evil. Havsevemâtasoomao, devils, evil spirits; other names are: Moxozevase, the one whose tail ends in spear head; Zenišhetanevaz, the two-tongued one; Mosiskanezenōna, the leather winged one =bat; Am- ehaoemen, the winged serpent; Nistaomemèn, Ancient dragon; Havsevestomane, Evil-maker; Havsevevonhoahotan- eva, Evil-influencer. Eavôo, devils; eavoeve, he is a d.; ehavsevevmaheoneve, he is a d., an evil god; eavoe- no, the devil's place, hell; eavôvox =devil's hole; ea- voevoēta, he acts devilish; eavoevoētastoz, deviltry; naeavoevoého, I deal devilish unto one. An old priest told writer a story of an evil being in the form of an horned animal, similar to the buffalo; his name was Havevsz and the informant thot that this being came next to the Eavo of the white man. Vovoxkaemenoz, de- vil's claws (a plant, Scabiosa succisa).

devious, see deviate, wind, crooked.

devise, see contrive.

devoid, rendered by the negative inf.-saahe- =not hav- ing; esaahešivaztastové, one is d. of, has no mer- cy.

devote, see dedicate, vow; inf.-vovòne- =devotedly, with devotion, solicitude, care; evovònitoēta, she is devoted (in acts); navovònešetovo, I do it unto one with devotion.

devotion, see devote; vovònešetanoxtoz, d. in thot; vovò- netanenistoz, d. in preparing; vovònitoētastoz, d. in acts; vovòneševostanehevestoz, life of d.

devour, namhaesan, I d.; namhaesta, I d. it; namhaeto, I d. one (or.); see swallow. Mhaesanistoz and mhaeta- zistoz, the devouring.

devout, emómâtahe, one is d., dignified, austere; emómâta- voēta, one performs a ceremony; emómâtavostanehe- ve, one leads a d. life; mómâtavostanehevestoz, n. of the preceding; mómâtavostan, d. person, priest; mómâtahetan, d. man; mómâtahec, d. words; emómâtavoan, he utters d. words; inf.-mómâta- =devoutly, with reverence, dignity, ceremony, austerity.

dew, hekōveneoxx, the d.; ehekōveneoxxzeve, it is d.; naz- hekōveneoxxzetam, my d. (as in Isaiah 26:19); ehekōve- neo, there is d.; esaahekōveneohan, there is no d.;

eheōvóo, the d. comes (on the grass); zistaešeóoveneo, as the d. dried; ehaōveneóo, there is much d. on the grass. [The long "ō" = wet, sight, while óo = dry, blindness]; see dry; hestovoeškon, hestovoeškonoz (pl.), d. claw.

diabolic, eavoevoēta, one acts diabolically; eavoevoēta-stove, it is a d. act.

diagonal, amsetto, d., thru the width; amsetôon, feather stuck almost horizontally thru the hair (of a chief).

diameter, etonitāoneheo, what d. has it? Zehetāoneheo, its d., gauge.

diametrical, onēota, diametrically different, opposed; inf. -xātahotama- or -xaatahotama = diametrically opposite, facing straight against; exaatahotama-onitavaensz, they (in.) are diametrically different.

diamond, vōstahohona (or vōstâhona), white or crystal stone; vōstahohonaeco (pl.); evōstâhonaeco, it is a d.; zehešxovatto, d. shaped; see tilt.

diarrhea, momoxtôtàtoz; emomoxtôtàtoz, he has d.; see dysentery.

dice, monšemon; monšemonistoz, the playing, game of dice.

This game is played by women and girls, especially in the warm spring days. It is played with a small basket averaging 7 inches across and 2 inches deep, made of closely woven grass or willows. The dice, five in number, are plum stones, bones or wood, either round, elliptical, diamond or some other shape. They are marked on one side with burnt in designs. Of the five dice two are of the same shape or design while the others are of a different shape or design. Each player has 8 sticks, representing the points which she will win or lose. Any number of women may play, one set of partners against the others. The first toss of the dice is made by each player by hand alone, while the subsequent throws are made with the basket, the dice dropping back into the same. The marked side counts in the game, except where the throw gives 3 blanks or when all five turn up blank. A successful throw entitles to another one, but failure requires the basket to be passed on to the next in line. The formula is: one only of either design or shape counts nothing, three of the same shape falling with marked side up while the two others (of the different shape) show blank, counts 3; when four turn up marked sides, it counts 1; five blank sides up counts 1; five marked sides up counts 8. When the basket reaches the end of the one set of players it is past to the opposite set. The women losing the game usually cook or furnish a meal for the winners. While the game is on, the players engage in chattering and jokes.

dictionary, neevavenszistoz, the "by which language is recognized", also neenovenszistoz (perfect, clear speech, language); zesseneevavenszistoz or zesseneenovenszistoz, Ch.d.

did, see do.

die, v.enāeoz, one dies, becomes dead; enāetan, he wants to d.; enāetto, it dies; zenāeozz, the dying one; this is also said of one fainting; etoseešenāe, one is dying, is at the point of death; enazeane, she dies in child bed (see kill); naavōn mesestovā, I d.of hunger; naavōn manistovā, I d.of thirst (naavōn =I do not eat, I fast); natavessenāemo or natavesshovanēmo, I will d.with him; see dead.

die, n.see dice.

differ, nanitavetan, I d., think different; zenitavetan-oss, the ones (or.) who d.; nitavetanoxtoz, the differing, different opinion; emesaanitavetanoxtovhan, it cannot be a differing, a difference of opinion; enitavezhestaoz, it differs in being, condition; see different.

difference, expressed by inf.-nitav- =different, q.v.

different, nanitavae, I am d.; enitavaeo, they (or.) are d.; enitavaensz, they (in.) are d.; eonitavaeo, they (or.) are d.(each one of them); enitavaoz, it (or one) becomes d.; enitavaozeo, they (or.) become d.; enitavaozensz, they (in.) become d.; eonitavaozensz, each one of them becomes d.; nanitavevostaneheve, I lead a d.life; nanitavevostanehevevo, I live d. from his living; nanitavemese, I eat d.; eonitavemeseo, each one of them eat d.; nanitavezhesta, I am in a d.condition; nanitavstaha, I have a d.heart; nanitavanna, I make it d.; see change; naonitavananoz, I make them (in.) d.; each one of them; nanitavetan, I think, opine d.; nanitavetanooz, I become thinking d.; zenitasz, a d.one (or.); zenitassō, d.ones (or.), others; zeonitassō, the d.ones (or.), each one d.; zenita, a d.one (in.); zenitaesz, the d.ones (in.); zeonitaesz, the d.ones (in., each one d.); enita, it is d., it is not it; enitae, not him, a d. one (or.); eonitavstataneo, they are a d.men, nation; eonitavstanoveo, they are a d.people, they live d.as human beings; enitavston, he constructs d.; enitavōan, he has d.shoes; enitavoxca, he has a d.hat; enitaveszehen, he has a d.coat; nanitavàtovo, I understand him d.(or not well); enitavenōhe, one (or.) looks d.; enitavenono, it looks d.; enitavevensz, he has a d. language; enitaveēs, he speaks d.; enitavoēta, he acts, performs d.; enitavevxtav, it is of d.color (striped); zeonitavevxtavēs, the ones (in.) of d.colors; enitavova, he has a d.fur; enitavovess, he has d.hair; eonitavoēvao, they (or.) have a d.skin; enitavetao, it is of d.size; conitavetaetao, they

(or.) are of d.sizes (or.); zeonitavetaosz, the ones (in.) of d.sizes; zeonitavetaetassô, the ones (or.) of d.sizes; eonitavevetovaeo, they (or.) have d.bodies; eonitavevxosse, they (or.) have d.flesh; enitavevxoz-eve, it is a d.flesh (body); nanitaveešeeexan, I have d. eyes; nanitavevxiston, I write d.; nanitavevxexa, I write it d.; nanitavsan, I dress, am clad d.; emaxhaeš-nitaeva, he is by far d.; zehestoe-oaešeneota, all the d.rooms; -oaeše- =each one for self, separate; eheom-nistxnoan, he talks too many d.things; eheomosēnita, it is too much d.

difficult, rendered by inf.-hotoana- =hard, direful, terrible, d.; ehotoanatto, it is d.; nahotoanavoé-ho, I deal hard, terrible unto one (or.); nahotoanavoē-ta, I do a d.performance, I am doing a terrible, direful thing; ehotoanahe, he is terrible; nahotoanavoomen, I undergo difficulties, hardships; heovasz hešehotoanatto, all sorts of difficulties; ekoxcehotoanatto, it is very d., complicated; ehotoanavoan, he utters hard, terrible words; ehotoanavhozeohestove, it is a d., hard work; zetohetaehotoanatto, all that is (each thing) d.; nahotoanaovo, I make it d.for one; ehotoanavoma, it is a hard, d.situation, ground (also fig.); hotoanavomàtoz, n.of the preceding term; ehotoanavomaoz, it becomes d.(condition, situation); hotoanavomaozistoz, n. of preceding term; ehotoanavstaomen, one (or.) is undergoing a d., hard, terrible state; hotoanavstaomeo, state of being in difficulty, hardship; hotoanavstaomenestoz, d., hard, terrible state; hotoanatanoxz, d. like, direlike, problem; hotoanatanoxtoz, d.problem, mental d.; inf.-momoana- denotes d., complicated, rough-like; emomoanatto, it is d.; namomoanaovo, I make it d. unto, for one (or.); emomoanavoan, he utters d., complicated words; eheomhotoanatto or eheome-momoanatto, it is too d.; nahotoanavazesta and namomoanavazesta, I deem it d., hard, terrible, complicated; ehotoananàz, he entangles himself in difficulties.

difficulty, see difficult.

diffuse, see spread, scatter.

dig, navosan, I d.; navotan, I d.a burrow; navosanen, I am digging (with hands); navosôn, I d. with instr.; navosoha, I d. it with instr.; navosá, I d.with the foot; navosaonetto, I d.(unconsciously); nahaeotvosôn, I d.deep; namenôn, I d. out, up, mine; namenoha, I d.it up; namenòno, I d.one (or.as a stone, animal) out of the ground (with instr.); namenômen, I d.up my fruit (as potatoes, peanuts, etc.); naokòno, I d.one (or.) up with stick, said of certain roots or edible bulbs; namènoōvsan, I d.up by means of water; namènoōvoto, I d.one (or.) up with water (said when small burrowing animals are brot out by pouring water into

- their holes); navosohanoz amoneoeseonoz, I d. post holes; mescess emènevsevoého hoxzetto, the worm digs its way into the tree; emènevsevoész, it digs its way into it; see wormeaten; moxkav evotan, the lynx digs (sc. a den); máp evosanetto, the water digs; evos-aomohetto, it digs, makes a depression (as the frame of eyeglasses into the bridge of the nose); nanimaoevo-sòno hoxzz, I d. around the tree; evosoetam, it digs deep (of rivers washing out deep holes in their beds); nàko emenon, the bear digs; eaenemeana maveš emeene, he dug all along, at last he is caught (a proverb meaning to say: he comes to his desert, or: he falls into the ditch he dug); naēstotan, I d. into the ground; eēstotaneō, he digs, burrows into the ground; zenxhesseēstotaneōs, where he has dug entrance; eta-taeootaneō, he opens the ground by digging (from being inside the ground); nanimaemenòno, I d. around one.
- dignified, expressed with inf. -mómâta- =grave, austere, ceremonious; zeto zevhonevsz etamómâtazhes-ta, this chief has a d. countenance, bearing; see religious, pious, sacred, ceremonial.
- dignity, mómâtatamahestoz, d. (state), also mómâtavatama-hestoz; mómatazhestàtoz, d. (in bearing).
- digress, evoxceész, he digresses in speech; taoxs ehò-tahan, he narrates, tells "off the track". Navox-koan, I d. in uttering; nanohéoxeve, I d. in saying; nanohéhòtahan, I d. in telling.
- digression, voxceészistoz, d., bending in speech; voxkoanistoz, d. in utterance; nohéoxhestoz, d. in saying; nohéhòtahanistoz, d. in narrating.
- dike, nanxpōvanen, I d. (water); nanxpōvana, I d. it; see dam; nxpōvaneneo or nxpōvanenistoz, d., n.
- dilapidate, is rendered by rad. -oninx- or -oninš- = spoil, hurt, demolish; naoninxana, I d. it; eoninšeo, it (or one) is dilapidated, comes apart; oninšemhayo, dilapidated house; eoninšenono, it looks dilapidated.
- dilate, emahaeoxz, one (or. and in.) dilates, enlarges; see extend, swell.
- dilatory, epopaetan, one is d., slow, tardy; popaetanox-toz, dilatoriness.
- dilemma, xanixkonaoetanoxtoz, the not knowing what to do, between two things; naxanixkonaoetan, I am in a d.; exanixkonaoetanonov, it is dilemmatic.
- diligence, ševastoz, d. (state); ševetanoxtoz, d. in mind, willingness; ševaztastoz, d., willingness in disposition; nàkastoz, d., industry; ótsetanoxtoz, d., zeal, endeavor (in mind); ótsehestoz, d. (active).
- diligent, rendered by inf. -ševe- denoting promptness; eševeneoxz, he goes with diligence, promptness; enàkae, one (or.) is d., industrious, active; inf. -ótse-

or -ót'se- denotes persevering, endeavoring and assiduity; eótsevhônao, they pray with diligence, perseverance; naótsetan, I am d. in purpose, mind.

dilute, naaestoevôvana, I d., mix water with it; see mix; namàpevômana, I d., thin it with water (also some other liquid).

dim, napoôman, nanxpoôman or nanxpoômaexan, I b., bedim; eaenoneomeoe, it is getting d., dark (as by a cloud, or anything obscuring the sun's light); zeaenoneomeoz, when it becomes d., dimness, twilight; nameonô, I see dimly; meonôoxtoz, dimness of sight; also meonôsanistoz; nameonômo, I see one (or.) dimly; nameonôxta, I see it dimly [confound not with: name-onômo = I may call him].

dime, nasz vokomemakât, one d. (lit. one white money or silver).

diminish, inf.-shov- denotes diminishing, gradually lessening; eshoveoz, it has diminished; inf.-mase- = d., become exhausted; emaseoxzeo, they are diminishing, becoming exhausted; inf.-ona-, -onat- and -onaz- = d. in the sense of subsiding, abating and ceasing; eonatooko, the rain diminishes, subsides, ceases; eonazetanevoneo, the crowd is diminishing, ceasing to be; nashovevôsan, I see less, my sight is diminishing; nashovstoevôsan, I see less and less, my sight is diminishing more and more.

diminutive, is characterized by sound "k", denoting "not full size, short off"; ohe, river, ohec (soft "k" after "e"), little river; kóesz, short grass. (móesz = grass); kasovā, young man; kasehee, young woman; kašgon, child; mhayo, house, mašk (or mašq), small house; emoxtav, it is black; emoktav, it is little black; emao, it is red; emako, it is little red; véhoa, white woman, véhoka, little white woman; kao, short gun, pistol; šistato, pine tree; šistatoc, little pine tree; ehāes, it is far; ekas, it is little far, near; zehāeaessô, the old ones (or.); zetocaessô, the young ones (or.); see short, small.

din, see sound; eohāevon or ehāestao, they make a d., noise; see noise, clatter.

dingy, ehosozezhesso or ehosozeve, it is d., dirtylike; see soiled.

dinner, sitovešēva mesestoz, d. (lit. midday meal).

dint, see dent, stove in.

dip, nanôhan, I dip (using a dipper); naenôhan (naenoha), I am dipping; navoxca màpeva naséomaoz, I d. my hat into the water; naséomēseoz màpeva, I d. my nose into the water; naséomeoseoz, I dip my fingers into; naséomész, I dip it in; naséomaho namoešq màpeva or nascomheškseoz, I d. my finger (or toe) into the water, (quick action); naēseos màpeva, I d., introduce my

- finger into water; nazeōmana, I d. (touch with tip of) my finger into water; nazeōmaá, I d. the tip of my foot into the water; nazeōmoha, I d., touch the water with something; namomoha, I d. it (in a skimming way). See plunge, soak, touch. Naveszeovahemo, I d. with one, in eating; namomeaevšemo, I d. him (as a coat) in blood. In Ch. the sound of "s" denotes "dipping, inclining downward, to lie at an angle of inclination"; seetto, land dipping towards a river; see incline, slope, etc.
- dipper, nōhanistoz; enōhanistove, it is a d., shovel; he-
vaxamešq, d. with a long handle. Mooxz, Dipper (the group of seven stars in constellation Ursa Major).
- dire, inf.-hotoana- =direful; see difficult, direful.
- direct, letter "t" implies "direct, before, transitive"; hence rad.-ze- =pointing to [in Ch. the sound of "t" becomes "z" after a final vowel or before "e"]; nazeomosan, I d., teach, point out; nazeomevo, I d. one (by pointing, demonstrating); see demonstrate, teach; nha zezeomōsz, the one who directs, teaches me (by pointing); etazeoxz, one goes in that direction; ehetogetto, it is d., true; nstatomenahaz, I will directly kill thee; inf.-neeva- =to be directed by, to know by; see sign; naoneevaovo, I d., guide, advise one; heto navešeneevaon, I am directed by this; inf.-xanov- =straight, direct; natatoešxanovnoxzeta, I go directly there; totahoesta, in all directions (of the compass). See lead, leader.
- direction, zeomosanistoz, d., teaching, demonstrating; see pointing to; totahoesta, in all directions; tānotam etazeoxz, he goes in a northern d.; tāsovon, in a southern d.; tāesenhasto, in an eastern d.; tāonxso-
von, in a western d.; neevaosanistoz, the giving d., instruction, advice; neevatseo, sign to be directed by; neevavxistonestoz, written d.; neevavxistō, paper of d.; etaxeneevavxeoe zeoxchešemanistove esēoxz, the d. is written upon, how to drink the medicine.
- director, zenitātsansz, the one who governs, directs; ze-
nitātsanessō, the directors; see ruler.
- direful, ehotoanatanamano, it is d., terrible (in general); ehotoanavoma, it is a d. situation, condition; ehotoanavoēta, he is acting direfully; see difficult.
- dirge, anovetanonooxz, anovetanonōotoz (pl.), song of sorrow; see song, sing.
- dirt, hešieevoxz, d., mud; māes, d., excrement; hovaemaes, animal d.; ōxenitam, d., filth (referred originally to the scum of dirty water, mixed with all sorts of debris and detritus); zemāhosozeve, all that is dirty, soiled like.
- dirty, ehosozeve, it is d.; ehosozezhesso, it is d. like; ehosoto, it "dirties", it soils; ehosota, it is d. soiled; etasetto, it makes d., defiles; ehosotae, one

(or.) is d.,soiled; ehosovōme, it is d., soiled (water); see soil; nahosotazesta,I deem it d.; nahosotatamo,I deem one (or.) d.; etahešieva,it is d.,soiled with dust,dusty; ōxenitamooanistoz, d., filthy utterance; ōxenitamōētastoz,d.,filthy deed; eōxenitamōēta, he acts d., in a filthy way; ehosotaoz,one (in.and or.) becomes d.; zexhozeohétto niveššosotaon,thou art d.from work.

disability, totonstàtoz,d.,crippled condition, infirmity.

disable, natotonstaovo,I make one to be disabled,crippled; etotonhesta,one is disabled; etotonhestaoz,one becomes d.; zetotonstassō, the disabled ones (or.). See spoil,hurt.

disaccord, esaamanohotoemàzeheo, they (or.) are in d. [emanohotoemàzeo,they (or.) are in harmony].

disadvantage, hovae zevešhestomeozistove,something preventing, delaying; hovae zevešenxpaozistove,something obstructing.

disagree, nanitavetan,I d.,differ; zehešetanos nanitavetanotomovo,I d.with his opinion; esaasēheznettan,it disagrees,does not coincide,agree; esaasēheznettanéhez' hesthòtaheonevo,their story,testimony disagrees,is not the same; esaamanohotoemàzeheo, they (or.) d.,are not in harmony; see quarrel; heto etotonesta nitovâ, this disagrees with me,is discordant, disabling

disagreeable, hovae zsaamomoxenonoehan, something d., looking undesirable; hovae zsaamomenovachan,something d.,not fine; nasaamomenovomoxtahe, I feel d.,ill humored, crabbed; zsaamomenovomoxstavhan,d.feeling; see rough,tough; esaamomenovatamanoehan,it is d.(weather or general condition).

disagreement, nitavetanoxtoz,the differing; saamanohotoemàzhestoz,d.,inharmony; see quarrel.

disallow, nasaanizeovohe,I d.one (or.); nasaapevaztohe, I d.it,disapprove of it.

disappear, eoxksehov-hovahan,it suddenly disappears, is gone; eoxksehov-hovanē, he suddenly disappears,is gone; inf.-tata- =disappearing behind,getting out of sight; etatacoxz, one disappears behind (in going); etataevoneoz voeva,he disappeared and was lost behind a cloud; etataēseanao,one disappears by falling into; etataèn and etāèn ēšehe,the sun disappears,sets behind; etatahōsta, it disappears behind (something suspended,as behind a cloud); ehōmhōs, one (or.) disappears behind a cloud; ehōmhōsta, it disappears behind a cloud; ehotataèn, it comes to be hidden,eclipsed,disappeared behind; nahevetovana, I make d.,hide it behind; see hide.

disappoint, navenomooz,I feel disappointed; nahōvaemo,I

d.one; nahōvaeman, I am disappointed; zevenomoozessō, the disappointed ones (or.) in feeling; emähōvenhesso, it is all disappointing, all a misapprehension; evenomoozistovatto, it disappoints.

disappointment, venomoozistoz, d., in feeling; hōvaemazistoz, d., the disappointing one; zemähōvenhesso, all that is d.; venomoozistovàtoz, the making, causing d.; zetohetāevešehōvaemanez, all that gives us d.

disapprove, nasaapevazestohe or nasaapevaztohe, I d. of it; nasaapevatamohe, I d. of one (or.); nasaahotohestohe, I d. it, am not agreeing with it (in words); nasaahotoaztohe, I d. of it, do not deem it fair, agreeable, have displeasure in it; nasaahotoatamohe (or.); saapevaztahestoz, disapproval; saahotoaztahestoz, disapproval, displeasure; heto esaapevatamehan, this (in.) is disapproved, not deemed good; zeto hetan esaahotoatamehe, this man is not approved of, is not deemed agreeable, fair; heto natšezistoz nasaapevaztomoné, this my doing is not approved (sc. by others, concerning me).

disarm, nahestanomevonož heszheskovaneonož, I d., take his weapons away from him; namāesenaovo, I make one to be without arms, weapons, so that he has nothing in his hands; see arms, weapons.

disarray, is expressed by inf. -ato- and -totahop-; -ato- denotes "not in line, mixed up, entangled, jumbled"; -totahop- = in disorder, pell-mell, higgledy-piggledy; eatokonsz, they (in.) are in d.; eatoszeha, his head is in d.; eatoēta, he causes d., he transgresses; see transgress; nanēs'an, I d., undress; see dress, disorder, line.

disassociate, navovenosàž, I d., separate myself, withdraw from; navovenosého, I cause one (or.) to d., separate; vovenosàžistoz, disassociation, separation from, withdrawal from.

disaster, mhaomeeozistoz; emhaomeeozistove, it is a d.; see misfortune; veoomenhestoz, great d., misfortune; hotoanavoomeo, dire d.

disastrous, emhaomeeozistovatto, it is d., occasions disaster; eveoomenhestove, it is d., a disaster.

disavow, nasaananovohe, I d., do not recognize one; naéztomoe zehešheneenovon, I d. one, lit. I deny that I know him; t'sē esaananoehe, one is purposely disavowed.

disband, ehénevetanevoneo, the crowd disbands, scatters; nihéneoxzhemā, we d., go apart; see radiate; ehénenistove, it is a disbanding; ehéneoxzenov, there is a disbanding, scattering apart; eoáešhistanoveo, they d. as a people, live each for themselves; eevhanonokaeo, they (or.) are disbanded, scattered; nanonokaovō, I d.

them (or.).

disbelief, nizestatanoxtoz, d., doubt; tazatàtoz, d., disdain to believe, unbelief.

disbelieve, nanizesta and navenezista, I d.; nanizestovo and navenezistovo, I d., doubt one; nanizestaeztovo, I show one disbelief, behave disbelieving toward him; natázesta, I d. (with disdain) it; natázistovo (or.); natazàta, I d., disdain to listen, believe it; natazàtovo (or.); see believe, disdain.

disburden, see unburden, unload.

disc, see disk.

discard, naasetanen, I d., put away; naasetana, I d., put it away; naasetano (or.); see put away, remove; navoohoeto, I d., cast away one (or.); navoohoész (in.); evoohoetosz heszheem, he is said to have discarded his wife; naēnana, I d. it, lay it down or aside; havs zēmehahoneom naešeēnana, I discarded, laid aside the evil I had; naoseetana, I d., exclude, put it out; naoseetano (or.); zeto hetan ēšeoseetane éōstaemanhaevestovâ, this man has been discarded, excluded from the church.

discern, nananovo, I d. one (know him by sight); nanana, I d., recognize it (know it by sight); nahanōmo, I d., descry one; nahanōxta, I d., descry it; naneevazész, I d., discriminate, distinguish it; naneevazého, I d., discriminate one (or.); neevazészz zepeva na zehavseva, d., discriminate between good and bad! Esaatonšenevazészenoz zepevaezēs maxemenoz, he cannot d. the good apples; naōhazesta, I d., judge it; naōhatamo (or.).

discernment, nanovazistoz, d., recognition; hanōmazistoz, d., detection; neevazàzistoz, d., discrimination, distinction; ōhaheonevestoz, d., judgment; eōhaheoneve, one has d., judgement; ōhaevostan, a person of d., judgment; eōhaevostaneheve, one is a person of d.; ōhahetan, a man of d.; eheōhetanoxtov, he has d., judgement; zeōhanessô, the ones (or.) having d.; esaaotoxovahe, he has no d., is not wise.

discharge, see remove, unburden, unload; evoohoe, one is discharged, discarded, cast away; napoena maatanano, I d. the gun.

disciple, vovistomoseo; evovistomoseoneve, one is a d.; nahevovistomoseon, I have a d.; nahevovistomoseoneton, I am a d. to some one (obs.); nahevovistomoseoneno, he is my d.; nahevovistomoseonetova, I am his d. [navovistomosan, I am teaching; vovistomosanehe, teacher]; vovistomoseonevestoz, discipleship; matxnō, one who is ordained, also a pupil, d.; namatxnōn, my d., pupil; see pupil; anehevxo, d., one who is trained; eanevxo, he is a d., a trained one.

discipline, naoneevàtoe, I d.; naoneevamo, I d. one (or.) by urging, coaxing; see punish; naaneemo, I

- d., train one; see train; notxéo evovòpone—ancemeo, the soldiers, warriors are under strict d.; nianeemaenesz Maheo, God disciplines us; naoneevaovo, I d., redress one (or.), see reform. Oneevàtoestoz, the disciplining; oneevamazistoz, d., n.; aneevàtoz, d., training; aneemazistoz, the disciplining one. Zetohetāehotoanatto zehohotaez, etahanez' heaneevàtoz Maheo zevešchoxeetaez, whatever difficulties, hardships come to us, it is God's discipline wherewith he does train, exercise us.
- disclose, nahotxana, I d., uncover it; nahotxano (or.); nahotxanomevo, I d. for him; nahotxheneenomon, it is disclosed to my knowledge, revealed unto me; nataena, I d., open it; heto nitao nitataenomonenon, all this is disclosed, open unto us; etoshotxanen°s zetohetāheševéz, all that we do will be disclosed, unveiled, uncovered; see appear, reveal.
- disclosure, hotxanenistoz, the disclosing; hotxanazistoz, d.; hotxanomevazistoz, d., made known; memamazistoz, d., revelation.
- discolor, enheoxz, it discolors, fades; eonitovanevōva, it discolors (from dampness or fluid); see fade; cheoveneoz, one discolors, turns yellow. [The Indians being brown do not turn pale but yellow].
- discomfit, nahomosemo, I d. one, put him to confusion, upbraid him; nahomoseztovo, I act so that he be discomfited. See upbraid.
- disconcert, similar to discomfit; naoxsenazesta, I am disconcerted; navovaovetan, I am disconcerted, perplexed; navoveovetanoho, I d. one; nanīnitameoz, I am disconcerted, disheartened; nanīnitamstahaosemo, I d., dishearten one.
- disconnect, naonehaenen, I d., untie; naonehaena, I d., untie it; nanitaena, I d. it; nanitaeno, I d. one; nanit'taeno, I unhitch (sc. the horse); enitaene, it is disconnected; enitaenz, it becomes disconnected; enitavoeha, it is disconnected, dislocated; evoveevenisz, he speaks cut up, disconnectedly (as children do); inf.—oneeva—=particular, disconnected; eoneevavensz, one speaks particularly, with accent, not connectedly; naoneevavàtovo, I do not understand him well, not in connection; see particular.
- disconsolate, esaatonševovoešemehe, he is d., cannot be comforted; nasaatonševovoešemané, I am d.; zsaatonševovoešemehešsô, the ones who cannot be comforted.
- discontent, nasaahotoetanohe, I am d., not satisfied; Oxsaaahotoetanōsz, Discontent (pr. n.); esaahotoeozé, he becomes discontented; nasaahotohestohe, I express d. about it; esaahotoahe, one is discontented (state), dissatisfied, ill humored. Saahotoetanoxtoz, d., n. (in mind); saahotoahestoz, d., n. (state); saahoto-

eožhestoz, d., n., the becoming discontent; evenomox-ta, one is discontented, feels sour; venomox-tastoz, d., n., regret, sourness (fig.); zsaahotoetanohessô, the discontented ones; nasaavešehotoeozehenoz, I am d. with one (or.); nisaavešehotoeozetovazé, I am discontented with thee; esaahotoetanonové, he is discontented (from disposition), unpleasant; esaahotoetanonovhan, there is d.; nasaahesthotoetanotovohe, I am discontent on one's account; nasaahesthotoeozetovo, I become discontented on one's account.

discontinue, rendered by inf.-én- =to stop, end; naéne-ész, I d., stop talking; the inf. -saaevha- = no more, implying that the action is broken off, discontinued, not taken up again; nasaaevhavistämohe, I have discontinued helping one; nasaaevhametahe mxistô, he has discontinued to write to me, lit. he gives me no more letter(s); esaapoeneševé, he does not d. doing it; esaapohestanené, he does not d. taking; inf.-saapo(e)- =not discontinuing.

discord, see disagree, discontent.

discount, zehestoa naasetana hosz, I d. some from the whole (number, in.); heva seeya ênanevosz makätansz eoxceanavhoxtovazistov, when paying cash, there is a d., it is sold cheaper; hen namakätaemoz mamezet-tosoz nataasetananosz hosz zsaamezehettosoz, when thou givest me my money I shall take off some. See concession.

discourage, enînitameoz, one becomes discouraged; see dejected, depressed; nanînitameozetovo, I become discouraged concerning one (or.); nanînitamstahaoemo, I make one discouraged, disheartened (by talking to him).

discouragement, nînitameozistoz; nînitametanoxtoz, d. (in mind, disposition); nînitamstahàtoz, d. of heart, disheartenment; see dejection, depression.

discourse, enšeešoeo, they are discoursing, have a discussion, conversation; navesseēsoemo, I d. with one; see converse. Totoxeēszistoz, d., n., see discuss.

discover, nahanômo, I d., detect one; nahanôxta (in.); see detect; nameenen, I d., find out, bring to view; nahotxanen, I d., uncover, unveil, reveal; nahotxana (in.); nahotxano (or.); naameoxtomevaz, I d., find for my seeking; naameoxtomevo, I d., find for one (by seeking); emonemeene heto, this is just discovered; haesto esaaēshotxheneenôhanehen's, much has not been discovered, unveiled to knowledge; naešeméovo, I have discovered, found one (or.), where he was; naméoena, I d., invent, bring it to view; see find; heto hoe nista zexēv'nevoss xamavostaneo haexoveva es'aamêohan, this country where formerly the Indians had their whereabouts was not discovered for a long time; zenitass

- emoneméôo, others (or.) have just been discovered where they were); esaaméohé zexcàtocozevo, he did not d. the place where I was hidden (under).
- discovery, meenenistoz, the discovering; hotxheneenome-vazistoz, d., unveiling to knowledge; zéméoc, at its d., finding (where it was); zéméoes, at his d., being found (where he was).
- discredit, natázesta, I d. it; natázistovo, I d. one (or.); natazàta, I d. it, listen with d. to it; natazàtovo, I listen with d. to one (or.); natotazemō, I speak with d., disdain of each one of them (or.); see contempt, disdain, disbelieve.
- discreditable, esaaonisyomatamehan, it is d., unbelievable; etazatàtove, it is d., not worth believing.
- discrepancy, saasēhez'nehestoz, that which does not agree or correspond; esaasēheznistovan, it is a d.; esaasēheznnettanehsz, there is a d. between them (in.).
- discrepant, hovae zevešsaasēheznistovhan, something thru which there is disagreement; see disagree.
- discretion, ōeotoxovastoz, d., circumspection; taomeōhaztastoz, own d., judgement; ēsztovō nitaomeōhaztastovā, speak to him at thine own d.
- discriminate, naneevazesz (actual) and naneevazesta (in mind), I d. it; naneevazého (actual) and naneevatamo (in mind, judgement), I d. one (or.), in the sense of discern, distinguish, note the difference between; nasaatotaestovoéhoheo, I d. between them (or.), do not treat them equally; eohamatamō hosz, he discriminates, in favor of some (or.); Maheo eoxceto-taestovoéhō vostano, eorksaahamatamoheo hosz zēnocepevoéhoss, God treats people equally, he does not d. (toward) some, in doing good only to them; hoxtovavého emesaahamatamoheo hosz zehešenoceanavhoxtovas hevetovevo, a merchant must not d. toward some, selling cheaper for them; oxcepaveneevaztom zehešxanovevostanehevstov, do ye d. which is the right way of living. Nanitavazesta, I d. it, think it different; nanitavata-mo(or.). Maheo eoxceneevazhō zeótsevhozeoheziss na eoxcpavhoxomō, God discriminates the ones (or.) who work assiduously and feeds them well.
- discrimination, neevazàzistoz, d. (in fact); neevaztas-toz, d. (in mind, judgement), also neevata-mazistoz; ohamaztastoz, d., preference; nionone, without d., at random.
- discuss, natotoxesta, I d. it, speak about it; natotoxemo (or.); nitatotoxstanon, let us d. it! Hovae zeto-toxeme, something discussed, under discussion; natotox-stomevo, I d. it for one; totoxstom, also oxhestom, d. ye it! See consider, debate, argue, converse; etotoxseoneve,

- he is a discussor; totoxseo, the discussor, or the matter, topic of discussion.
- discussion, totoxestoz or oxhestoz, d., the discussing; totoxseo and oxhestoseo, the matter or topic under d., also the discussing one; etotoxseoneve and eoxhestoseoneve, it is a matter, topic of d.; totoxemazistoz, d. about some one; see debate, consideration, conversation. Esaatotoxseonevhan, it is not for d.
- disdain, rendered by inf. -taze- and -totaz- =with d., discredit, contempt; natazetanotovo, I d. one (or.); natazetanota (in.); natotazetanotovō, I d. each of them; natazemo, I speak distainfully of one; natotazevoého, I treat one (or.) with d.; natazevoomen, I endure d.; natazàta, I listen with d., discredit; etazeheoneve, one is disdainful; tazàtatoz, d. (in believing, obeying); tazetanoxtoz, d. in disposition; etazene, he has a disdainful face; etotazenōhe, he has a disdainful lok; etazevoēta, he acts disdainfully; natotazenetovo, also: natotazeneotovo, I have a disdainful face (countenance) towards him; etotazeneševe, he does it with d. The syllable "to" is a reduplicative particle and implies the action repeated several times or done to several objects.
- disease, hāmoxtastoz; ehāmoxtastove, it is a d.; see sick.
- disengage, expressed with rad. šeš- or -šex-; našexanen, I d., set free, disentangle; našexana, I d. it; našexano (or.); našešeōevo, I d. from it his; našešeoz, I become disengaged; ešešehōsta, it disengages, loosens (something suspended). See unwind, spread.
- disentangle, see disengage.
- disfigure, see spoil, harm.
- disgorge, nanemese; see vomit.
- disgrace, etaēanae, he is in d., in disfavor; ēanastoz(?).
- disguise, navonenova, I act in d.; vonenovàtoz, d.; navonenovaovàz, I d. myself.
- disgust, natotazesta, I am disgusted with, loathe it; see loathe, dispise; contemptible; totaztastoz, d., n.; naoxtazesta, I am disgusted with, abominate it; naoxstatamo (or.); see abominate.
- dish, v. naonovoehaen, I d. out (from pot, kettle to plate); eveveonistaxq, it is dished (in shape, concave disk).
- dish, n. heoavsz hešetoxkonoz, dishes in general; xamahe-toxq, dishpan; makātanšehaneō, iron washer (ref. to iron d. rag or also an iron wash machine); enšehananoz hetoxkonoz, she washes the dishes; nanhohanoz hetoxkonoz, I wipe the dishes; nhōxz hetoxq, wipe the d.!
- dishearten, nanīnitamstaha, I am d.; nanīnitamstahano, I d. one; nanīnitamstahaovo, I make one to be disheartened; nanīnitamstahaosemo, I d. one (by talking to him).

dishevel, eatoeszaha, she is disheveled.

dishonest, esaamesēhahe, one is d., not open, frank; nasa-amesēhaztohe, I deem it d.; eōceheoneve, one is d., deceitful, see deceive.

dishonesty, saamesēhahestoz, the not being open, frank; ōceheonevestoz and ōcehestoz, d., deceit.

dishonor, nahavsevooseonaovo, I make one to have a bad reputation, d. him; vehonekašgoneo zehavsevoē-tassō enešehavsevooseonaovovō totāma hehevō, children of chiefs doing evil thereby d. their fathers; emāhav-sevooseoneve, one is dishonored by all; see honor; havsevoostomohestoz, d., bad reputation; ehavsevoész tāma hevehestoz, he dishonors his own name.

disintegrate, rendered by inf.-oninx- or -oninš-; naon-inxana, I d., demolish, break into pieces; eoninšeo, it becomes disintegrated [eonšeo, it hurts, harms]; eoninševoešen hohonaco, the rocks lie disintegrated; eoninševoeha, it lies disintegrated.

disjoint, enitaevoeha, it is disjointed, dislocated; eni-taeoz, it becomes disjointed, disconnected.

disk, epāpoeonistaxq, it is flat and round, disklike; eveveonistaxq, it (concave or convex) is d. shaped; penomaxovātoz, d. harrow, also penomahōo; both terms refer not to the d. but to the harrow only as the "ground crusher or pounder"; axkoaneo (also axkōo), hoop, wheel d.; see hoop.

dislike, nasaahoahē, I d., I have no desire for, care not for; nasaapevaztohe, I d., disapprove of it; napeoxta, I d. it, it is repugnant to me; napeosan, I d., despise; see despise; peotazistoz, d., repugnance; nasaahoahēnoz, I d. one (or.); nisaahoāhetovazé, I d. thee, do not desire thee. Sometimes suff.-tan is used for "d." in the sense of "want not"; nasaaneoxzetanohe, I d., do not care to go; inf.-peose- denotes repugnance, aversion; epeoseneševe, he dislikes to do it; napeose-veoxzemo, I d., it is repugnant to me to go with him.

dislocate, see disjoint.

dislodge, naasetxeovo, I d., drive one away, making him run; natáecovo, I d., chase him from a place; nasevocovo, I d., displace one (from a place); naasetana, I d., remove it; see take away; naasemomoozész, I d., start it by moving it; naasetao, I make one to d.; naasetaa (in.); naasetaho, I d. one (with a rush); nahōetxeovo, I d., drive him out from. See disengage, loosen; naasetaa, I d. it with the foot.

dismal, evavenatamano, it is d., the gloom of death; ehō-nōs, it is d., lonesome, forsaken; ehōnōtatamano, it is d., gloomy, solitary, doleful (general); eanonehōn-ōs, it is d., gloomy and d.; aenonehōnōtatamanoestxe, a place of gloom and dismalness; zistaeaneomeoz ēma-sóhōnōtatamano, as twilight came on, it became suddenly

d. See lonely, lonesome, solitary.

dismay, nahèpoetan, I am dismayed, have fear within me; enñitamstahaoz, he becomes dismayed, disheartened; navovonetan, I am dismayed, lose courage, apprehend; hèpoetanoxtoz and vovonetanoxtoz, d., n.; naohāetanooz, I am dismayed, excited from fear or surprise; ohāetanoozistoz, d., n.; eōzetanooz, he becomes dismayed (from anxiety); eōzetanonavstaha, one is dismayed (from trouble, anxiety); ôzetanoozistoz and ôzetanonavstahàtoz, d., anxiety, trouble of heart.

dismiss, navoohoeto, I d., reject one; naasenēnàno, I d., send one away; nanōosetanotovo, I d. one in my thots; nanōosetanota (in.), I leave it out of my mind; enitaenae, one is dismissed, disconnected from; nanitaeno hesthozeohestovâ, I d. one from his work; nahōenevaeno, I d., let one go out; nahōenevaenō zexhāōnavomotân, I d. them in praying for them; nanōosevamo, I urge one to d., quit, leave something; meavého etaeševoohoetāe Zevašitaaveziss, the Agent has been dismissed, rejected by Washington.

dismount, rendered by inf.-ome- =from upon (Fr. de dessus), down from upon; naomevonèn, I d., from horse or vehicle (by climbing off); naomekaax, I d. (by jumping); eomahame, he is dismounted (by being thrown from the horse, unhorsed); naomahaman, I am thrown off the top of (vehicle, horse, table, etc); naomana, I d. it, (take it off from a mounting, a top, etc.); kašgon zistahoes zsaataome-omevon'nēs naomano, the riding child not being able to dismount, I take it off (sc. the horse).

disobedience, saa-amàtahestoz, the not obeying, agreeing; saa-amàtaheonevestoz, d. (state, characteristic); hoanahestoz, d., refusal to work; hózemazistoz, d., unwillingness; hehētovanovestoz, d., refractoriness.

disobedient, esaa-amàtahe, one is d.; esaa-amàtaheoneve, he is a d. one; ehoanahe, he is d., refusing to work; ehehētovanov, one is d., unruly, refractory; ehózema, he is d., unwilling; nasaa-amàtaeaztovohe, I show disobedience, behave disobediently towards one; zsaa-amàtahessô, the d. ones; zsaa-amàtaheonevehessô, the d. ones (from character); nasaa-amàtaetohe, I am d. concerning it; nasaa-amàtaetohe (or.); zehoanaheessô, the d. ones (refusing to work); hoanahetaneo, d. men; hoanavostaneo, d. people (refusing to work); Maheo et'sēhoeman zistoshoezehestovez' oha hosz vostaneo ehoanaheo, God has made work to be the rule, but some people refuse (sc. to work); zehehētovanovessô, the d. ones (unruly).

disobey, nasaa-amàtahe, I d.; nasaa-amàtohe, I d. it; nasaa-amàtovohe, I d. him; nasaa-amàtomovohe hesthoemanistoz, I d. it his law; nahoana, I d., refuse to

- work; nahózema, I d., am unwilling; ehehētovanov, one disobeys, is refractory, unruly; zsaa-amàtohess, the ones who d. it; zsaa-amàtovohess, the ones who d. him.
- disorder, pepehastoz, d., disarray (as if strewn about); totahopastoz, d.; totahopepehastoz, utter d.; also pepetotahopastoz, utter d., confusion; inf. -pepe- denotes "mussed up, crushed, crumpled", while inf. -totahop- ref. to disarray, disarranged, mixed up"; inf. -pepetotahop- or -totahopepe- is the combination of both inf.; epepeha, it is in d., mussed up; napepeana, I put it in d., muss it; epepeoz, it is in d., mussed up; natotahopanen, I am "swamped" with work; natotahopana, I put it in d., confuse it; etotahopeoz, it has come into d., confusion, disarray; totahopetanoxtoz, d., confusion of mind; etotahopetan, one is confused, mixed up (in mind, thot); natotahopemanisz, I cause d., confusion; see disturb; etotahoponeoz, it becomes in d., gets entangled (of thread, rope, line, etc.); natotahopae, I am in d. (state); natotahoponeano, I put it in d., entangle it (or., speaking of ropes and suchlike bodies); natotahoponeaohàz, I entangle myself (with a rope, in a rush); natotahoponeaovo, I make one to be entangled; see entangle; etotahopoēta, he acts disorderly; natohopaovo, I make one to be in d., confusion; natotahopao-oho, I confuse one, mix him up (in a rush); eatoeszeha, his hair is in d.; see disarray.
- disorderly, etotahopepeha, it is d.; epepeestaeoneve, one (or.) is d. in conduct; epepeesta, he is in a d. condition; zetoheṭāepepetotahopa, all, every thing that is d.; epepetotahopa, it is d.; etotahopevostaneheve, he leads a d. life; epepeevon, d. sound; epepeēs-zistoz, d. speech; epepeevhoneon, he is dressed d.
- disorderliness, totahopepehastoz and pepetotahopastoz; pepeestàtoz, condition of d.; pepeestaeonevestoz, d., debauch, revelry.
- disparage, nahestoého, I d., slight one (by treatment); nahestoēmo, I d., slight one (in words); nahestoēta, I am a disparager, one who slights; see slight; nahavsevemo, I speak evil of one, d. him.
- disparagement, hestoéhàtoz; hestoēmàzistoz, d., slighting; hestoētastoz, act of d.
- disparity, onitavastoz, d., difference.
- dispel, naaseohaovo, I d., drive one away; ešehe easeohaa tāe, the sun dispels the night; also easevoeha, one (or.) dispels it; see disperse.
- dispense, see distribute, give.
- disperse, naasevoveovō, I d., drive them away; ehénevstanoveo, they d. as people; inf. -héne- =scatter apart; nihénènhemà, we d., disband, go asunder (walking); ehéneoxzeo, they (or.), d., go asunder; zistoshé-neoxzez, as we are about to d., go apart; nihéneoxzhe-

mâ, we have become dispersed; nahénevoneozhemâ, we are lost and dispersed; ehénevetanevoneo, they (a crowd) d., scatter; see scatter; natahénen hòtahanistoz, I d., spread the story; nahénevhōsta, I d., spread the news; nahénehasen, I d. by throwing (as grain, etc.); nahénehàz, I d. it (by throwing); ehénehamensz mazemenoz, the oats are dispersed by throwing (sowed); ehénevoeha, it disperses, spreads apart (usually in the pl.); ehénevoehansz, they (in.) d., spread, scatter apart (as grains, beads, etc.); hohonaéo ehénevoešemeo, the rocks are dispersed, scattered apart; ehénevoešen, they (or.) lie dispersed, scattered apart (as potatoes); ehénevōvatto, the water disperses (in different directions), scatters, radiates (as in pipes); ehénevatovāo, the smoke (or light from fire) disperses, scatters, spreads, radiates; see radiate from; Maheo exhénevstanoveshō, God causes them (or.) to d. as a people; ehéneōstahansz, they (in.) are dispersed by the wind; ehénevoeōstahansz, they (as leaves, in.) are dispersed, scattered by wind; easetoaoe, it is dispersed, blown away; emomenohōsta voe, the clouds are dispersing (the Ch. has the singular).

dispersion, hénevstanovestoz, d. of a people; hénéhamazistoz, d. by throwing; hénéhasenistoz, the dispersing (by throwing), scattering broadcast; hénevoneozistoz, d. and disappearing.

dispirited, see depressed, dejected.

display, navōstoman, I d., make seen; navōstomevo, I make a d. of it for one; vōstomanistoz, d., n.; nasèpemaena, I d., unroll it (something folded in a roll); eoxtaxsèpezenōna, he displays the wings (spreads) over; ezeezenōnao, they d., spread their wings; see spread; navesēmenonenoz namakātaemoz, I make a d. of my money; see show.

displeasure, naveného, I d. one; navenae, I am displeased; navenomoxta, I feel displeased; navenemo, I speak with displeasure of one, also I make him displeased (by talk); navenazesta, I am displeased (in disposition); navenatamo, I deem one displeased; navenomoxtasého, I cause him to feel displeased; navenomoxtaetovo, I feel displeased towards one; natšezistoz nahessevenomoxtaeta, I feel displeased about my doing, regret it; naasetaoeoxz, I go away displeased, frowning, angry; inf.-taove- = displeased in the sense of frowning, angry.

displeasure, venhastoz, d.; venomoxtastoz, d. (in feeling), regret; venemazistoz, d. in words, also offense.

dispose, nahoxeosan, I d., place in order; see place; namasemeaa, I d. of it all, give it; namasemeavo zemehaaeno, I d. (give away) of all he had. See distribute.

disposed, expressed with suff. -zesta, -(h)esta and -tan; the ending in -zesta or -(h)esta signifies "hearted so", while suff. -tan implies "in mind, will or thot"; naaxazesta or naaxaesta, I am frindly, kindly d.; napevazesta, I am well d. [do not confound with napevazesta (last "a" is short) which means, I deem it good, approve of it]; sometimes suff. -staha is used and means "hearted", see heart; emeoetan, he is d. to war; enoxzetan, he is d. to go there; naoanaxan, I am peaceful, calm in disposition; naoanaxaesta, naoanaxazesta or naoanaxastaha, I am peacefully, calmly d.; evenazesta, one has a surly, displeased disposition; conoazesta, one has a noble, straightforward disposition; ezhesta, one has this disposition, makeup, being; nanhesta, I have this disposition, am thus (ref.); see condition, being. Evovònhesta, he is fondly, helpfully, kindly d.; navovònhestaetovo, I am kindly d. toward, am helpful to one; napevetanotovo, I am well d. toward him; nahavsevetanotovo, one is evil d. toward me; esaa-amàtātanohe, he is not d. to obey; esaaneševetanohe, one is not d. to do it; esaahozeohetanohe, one is not d. to work; inf. -mase- = d. in the sense of "willing, ready to, with courtesy"; zehethoemaōs èmaseneševe, he was well d. to do what was required of him (by law, rule, decree, decision); zeto hetan enonizeomazesta, this man has a mild, kind, inoffensive disposition; nonizeomstahàtoz, mildness in disposition, heart. See heart.

dispossess, nanōosecheszhovaovo, I d. one, make him to be without possession; našēno, I d., rob one.

disputant, zhestonovaz, the d. (verbal); zeēsetàzessō, the d. (pl.) in words or deeds.

disputation, hestonovàtoz (verbal controversy) and ēsetàzistoz, d., in words or acts; see debate, argue, quarrel.

dispute, nahestonova, I d. (in words only); niēsetàzhemā, we d. among us (in words or deeds); zhestonovassō, the ones who d., combat (in words or acts); see argue, debate, quarrel.

disregard, nasaapopaemohe, I d. one; nasaapopaestohe, I d. it; natotaxetan, I d., transgress, trample (in mind); tsē nasaananovohe, I d. one, purposely do not recognize him; papass nasaahessetamohe, I d. one (in consideration), care not a whit for him; esaaxapopaestomovohe Maheon hesthoemanistoz, he simply disregards God's law; nasaaonemohe, I d., do not heed him; nasaaonistohe, I d., do not heed it. Zehešemashanēs eoxceto-taxetanota hovae zemómâtattoz', as he is ignorant, unreasonable he disregards that which is sacred, ceremonial; naētotaz-saa-amàtohe, I d. it in contempt, disdain; naētotaz-saa-amàtovahe (or.).

disreputable, ehavsevooseconeve, he is d. (character); ehavsevooseonevatame, he is deemed d.; havsevooseo, the d. one, also ill, evil report.

disrepute, havsevooseonevestoz, the being in bad reputation; havsevoostomohestoz, d., ill reputation.

disrobe, naénhōmano, I d. one, take off his robe or blanket; nanēs'an, I d., undress (entirely); nanēs'ano, I d., undress one (male); nanitoosta, I d., undress (female sp); nanitoostano, I d., undress her (not entirely); navovokanàz, I d., strip of all clothing; navovokano, I d., denude one; navovokana, I d., denude it.

dissatisfaction, saahotoeozistoz, d., discontent, displeasure; saamxomahestoz, d.; saaomazeozistoz, d., discontent. greediness, the not having enough, not frugal; venomoxtastoz, d.; see displeasure; taoveoxzistoz, d., the frowning; saahotoetanoxtoz, d. in disposition; òevaeozistoz, d., grumbling; òneztastoz, d., hostility.

dissatisfy, see discontent, displease; esaamxomahe, one is not satisfied, contented; evenetan, he is dissatisfied (in mind), feels sour; evenomoxta, he feels dissatisfied, displeased; navenomoxtasého, I cause one to feel dissatisfied, displeased; navenomoxtaeztovo, I show one dissatisfaction, am dissatisfied towards him; see satisfy; naòevaeoz, I am d., grumbling; nasaahotoetanohé, I am dissatisfied, displeased; nasaahokvovozhesseztóhe, I am dissatisfied with it; nasaahokvovozhessetamo (or.).

dissect, naanèn, I d., cut apart, as in butchering; anènistoz, the dissecting, butchering; naanèno, I d. one; eanehe, it is dissected, butchered.

dissemble, see pretend; also rendered by inf.-hezeva- or -ézeva; esaahezevahe, he does not d.; nahezevavoēta, I act dissembling; nahezevemo, I d. concerning one.

disseminate, nahénehasen, I d., scatter abroad; nahénehàzenoz, I d. them (in.); nahénehamō, I d. them (or.); nahénevhōsta and namónhōsta, I d. the news abroad; see spread, disperse.

dissemination, hénehasenistoz, the disseminating; hénevōstomohestoz, d. of news.

dissent, see disagree, disobey; enitavetan, he dissents, thinks different; zehešhoemanistov nanitaveōhazesta, I d. from the decision, ruling, think or opine different.

dissimulate, see feign.

dissipate, see disperse, drive away, dispel; nanonaseész, I d., waste it (by carelessness); enonaseészzenoz hemakātaemoz, he dissipates his money; ehavesevematoész, he dissipates, wastes it in an evil way; epepeestaheconeve, he is dissipated; econonisematoész, he

dissipates, fritters away unwisely, foolishly; see waste.

dissipation, nonaseéhazistoz; havsevematoēhestoz, d., evil wasting, squandering; pepeestaheonevestoz, d., debauch, revelry; ešeemotazistoz, d. (of health, with women); mashavoētastoz, d., lewdness; mashavostanehevestoz, life of d., lewdness.

dissolute, epepeestaheoneve, he is a d. one; eahanemasha-voēta, one is utterly d.

dissolution, matotxeoxzistoz, d., decay, decomposition; matxpeozistoz, the becoming dissolved; matanēoxzistoz, process of d., dwindling; matxpevōvatoz, d., liquid solution.

dissolve, ematxpevōva, it dissolves (as sugar in liquid); ematxpeoz, it dissolves, becomes annihilated; ematxeoxzetto, it decomposes, decays; ematxpetto, it dissolves, becomes entirely exhausted; ematanēoxz, it dissolves, dwindles (something wearing out by process); evonanēoz, it becomes dissolved, wears away; ematxpeōstâta, it dissolves (by heat); ehōpeoz, it dissolves, melts; see melt; namatxpevōvana, I d. it in liquid; vecemàp eoxcmatxpevōvatto, the sugar dissolves (in liquid); emasevoneéšēōeoz, it dissolves by evaporation; see evaporate.

dissuade, nanōosevamo, I d. one; nanōosevâtoe, I d.; nanōosevâta, I d. it; enōosevâtomoe or enōosevâtomosansz, one who is dissuading (as from habit or vocation); nitanōosevamon, let us d. him! Zenōosevamsz, the dissuaded ones; zenōosevameššô (pl.).

dissuasion, nōosevâtohestoz, the dissuading; nōosevamazistoz, d.

distance, v. nanovòno, I d., outrun one; see race.

distance, (distant) n., vohēs, at a d. apart; etavohēso, it is at a d. from; esaavohēsohan, it is not at a d., not far away, apart; etakas, it is a short d., not far away, apart; evohēseve, it is a d. apart; etonocha-ešvohēseve, it is very far distant, apart; vohēs nanhēetovo, I stand at a d. from one (or.); vohēs nanhēeta, I stand at a d. from it; tonocha-ešvohēs, the most d. apart, farthest away from; hako vohēs, very distant from; vohēs naameoxzevo, I walk at a d. from him (his going); vòneš, at a short d.; vòneš navēevon, we camp at a short d. from his camp; ehāeso, it is far; ehāseve, it is a great d.; vohēs nasopevevōsan oha vòneš tass nameonō, I see well at a d., but closer I see dimly; esaahāesohan, it is not far distant; etahāeso, it is d. to it; ekas, it is not d., it is near; etakas, it is very near to it; eneēso, it is that distant, that far; ezēso, it is that distant, far long; see far, long. Navohovaovo, I keep distant from one, apart from him; see keep; haesto zetašetāoheoneve, many miles distant;

inf.-vohov- denotes the "being apart from each other, severance, separation"; haeš nitaeševohoveozetovàzhemâ, we have become distant to each other; nivovohove-ozhemâ, each of us, we have become distant, apart; havs enahan zevešhessevhoveozetovoz Maheo, the evil is that by which we have become distant from God; inf.-ahâ- denotes "keeping distant, away from, avoiding, making a round about way"; zèvōmoss zehāmox taziss eahāeoxzeō, when he saw the sick one, he walked at a d., made a round about way (sc. to avoid him); naahāmènetovo, I walk at a d. away, avoiding him; sometimes the suff. "-ō" (for the or. obj.) and -no (for the in. obj) is used in relation to d. (of time or place). This makes a special mode of the Ch.v. (see Reflective m. in Ch. gr.). Toneš, at which d.? (of time or place).

distaste, see aversion, dislike, repugnance.

distended, eéstovome, it is d., inflated, blown up; see expand, stretch, spread.

distinct, inf.-nonaose- and -nonaox- =d., articulate; nonaoseēszistoz, d., articulate speech; nonaox-toanistoz, d., articulate utterance; inf. -mesē- =d., plainly, openly; natamesēhótahan, I will narrate distinctly, honestly; ohatōs (adv.) plainly, clearly, distinctly, obviously; inf.-nōve- =d., open; enōveoz, it is d., plain, evident; nahoxeōo, I see clearly, distinctly.

distinguish, naneevat'san, I d.; naneevazész, I d., discern it; nahéneevazész, I d., discern apart; naneevavohovaoox, I d. it from, keep it apart; naneevazého, I d., discern, set one apart; naneevazesta, I d. it (in mind); naneevavohovaovo, I d., keep one (or.) apart.

distort, rendered by inf.-nime- and -onime-, see twist.

distract, nanohétano, I am distracted; nanohétanohae, I am (state) distracted (by something); nanohétanoho, I d. one; see disturb.

distraction, nohétanoxtoz, d.; nohétanohazistoz, the distracting; heovasz hešenohétanohazistoz, all sorts of distractions.

distress, maxeôzetanonavoomenhestoz, d., great anxiety; namaxeôzetanonavoomen, I am in d., anxiety; ho-toanavoomenhestoz, dire d.; ehotoanavomàtove, it is distressing; naôzetanonavoého, I occasion one d., bring anxiety upon him; asetoēhestoz, d., in a perishing state; easetoē, one is in d., is perishing; maxeasetoēhestoz etosehoehotaenov, d., perdition is coming upon them; see misfortune, calamity; eanovetanonavoomen, he is in d., suffering sadness, sorrow; anovetanonavoomenhestoz, d., sorrow; anovevoomeo, d., sorrow; oeometanonavoomenhestoz, d., grief; oeomevoomeo, d., grief. The n. ending with -omenhestoz is verbal while the one ending with -voomeo is the thing itself.

distribute, navhozenohova, I d. (acting as such); navho-

- zenohovo, I d.to one; navhozena, I d.it; navhozenomovo, I d.it to one; see divide.
- distribution, vhozenohovàtoz, d.; vhozenomevazistoz, d. for, unto one; see division.
- distrust, naōcezešta and naōcevazešta, I d.it, think it deceitful; naōcetamo and naōcevatamo, I d. one, think him deceiving; natazàtovo, I d., disbelieve one (with disdain); tazatàtoz, d., n.; nasaaonoeàtamohē, I d.one, do not deem him straight; nasaaonisyomaztohe, I d., do not believe it to be true; nasaaonisyomatamohē, I d.one, do not believe that he is true; nasaaonietamehenoz, I d., do not trust in him saaonisyomaztastoz, d., not believing to be true; nizestatanoxtoz, d., doubt, incredulity; enizeštaheoneve, he is a distrustful, doubting one. Zeoxhetomsz eōcevatame, altho he be true he is distrusted; eaestomazešta, he distrusts, deems it false; eaestomatamo, he distrusts, deems one (or.) false; nasaaonisyomatamohē zehešhetoms, I d., do not believe him that he be true; nasaahetomaztohe, I d.it, do not deem it true; nasaahetomatamohē (or.); nanahetanotovo, I d., beware of one; see beware.
- disturb, nahestomoéšan, I d., prevent, delay; nahestomoého, I d.one (or.); nahestomoéšz, I d. it (in the sense of preventing, delaying); nahemeemoého, I d., meddle with one (or.); nahemeemoéšz, I d., meddle with it; nahemeemoéhan, I am d., meddled with; nahemeemoéšan, I d., meddle; nahemeemostoman, I occasion disturbance; nahemeemoéta, I am one who disturbs, is meddlesome; nahomōomanisz, I make a disturbance, commotion; natotahopemanisz, I occasion a disturbance, disorder; see disorder; natotahopemansohe, I am the cause of disturbance, disorder, confusion; nahomaszesého, I cause one disturbance (of peace); homaszesohe, disturber of peace; nahomaszesohe, I am a disturber of peace; nano-voôzetanooz, I am disturbed, bothered (while eating); nivénovoôzetanoho, do not (thou) d.him in his eating! Namistanoého, I d.one in his sleep; navonevamo, I d.one in his talk (also naàtonōvo, in the sense of interrupt); navonevahasen, I d.by making noise, sound (of bell, etc.); navonevahamo, I d. one (as by sounds or noise of bells); navonevào, I d. one by noise or sound; navonevaha, I d.it (by sound); navonevaosemo, I d.one by talking.
- disturbance, hestomoéšanistoz, d., preventing; hemeemo-estomanistoz, d., meddling; homōomanistoz, d., commotion, q.v.; totahopemanistoz, the making d., disorder; totahopemansohestoz, cause of d., disorder; homaszesohestoz, cause of d. (of peace); novoôzetanohazistoz, causing d.while one is eating; vonevahasenistoz, vonevaosemazistoz and vonevamazistoz, d.; see disturb.
- disturbed, eôzetanooz, he becomes d., fretting, bothered;

- emomoxtōmeoz, it becomes d. (of a body of water), agitated; see move.
- disunion, onisovanàzistoz; onisovanenistoz, the disuniting; onisovastoz, d. (state).
- disunite, naonisovanō, I d. them (or.); naonisovana, I d. it; evohoveoz, it becomes disunited, separate, asunder; eonisovanēoz, it sets disunited (slow process); eonisovaeo, they are disunited (state, or.), see separate, apart.
- ditch, zeamotōhe, trench in the ground, that which is dug lengthwise; see dig; amōvaneneo, irrigation d.
- ditto, hapo and hapoevetto, in like manner.
- diuretic, evešxaestove, it is d.; esēoxz zevešxaestov or zexaesohetto, d. medecine.
- diurnal, see daily.
- dive, naseax, I d., plunge; navēpevonōeoxz, I am under water; see plunge.
- diverge, expressed by inf.-héne- =to extend in different directions; see disperse, radiate.
- divers, inf.-onita(v)- =d. in the sense of various, of different kinds; eonitavaensz, they (in.) are of d. kinds; eonitavhetšetanoxtoveo, they (or.) have d. opinions, thots; eonitavxtavensz, they (in.) are of d. colors; zeonitass vostaneo eoxceonitavevostaneheveo, d. people have d. customs; see different.
- diversify, see change.
- diversion, hessetanoxtoz, drawing the attention to; no-hétanohazistoz, d., distraction.
- diversity, onitavastoz; onitavevostanehevestoz, d. of customs; onitavevenszistoz, d. of languages; onitavhozeohestoz, d. of work; onitavevostaneo, d. of people; onitavsanistoz, d. of dress. Etc. See different.
- divert, expressed by inf.-nohé- =turn aside, also inf.-nime- =off from the straight line, aside; nano-hétanoho, I d. his thot from; nanohévoého, I d. one from his doing; enimàz, he has a diverted, twisted mouth, lip; naooxsetan, I am diverted, turned from my course, misled; naooxsetanoho, I d., mislead one; see detract, lead astray.
- divest, navovokanàz, I d. myself (of clothes, entirely); navovokano, I d. one (or.); našēno, I d., rob him.
- divide, naoeéxa, I d. by cutting; naoeéxanoz, I d. them (in.); naoeena, I d. it in parts (by breaking with hands); naonisovana, I d. in two; naonisovanō, I d. them (or.) in two, separate them; navovesax, I d., cut them in small parts; naoeoxeoha, I d., break in in several parts (with instr.); nasēstoxtanomaen, I d. land in several equal parts or portions; nasēstoxtanen, I d. in equal parts or numbers; nasēstoxtananoz makātansz, I d. the money in several equal parts; totāma nisēstoxtnovaemetanenovoz, each one of you have been given

equal portions of them (or.); inf.-sēstoxtnov- =equal in number; nasēstoxtnovana, I d. it in equal numbers, parts, portions (when each of the parts is a collection by self); inf.-áe-, -áeš-, -oáe- and -oáeš- denote dividing apart, asunder; naoáehanō, I d., sort them (or.) apart; inf.-ōeone- ref.to dividing a line (or anything having the cylindrical form) leaving space between; eōeoneeoxeoe, it is divided in parts (a line of written words); naōeoneeoxea, I d. my words (in writing); navhozena, I d., distribute it; see distribute. Zehesētto, the divide, ridge of hill or mountain, also zeameēs; nahessēe, I move along the d.; nihessē-hemā, we move along the d. journeying; ehessēhestove, there is a moving, journeying along the d. Hessēhe, Divide, or Ridge (pr.n.).

divine, homatān (or homatañ) nanšheneena, I d. it; neamos nanšheneeno, I d. (from behind the hill). Both terms are seldom used and writer heard the first one only once from an old priest (Medecine-crazy); nanšheneena, I am conscious of it; see conscious, feel; emaheona, it is d., sacred; emaheonazeoneve, it or he is a d. one; emaheoneve, he or it is a d. one, divinity; namaheonazesta, I deem it d.; nasaamaheonaztohe, I deem it not d.; namaheonatamo, I deem one d.; namaheonevazesta, I deem it a divinity; namaheonevatamo, I deem one a divinity; emaheonatan, he wants to be d.; namaheonatanotata, I want it d.; namaheonatanotovo, (or.); namaheonao-vo, I make one (or.) to be d.; namaheonaoxz, I make it to be d.; namaheonaoxtovo, I make it his d.; nimaheonaoxtomonenon, it has been made d. for us, unto us; see sacred; hovae zemaheona, things d.; see God. Inf.-maheon- denotes, mysterious, d., godly, sacred; Mahonéš, d. day, Sunday; maheonhetan, d., sacred man; maheonekašgon, d. child; maheonomotom, d. breath, inspired Word; emaheonēsz, he speaks (about) d. (things); emaheonoēta, he acts mysteriously, divinely, ceremonially; emaheonovax, he has a d., mysterious dream.

divine, n.maheonhetan and maheonēszhetan, d. man, minister, missionary.

divinity, maheonetovaestoz, that which embodies God; see God. Nha zeononovóss Maxemaheon heovaz eoxe-ešhemaheonetovaestovenov, the ones who do not know God will have all kinds of divinities.

division, onisovanenistoz, d., the dividing in two; onisovanāzistoz, d. in two; onisovastoz, d. in two (state); see branch, fork, separate; vovesaxestoz or vovesxistoz, d. in several (usually small) parts, portions; ōeoxeohestoz, d., open in two (instr., from naōe-oxeoha, I divide it open, so there is a space between the parts divided); ōeoneoxistoz, d., spacing between words (syllables) in writing; see space; sēstoxthane-

nistoz, d., the dividing into equal parts; sēstoxtanà-zistoz, d. into equal parts; sēstoxtnovanenistoz, the dividing into equal parts, each of which is collective; vozenohovàtoz, d., distribution, see distribute.

divorce, onisovanàzistoz, d., meaning really division and understood for d. only when special ref. is made to separation of married people; zeto hetan na heszheem ēšeonisovaneo hoemanemhayon, this man and his wife have been divorced by court. See divide.

divulge, nataxtanōvemēsta, I d., reveal it openly; nameemosan, I d., reveal, disclose; nameemo, I d. one; namēsta or nameesta, I d., reveal, explain it.

dizzy, naēveneo, I become d.; naēvenenae, I am (state) d.; navešeēveneo, it makes me d., I become d. by it; naēvenevomoxta, I feel d.; ēvenevomoxta, feeling of dizziness; ēveneo, the becoming d.; ēvenenastoz, state of dizziness; etaēvenenovatto, it causes dizziness; oxnhēstovēs tsa haeš heamā eoxcēvenenovatto, the standing on a high place causes dizziness.

do, expressed by means of rad.-eševe- =doing and -ešez- =actual, demonstrative doing, accomplishing; naneševe, I am doing it, I am thus diligent about it (alluding to); nanešetovo, I have done unto one; nanešeta, I have done unto it; zehešetōez, what one does to us; nahešého, I do to him, cause it to one (or.); nanešez, I thus do it, accomplish; zehešeztōez, what he has accomplished, wrought for us; ninešezevomotaenon, he has done, wrought, worked it out for us; zeēvemazhešezeheonevessō, those who keep on doing so, the doers, those who actually do it; esaavhaneēszeheonevé, mathapo eoxchešezeheoneve, he is not only a talker, he also is a doer, he practices what he says; neševestoz, doing, n. (in general); tonševestoz, doing, n.; hetonševstovā, in whatever he does, in his "whatever-doing"; matšezistoz, doing, n., deed, the "working out"; natšezistoz, my doing, my deed; natšezistotoz (pl.); ezhešezistove, it is done in this wise (actual doing); eneševstove, it is a doing (in general); enahan havs zeoxchešezistovatto, thus (alluding) does the evil work; etónševe, what is he doing? [etonševéhé, what is his name?] Natonēšvovōnitomaen, I do all I can to the ground, cultivate it that much; hena emeheševetto, what can I do? Hena emehešezetto, what can I actually do? Nimesaatonšetovahe, he cannot do anything to thee. Etonšezistove nivostanevhàzistonan, how is our salvation done, worked, wrought, accomplished? Naēvetana, I am doing it (by hands); nazetana, I am busy with it, handle it, work at it; nazetanen, I do, work (manual); zetaneneo, tool, implement; nazetōn, I do, work (with instr.); see work. Inf.-exan- denotes to work out, prepare, q.v.; naexanomevo, I do it, prepare it for one (or.); suff.-oého

(or.), -oész (in.) and -oēta (stative) signify "to do to, effect, produce a result"; napevoého, I do good to, treat one well; natanševoého, I do much to one; naénoého, I do healing to one; naénoész, I do heal it; naxanovoész, I do act justly to it; namatoész, I do spend it, produce the result that it is all spent; nanasoého, I do make sport of one; nahavsevoého, I do evil to one; nahotoanavoého, I do a dreadful, terrible, dire thing to one (or.); napevoēta, I am a good doer; nahavsevoēta, I am an evil doer; eohāoēta, he does act bravely, does a great deed; nanooēta, I do perform in connection with; zenooētastov, the connection with a doing, performace, ceremonial; enisovoēta, he is a double doer; evovònitoēta, he does take care of (in the sense of acting kindly, fondly, helpfully); eamoēta, he keeps on doing, performing; emómâtavoēta, he performs a ceremony, rite; eohāoētastove, it is a great, dreadful deed; eénoētastove, it is the close of a doing, performing; heovasz hetoētastoz, all sorts of doings; vistoētastoz, the doing with (especially in ceremonials). These endings -oēta, -oētastoz, -oého and -oész, can be suffixed to all verbal forms susceptible to take them; navessehavsevoētamo, I am an evil doer with him; nahavsevoētaetovo, I am an evil doer concerning, towards him; nahavsevoētaeta, I am an evil doer towards it; easetoētastove, it is the opening, start of a doing, ceremonial; enisovoētastove, it is a double, twofold performance; eonitavoētastove, it is a different doing; zepevoētassô, the well doers; zemas-havoētaz, the evil (unreasonable, lewd) doer; see act, perform. Esaaheneenohe zemetaēvhestas, he does not know what he should do, what condition he should be in. Rad. "-e-" oftentimes implies to "be at it, engaged at, do, develop", ref. to an action or state in its process or its detailed parts, e.g. nanòztovo, I ask him a question; naenòztovo, I ask questions of him, I do question him; navômo, I see him (one action); navehômô, I do see, I look at him; niešemezz, do give me, thou! Naešemese, I am done eating; naešeész, I am done speaking; zehecšetanenetto, as long as I do live; nasaaton-eōsané, I can do nothing, cannot prevail; nasaatoneōetohe, I can do nothing, prevail nothing against him; nasaatoneoészé, I can do nothing for it, against it.

doctor, v. nanáeto, I d. one (or.); nanáesta, I d. it (as a limb); náestoz, the doctoring; eoxcenáestove, it is a doctoring; zenáész, the one who is doctored; nanáetan, I am doctored; [nanāetan, I want to die]; enáe, one is doctored [enāe, one is dead; enahe, one is killed; henā, what?] Zeoxtoešenáestove, during the doctoring; ēvenševa, now proceed (one of the doctors speaking to his colleagues); haevhona ševastová, now at it

with a will! (said by doctors, stimulating each other to earnest effort in the treatment of the patient); natameoanham, I get the d. (with pipe); zetoēvhestoxtanenistove, the different uses, formulas (of acting) in doctoring; toneš evešezetanenistove, when is it used? both terms ref. to whatever is done by Ind. doctors while treating a patient.

doctor, n. náe, náo (pl.), Ind. d.; náhetan, the d. man; enáeve, he is a d.; náevèho, d. (white man); náevehoa, woman d. (white woman); enáevèhoeve, he is a d.; enáevèhoaeve, she is a d.; navessenáemo, my co-d.; heszee-seotam, his (sc. the doctor's) medicine; vešeeseo, doctor's bag, medicine bag; hozeonena, servant in doctor's ceremonial; náenootoz, d.'s songs; matoovàtoz, fomenting, incense; hôaseonoz, ingredients for incense, burning; hesthâaseonoz, his burnings (of a d. or priest); náōn, patient (the one doctored); henaōn, his patient.

doctrine, vovistomosenistoz, d., teaching; mómâtavovistomosenistoz, religious, ceremonial d., teaching; heovasz hešemómâtavovistomosenistoz, various religious doctrines.

dodge, nahestâhe or nahestaohe, I d.; nahestâhetovo, I d. one (or.); nahestâheta, I d. it.

doe, meevaozeva, d.; see deer.

doff, nanitaenàz, I d. it; nanitoxca, I d. my hat; nanēszenhen, I d. my coat, shirt.

dog, hotam, (general name); hotameo (pl.); veksehotam, setter (lit. bird d.); pépeehotam, shaggy d.; pēat, nickname for preceding n.; acenhotam, bulld., ball faced d.; ēvevhotam, scabby, mangy d.; nasōnhāhotam, blood d., (Nasōna, Nasōnaho [pl.], Seminole), Seminole d.; Ceka-poehotam, Chicapoo d.; qsāehotam, collie, sheep d.; ēēšq, ēēščiss and ēesciss, scabby small d. (when the hair comes off in spaces); acēs, small d., pup; heškse-ne, greyhound (lit. long tapering face); sākove, very small d., ears pointing up (Shipperke); sākoveciss, same as precedent, but young; zestoneesâve, small d. with long body (Dachshund?); mešeeesees, d. with hairy face; esica, d. with pups; hotam zenonotovstahaz, mad d.; hotam eoxzenoxz vox, the d. watches, stays at attention, lies in wait, before a hole; hotam eoxzenotto vekseo, the d. catches birds; hotam evehonoeta, he sits watching (not to catch) it; hotam evehonoetovo, the d. sits watching one (or.); hotam etaseohestoha kōkonōo, the d. carries off the bread; hotam easetotomo, the d. chases one (or.); easetotoxta, (in.); hotam emāe, the d. barks; hotameo namāetōe, the dogs bark at me; namāetōe, they bark at me (fig.), [confound not with namhaetōe, they are all against me; namhaetāe, they swallow me]; hotam eahanosan, the d. is mean, bites; neheoxzetsane, trailing d.; ononevonsceo, prairie dogs; ono-

nevonišq (sg.); ehotameve, it is a d.; hotamevestoz, doghood; nathoze, my d. (servant), when hotam is implied, otherwise the term is also used for a horse or a cow; nathotam, my d. (obs.). Hotamhetaneo, Dog Warriors, name of a band of Ch. soldiers; (see organization); henen, d. rose (wildrose, Rosa canina), also name given to tomatoes, because they resemble (the small kind) the fruit or berries of the d. rose; hotamēva, d. skin.

dole, see distribute.

doleful, hēpōhaheho, the doleful ones (ref. to voice); epoetovaozistovatto, it is d., causes a creepy feeling; see moan.

doll, menekson, d., partly made of chinaware; meškazēson, d. made of leather or buckskin; emeškazēsoneve and emeneksoneve, it is a d. Both terms are considered or.

dollar, maxemakāt, large piece of money; maxemakātansz (pl.); in combination with numbers the pref. maxe- is left out; namatōtemakātaema, I have (am provided with) ten dollars; when worth in the sense of cost is implied the word makāt is left out; enisōeme, it is worth or costs two dollars; enivōemensz, they (in) are worth four dollars; enivōemēo, they (or.) are worth or cost four dollars; oxemakāt, half d.

domain, hoe zeoxcenitāto, one's d., the country, land he rules over; suff. -estxe for nouns in -estoz and suff. -eše for nouns ending with a vowel or -oxz denote "domain" in the sense of "field, sphere, where many of the same kind are"; havsevestxe, d. of the evil; pavastxe, d. of the good; hohonaēše or hohonaestxe, d., field of stones; maxemenoeše, d. of apple trees, apple orchard; ôzetanoxeše, d. of anxiety; heevaestov, their d., range, habitat; heēvnistov, their d., range, whereabouts; ēvaestoz, d., habitat; ēvnistoz, d., whereabouts.

dome, the suff. -(h)om ref. to d. shaped, and is usually translated by "lodge"; hoveochom, arbor, summer house built of branches; vēhoehom, square tent; maheonehom, lodge of the ceremonial arrows; mashaom, lodge of the "Crazy ones"; see lodge, home. Otatavoom, blue d., sky; see arch, vault; ehomēve, it is a lodge, d. shaped.

dominate, nanitāetsan, I d., rule; nanitāetsen, I do d., rule; nanitāe, I d., rule (state); nanitāetovo, I d. over one (or.); nanitaeta, I d. over it; zenitāesz, the one who dominates; also zenitāhesz (see Lord, ruler); zenitātsansz, the one who dominates (has the faculty); enitātan, he wants to d.; see control, rule; evehonenitae, he dominates as a chief, king.

domination, nitātsanistoz, nitātsenistoz (actual), d.

dominion, nitāestoz; nitāevhoemanistoz, d., authority.

Nitāevhoemanistoz ēšemez hoeva na voeva, d., authority has been given him, on earth and in heaven.

Heto havs nivénitáetōe, let not this evil have d. over thee; nahenitáestov, I have d.; nahenitáevhoemanistov, I have d., authority; nahenitástovetan, I want to have the d.; nahenitástovetanotovo, I want to have d. over one; nahenitáevhoemanistovetovo, I have d., authority over, concerning one; vehonenitástoz, supreme d., chief d.; vehonenitátsanistoz, supreme d., verbal n.; nahevehonenitástov, I have the supreme d.

don, naēs'an, I d., dress; nanhōmanáz, I d. a robe, blanket; naēseszehena and naseszehenanaz, I d. a coat, shirt; naēstana, I d. it, ref. to clothing in general; see put, dress, clothe.

donate, namea, I d., give; navesemea, I d. with, contribute; see give; naveész, I d. it (when the donation is announced as a promise to give later on); eoxvehensz haesto makātansz, oha esaatómeátovhanehensz, much money was donated (by promise) but it was not really given; moksa natavého, I will d. a calf, I promise to give a calf.

donation, meàtoz, meàtotoz (pl.); hovae zevehe, d., something donated, promised; see promise.

done, inf.-eše- =done, finished, accomplished; naēšemese, I have d. eating; naēševhōsenheme, we are d. looking on; matāeševostanehevez, when we shall have finished our life; nivéaseoxzheme zetāešhoxz, do not leave until he has come, lit. until d. is his coming; inf.-ex- has a similar meaning (may have been the same particle formerly as -eš-), it denotes "enacted, d., passed thru" implying a thru process; naexhoeman, I have passed, enacted a law; naexoan, I am d., am thru, uttering, speaking; ēšexhoneo, it is d. growing, thru the process of growing; ēšexâta, it is done, ripe (by heat); see boil, cook, prepare; eexane, it is d., ready, prepare; naexanen, I accomplish, bring it thru the process of being d., prepared, executed; naexanomevo, I do prepare it for one.

donkey, vohokoxta or vohooxta, d., ass; vohokoxtaeson, young d.; see ass

doom, naehōsan, I d., condem, damn; naehomo, I d. one (or.); zeehōmsz, the doomed one; zeehōmessō, the doomed ones; see damn, curse.

doomsday, hooxeešēva matatoseehōmevoz zehetosehoneoss havs, the last of all days when doomed shall be those who persistently did evil; hooxeehōnestoz zeto-sevešeasetoēevoss zehavsevoētass, the last doom by which evil doers will perish.

door, henitō, henitōnoz (pl.); ehenitōneheve, it is a d.; henitōneheva, by, thru the d.; henitōnea, d. like; estaetta and zeestaetta, d., entrance; zexēsznistove, d., entrance, where entrance is; see enter; zexhenitōneheve, where there is a d.; henitō zevešheceōe, d. hinges,

lit.that by which the d.is held in position; zeneeva-
voto henitō,d.keeper,watcher; henitō nitataotomon,
the d.stands open for thee; henitō nitataenomon, the
d.is open for thee; see open. The term henitō ref. to
the d.itself,as held in position by divers means; ze-
ēstaetta or estaetta =doorway; zexestaetta,where the
d.way is; also zexēsznistove,where the entrance is;
nxpeoxtam,before the d.(blocking).

dormitory, šešemhayo,d.,lit.bedroom or bedhouse; ešeše-
mhayoneve,it is a d.

dose, zetonitaemanistov, the amount of drink; esōoxz
eoxczešetonitaemanistov, the medicine is taken
(drunk) in such doses; heto esōoxz tonitā eoxceamema-
nistove,what d.,how much of medicine is to be taken
(drunk) all along? Zehetao nitosemhaestan°s esōoxz,
that much,such a d.of medicine thou art to swallow.

dot, zezeo,d.,mark,spot, point; ezeoxtav, it is dotted
(in color); zeoxeo,d.,point (in writing,as over the
"i",or a period); nazemana,I make it dotted, spotted,
soiled; ezemeoz,it becomes dotted; rad. -hehem- de-
notes dotted,speckled; ehehamae,he (ref. to animals,
specially horses) is speckled; ehehemeoz, it becomes
dotted,speckled; nazeovxea,I d.it (with writing); na-
zeovxeoha,I d.it,inscribing dots (with instr.): see
point.

double, rad.-(h)estov- =d.,lined,on each or both sides,
parallel; eestovenoe, it is lined (by sewing);
naestovenoto,I line it (or.),make it double; eestove-
vonhanistove also enixaestovanensz,it is a d. window;
naestovana,I make it d.(as a box,etc.); eestovane, it
is made d.; eestovhonooneheve,it is a d.floor; e(h)e-
stoveoz,it is d.,becomes lined; eestovoeha, it is d.,
(lines); vèhoehom zenscepaonatto eestovoeha,the roof
of the tent is d. (provided with a tent fly); niva
eestovoeha zenscepaonatto mhayo,the roof of the house
is lined four times; hestovōmā,on each (or both) side
of the river,lake; enšhestovepeva, it is both good;
nahestoveoz,I am hesitating,in suspense,between both;
ehestoveēsetto,it is d.pointed (as the two points of
a pen); enišēsetto,it is d.pointed, has two points;
eotahestovoahē,he is d.mouthed,a liar; enišhetaneva,
he is d.tongued; zenišhetanevaz, the d. tongued one;
eneehestovoēta,he acts d.,hesitatingly; ehestovevos-
taneheve,he leads a d.life; the inf.-niš- =two; while
-nisov- =twofold,two in one; enišstaha, one has two
hearts,is distrustful,doubtful, has misgivings; niš-
stahàtoz,d.heartedness; estovenoeostoz,the lining (by
sewing); estovanenistoz,the making d.; estoveozistoz,
the becoming d.; hestovoahestoz,d.tonguedness; nišhe-
tanevàtoz, d.,two tonguedness; nišhetanevàtoz,d., two
tonguedness; hestovevostanehevestoz,the d.life; hes-

tovetanoxtoz, d. mindedness; enisovoēta, he acts d., two-fold, performs both acts; nha zeoxcezesemómâtavoētaz na mato zeoxceéōstaesz enisovoēta, he who worships in the Ch. way and also is a Christian is a d. performer; enisovaheškoss, it has d., twofold point (ref. to extended tapering object); enisovavēsetto, it has a d., twofold point (as a pen, clevis, etc.); inf.-honaov- denotes d. in the sense of "added to, second to, twice as much"; ehonaovho, it is a d. box (ref. to farm wagon); zehonaovosz, the d. box of a wagon; see wagon; nahonaovana, I d. it, make it twice as much, add again as much to it; etosehonaoveamhae, he is going to receive d., once as much; namakātaemoz eoxchonaoveozensz, my money gets doubled; etosehonaovenāestoven's, it is to be a d. dying, a dying once more; nszhonaovanomonenon niveo-šetanoxtonan, our joy will be doubled, increased; ehonaovenitāe, he is the d. master, second master; honaovanenistoz, the making d., twice as much; honaovanazistoz, double increase; honaoveamhastoz, d. gain, receiving; zehonaovevašitaevsz, the Vice-President; nszhonaovemetaz, I shall give thee d.; natahonaovanomevo, I will make it d. for him; nszehonaovevostanehevheman's, we are to live a second life.

double tree, amsekamax zevešhestosems amoeneo, cross piece of wood, by which means the wagon is pulled; see tree.

doubt, nanizesta, I d., disbelieve; nanizestatan, I am in d., incredulous; nanizestovo, I d. one; see disbelieve; naništaha, I am doubtful, apprehensive, have misgivings; nanizestahe, I am a doubter; nanizestaetovo, I d. concerning one; nanizestaeta, I d. concerning it; navenezistovo, I d. one, disbelieve him; naoneametano, I d., am uncertain; nizestatanoxtoz, d. (in mind); nizestàtoz, d., disbelief; ništahàtoz, d., apprehension; oneametanoxtoz, d., uncertainty; naeovetan, I d., am slow in believing.

doubtful, rendered by inf.-ononov- =not well known, not certain of; naononoveoz, I am d., uncertain; naononovo, I am d. about him, do not know him well; naononoa, I am d., uncertain about it; hovae esaaononôhan zēmēstomonez, nothing is d., uncertain that has been explained to us; ononovōhestoto, d., uncertain, not well known relatives; ononovēsizistoz, d. speech; ononovoanistoz, d. utterance; eononovoan, he speaks doubtfully, not knowing well; naononovetan, I am d. (in mind); ononovetanoxtoz, the being d., uncertain in mind; ononovstahàtoz, d. heartedness; eononovstahaoz, he becomes d. hearted; eononovevostaneheve, he leads a d. life; ononovevostanehevestoz, uncertain, d. life; apon, d. ! (old exclamation); tometo, d., incredible!

dough, zeastoene pen'nhôo, mixed flour; zehekōvohe pen'-

hōo, wetted flour.

dove, hemen, hemeneo (pl.), d., (Mourning Dove [Zenaidura macroura]); vèhohemen, pigeon (tame kind); ehemeneve, it is a d.

down, rad.-an- and -anô- denote "d., below, from a height"; naanoèn or naanôn, I walk d.; anôènistoz, n.; naanôoxz, I go d.; anôoxzistoz, n.; naanana, I take it d.; naanano, I take one d.; zeanane, that which is taken d.; zeanansz, the one (or.) taken d.; ananazistoz, the taking d.; naanhao and naanao, I fall d.; anaoxtoz, the falling d.; see fall; naanahasen, I throw d.; anahasenistoz, n.; naanahàz, I throw it d.; naanahamo, I throw one d.; anahamazistoz, n., the throwing d. (of one); zeanahame, that which is thrown d.; zeanahamsz, the one thrown d.; naanhoēnana, I set it d.; naanovana, I put it d.; anovanazistoz, n.; naanovanano, I put one d.; naanovana vónhanistoz, I let d. the window; naanovae, I am d. cast, sad (anovastoz, sadness); naanovao, I make him to be d. cast; naanovetan, I am d. cast (in mind); anovetanoxtoz, n.; see sad; eanoveoz, he becomes d. cast, saddened; anoveozistoz, n.; naanhōstoneano, I let one (or.) d. with rope; naanhoatamo, I deem d., low; anhoatamahestoz, dishonor, low estate; eanavhōeme, it is d. in cost, cheap; zeto hōmā eanavhōeme, this robe is cheap; eanavhōtova, he sells, buys d., cheap; eaneoz, she lets d., gives birth to; eanevèpozevaooz hozzz, the tree sheds its leaves; eanevèpozevaooxz, same as preceding term only by slow process; eanevèpozevaha, the wind blows the leaves d.; eanoahansz and eanahansz, they (in.) are blown d. (by wind); naanoēōstax, I am suddenly blown d.; etataēseanao, one falls d. into and disappears; zeanhozeskoneo, d. fall of water, cascade; nahanoseanao, I fall down backward; nataxeanao-tovo, I fall d. upon one; nataxeanao, I fall down upon; zenšhesseanao, he will fall d. from there (towards the speaker); zetahesseanao or zetäseanao, he will fall down from there (away from the speaker); see fall. Naanôohe, I run d.; eanohozeohe, he works downwards; eanoehozeohe, he goes d., and works (has first to go or come d. to the work); nanhoō, I look d. below; anhoōxtoz, the looking d., below; eanhoeven, his face is d. fallen; eavanōnistove, it is taken d. (speaking of lodges, camps); see tent; naaneoxzého, I lead one downward; anhōtto, d. below; vāxseanhōtto, d. to the bottom; pono, d. the river (Fr. en aval); eponoeoz, it becomes d., drained, dry (said of anything that was watery and has become drained or dried); ponoxta, d. in the sense of nothing, flattened out, empty (stomach, etc.); ponoxta nahoeoxz, I come having nothing, being flattened, hungry; see empty. Verbal suff. -anoto- (or.) =beat, knock d.; nāhaneanoto, I knock one d. with blows; inf. -ahan-

itself implies "downright, d. and out, extremely"; nas-xseveanoto or nasôxseveanoto, I beat one d. to exhaustion; esxseveanoe, one is beaten d. to exhaustion; nasxseveanota, he beat me d. to exhaustion; namomeaeve-anotoneo, we beat them d. bloody; the in. form would be -anoxta, if ever used. Inf. -sé- or simply -se- denotes "d. at an angle, d. hill, d. ward, sloping towards, extending, thrown, launch, cast, dive into, entering d. at an angle"; naséōész, I launch it, cast it into the water; naseovoham, I let the horses d. to water; naséèn, I step d. into the river, lake or pond; naseōešemo, I throw him d. into; naséoen, I put, cast one d. into the water; naseeš, I lie d.; naovšeš, I lay d. (to rest or sleep); naovšemeoz, I lay d., from a sitting posture; naēnana, I lay, set it d., deposit; niēnanomotāenon hevostanehevestoz, he laid d. his life for us; naséoen, I drive it d. into (as a stake); naséahasen, I hurl, throw d. into; naséahamo, I hurl, throw one d. into; naséahàz, (in.); etaséahame màpeva, one is hurled, thrown d. into the water; nataséeoxyz, I go d. into (usually ref. to going to a town); naseanao, I fall d. into; emasoséētooxzeo, they mass into the river (to drink); eameséhehooxzeo, they are moving, traveling d. towards the water (to drink), said of animals; naséax, I plunge, dive d. into; naséonaoxyz, I put my hand d. into it; naséonaotovo, I put my hand d. into (it) his (sc. pocket, coat, etc.); inf. -shov- = d. ward, d. grade, lessening, diminishing; seetto, sloping d. towards a body of water; see slope, slide, enter.

down, n.eceas, d., downy feather; eceasonoz (pl.).

downcast, eanovetan, one is d. (in mind); eanovae, one is d., sad; see depressed.

downfall, anaotoz, d., from a height; avaoxtoz, d., falling over; eavao, he had a d.; zeavaoss, those who fall over, the downfallen ones; eohāetanō zeavao-ziss, he raises the downfallen ones (or.).

downhill, seetto; hohamoss, d., the slope of a hill, hill side (seen); neamoss, d. (behind the hill or mountain); canhoesetto, it slopes d., downward; see slope.

downpour, maso-anomaoonevookoxtoz, d. of rain; emaso-anomaoonevooko, it is a d. (of rain).

downright, inf. -tóm- denotes "on the spot, downright, forthwith"; nszetómenahaz, I shall kill thee d.! Inf. -ahan- also expresses d., down and out, extremely; eahanemashanē, he is d. unreasonable, fool; eahansenova, he is d. mean; nāhanatamae, I laugh d., extremely; eahanepeva, it is d., out and out good; niahananoton, we beat him d.

downward, see down.

downy, rendered by inf. -mehova- which means fuzzy, soft,

hairy, downy; emehovatto, it is d., fuzzy; mehovamaxemeno-
noz, peaches (d., fuzzy large berries); see fuzzy and
wool.

dozen, matòtòtnisov, d., twelvefold; matòtòtnisov vovotoz
mometa nononasz zeto heeo, give a d. eggs to each
one of these women! Ematòtòtnisovansz vovotoz, it is a
d. of eggs; momeno matòtòtnisov (or. is momatòtòtnistov)
eoxchòtovàtovensz vovotoz, eggs are sold by the d.
Ematòtòtnisovaeo, there is a d. of them (or.); zematòtò-
nisovassò, the d. of them (or.); zematòtòtnisovaēsš, the
d. of them (in.); ematòtòtnisovatto, it is a d.

doze, see drowse, drowsy.

drab, zeosepok, yellow gray; eosepokōme, it looks d. (li-
quids); eosepokovae, it is d. (also or.); eosepokovaneoxz, it turns d.; zeosepoovoetto, d. paint, color
(material); eosepokovaova, it has a d. fur (?).

draco, see dragon-(lizard).

draft, namxea and navxea, I d., draw it (with pen or si-
milar instr.); namxeovo and navxeovo (or.); see
draw, write; onōhasenistoz, a d. of fishes; see draw.

drag, nahestohoe, I d. (something heavy, burdensome); ehe-
st°san, he makes, occasions a dragging, ref. to Sun
dance performance, when buffalo skulls are dragged;
hest'sanistoz and also hestohoestoz, the dragging
(usually ref. to the Sun dance); toneš etoshestohoes-
tov, or toneš etoshest'sanistove, when will the Sun
dance take place? This part of the Sun dance has been
eliminated (at least from public eyes) in recent
years. Nahestosàz, I d. it; nahestosemo, I d. one (or.);
zehestosemsz, the one dragged (or.); zehestoseme, the
one dragged (in.); naastosàz, I d. it away; naastosemo,
I d. him away; naamstosàz, I d. it on; naamstosemo (or.);
nahōsàz, I d. it out; nahōstosemo, (or.); nhestoseox-
zész, I d. it after me (in walking, going); nanšeamhes-
toseoxzész, I keep on dragging it after me (while go-
ing); eam(he)stoseohe, he drags while running; eamstos-
eoheta, he drags it in running; eamstoseohetanoz hes-
zeveeoniššz, he drags his bowels while running, or he
runs dragging his bowels, entrails; eamstoseohetovo, he
runs and drags him; naamōena, I d. it (as net in wa-
ter); namómâtahestosemo, I d. one (or.) by force, viol-
ence. See draw, pull. Naheanaevosoxta, I d. a burden, see
burden.

dragon, amehaohemèn, flying serpent. The description of
this animal was given to writer by several in-
formants. They all agree that it is a kind of flying
lizard (genus Draco) of good size, living on trees and
inflicting disease and death on people upon whom they
alight. They were usually seen in deep and heavily
wooded canyons in the south west. Maxemèn zeheszem-
ēnsz, big flying d., serpent. Vovetass, d. fly; evovetas-

oneve, it is a d.fly; see whirlwind.

drain, naponomaena, I d.it (from -pono- =low, drying up, as river beds); ponomäasene is the name of the spring moon (corresponding with March) when the land begins to dry up from thawing; ponomäasenistoz, the draining, see dry; eponoeoz, it becomes drained; see strain in the sense of "exertion".

drake, šeš zehetanehamsz, the male duck; šešeo zehetanehamessô (pl.).

drape, nanhōmanàz, I d.myself (by putting a robe, blanket etc.around); etaomhōsena, it drapes, hangs before; šeon zeoxcetaomhōsenas vónhanistovâ or henitōneheva, the cloth which (or.) drapes the window or door; na-taomhōsenaoxz, I make it to be draped; taomhōsenàtoz, the drapin, curtaining.

drapery, šeon zeoxcetaomhōsenas, cloth which (or.) hangs before, curtain.

draw, nanōhan, I d.(liquid), dip from; zenōhansz, the one who draws (liquid); naonōena, I d. it out (of fluid); naonōeno (or.); naonoozész, I do d., straighten it out; naonovōena, I d.it ashore; naonovōeno (or.); naonovohesz, I d.it to shore (by rowing); see shore; nahōstano, I d.one out of, pull him outside of; nahōstana (in.); nanitōxtovo, I d.out liquid from; naonōhasen, I d. out, (of water, by force [as in fishing]), make a draft (as of a fish, turtle); naonōhàz, I d.it out (of water, as a stick); naonōhamo, I d.one (or., as a fish); namxea, I d., write it; namxeovo (or.); eamšena, one is drawn, written, pictured; ezetxešena, it or one is thus drawn, pictured; eamstoevxešena, one is drawn, pictured sitting; eatōoevxešena, one is drawn, pictured with eyes lifted up; naamxešenaovo, I make one to be drawn, pictured; namxešenaovxz, I make it to be drawn; see picture, write. Etâtameas, he draws away from, withdraws; nahessenoshoe, I d., attract; nahessenoxsého, I d., attract one; nahessenoxsész (in.); nahesetanotovo, I d., attract him (by thinking of him), also: I d., attract his attention to me; nahesetanota (in.); zetohtēhessetanotōez, all that draws, attracts our attention; ehessaeonosan, he draws, attracts by charm, power, magnetism, also "by power of mouth"; ōnhao eoxc-hesseaonotō hésô, the frogs d., charm the flies (or fly) by mouth; ehessaeonoxta, he draws, charms it; ehessaeonosanetto, it draws, attracts, charms; nahestōn, I d.by mouth (as Ind. doctors do to suck out blood, etc.); nahestoha, I d., suck it out; nahestohomovo, I d., suck it his (as in above manner); nahestōno, I d., suck one (or.), also nahesseōstōno; see suck; eevhahàpōhevaz, he draws his claws in; esēposeoz, he draws, stretches out his fingers, claws; esosoxpano, he draws in his claws (having caught something); naonistoena, I

- d.it (the bow,to shoot); nasèponeano, I d., stretch a rope; nas'seana, I d.,stretch it (anything elastic); eas'seoax,it is drawn,stretchd tight (as canvas); nas'seoaso,I d.,stretch it (or.) tight (as the cloth of a tent,wagon sheet,etc.); see stretch; nahessec-san,I d.,pull; nahesseeto,I d.,pull one; nahesseész,I d.,pull it; see drag, pull; hesseeseonoz,a harness (pl.),q.v.; naanôsona,I d.,pull it down (as a bolt); nameovōena,I pull it up to the surface (of liquid); nameovōoneana,I d.,pull it up to the surface by means of rope,string; naheamoneana, I d., pull it up (to a higher place,not out of a liquid) by means of a rope; nanitana,I d.,extract it; naoseno kokôax,I d.a chicken (disembowel); see rip; ehehesceoz,it draws together,shrinks,q.v.; nahessâz, I d. breath,aspire; see breathe; meemeâtoz,d.knife; nameemeaxâ,I cut it with d.knife; nameemeaso šistato,I cut the board with d. knife; nameemeaso hooxe, I work the pole with a d. knife; nanotovanoeorx xovatov,I carry a drawn sword.
- drawback, hovae zevešhestomeozistov,something by which a d.is occasioned; see prevent.
- drawer, zenōhansz,the one who draws water; zemxistonsz, the d.,writer; vèpemax zeoxcenitane,hollow wooden receptacle which is drawn out.
- drawers, vešeēsenhestoto (or.,pl.),d.,pants; evešeēsenhestoveo,they (or.) are d.; navešeēsenhestonao-vo,I provide one with d.,pants.
- drawing, amxešenâtoz (and mxeoxzistoz),d.,picture.
- dray, see wagon.
- dread, namaxeéta,I d.it; namaxeéovo,I d.one (or.); namaxeétoxta,I am in d.,fearful; see fear; inf.-maxe- =great; nahèpoetan, I d., have apprehension; inf.-ise- =dreadingly; naiseneoxz, I d.to go there; naisēcsztovo,I d.to speak to him; nasaaiseneševé,I d. not to do it; naéšivaeno,I merely d.one (not seriously); emaxeéatamano,it is dreadful (condition,aspect); maxeétotastoz,d.; hèpoetanoxtoz,d.,apprehension; naohāéta,I d.it very much; naohāétan,I am in great d.; ohāétanoxtoz,great d.,apprehension; nahestohāétanoto-vo,I am in great d.on his account.
- dreadful, eohātamano,it is d.(general aspect); eohāoē-tastove,it is a d.deed,act (also awful); niohāészenon,we did a d.thing,dealt dreadfully with it.
- dream, naovax,I d.; naovaxena,I am dreaming, d.for myself; nanoovaxena,I d.of it; nanoovaxenanoz, I d. of him; ninoovaxenatovaz, I d. of thee; zeovaxenavo, while at dreaming,in my d.; nitonetoovax, what didst thou d.? Nitonšeēveovax? How doest thou d.? Hena zezenoovaxenatto,what is it that thou hast dreamt? Zeovax ezhestohe,he was told this in a d.; naôzetanona-voovaxenanoz,I have an anxious d.about one (or.); na-

otōstoovax, I had a strange d.; niotōstoovaxenatovaze-me, I had a strange d. of you; ovaxestoz, d., n.; eovaxestove, it is a d.; evhaneovaxestove, it is a mere d.; ovaxenaheo, a dreamer; zeovaxenaz, the one dreaming; hovae nioxceovaxenaōenon, something made us d.; tāeva eoxceovaxestov, one (in general) dreams at night.

dreary, see desolate, lonesome.; ehōnōtatamano, it is d. (general aspect).

drench, nanhatōva, I am drenched; see soak.

dress, naēs'san, I d. (term used by men); naēs'saneno, I d. one; suff. -eno added to -san gives the trans. or. form of this verb; namoonsan, I am dressed beautifully; namxastovsan, I d. gorgeously; navoomsan, I am dressed, clad in white; namoenoevsan, I am dressed, clad with security, immunity; epavsan, he is well dressed; natāes'san, I am fully dressed, have a suit on; navohaevsan, I am dressed in buckskin; ehetosohāes'san, he dresses for show; naēvaevsan, I am clad in wool garments; namēskonsan, I am dressed in leather; nahekovavsan and nameovavsan, I d. in soft raiment; enxōsan, he dresses funny; napēs'san, I have ragged clothes; ēs'sanistoz (in.) and ēs'sanistoto (or.), d., n.; the first term is v. n., while the second ref. to the clothes themselves; ēs'sanenistoz, the dressing, doning, putting on of clothes; moonsanistoz, beautiful attire; moonsanistoto, beautiful d., attire, clothes; mxastovsanistoz and mxastovsanistoto, gorgeous d., attire; voomsanistoz and voomsanistoto, white d.; pavsanistoz and pavsanistoto, good d.; moenovsanistoz and moenovsanistoto, d. of protection, security; tāes'sanistoz and tāes'sanistoto, suit of clothing; vohaevsanistoz and vohaevsanistoto, buckskin d.; hetosohāes'sanistoz and hetosohāes'sanistoto, d. for show; ēvaevsanistoz and ēvaevsanistoto, woolen d.; mēskonsanistoz and mēskon-sanistoto, leather d.; pēs'sanistoz and pēs'sanistoto, ragged d. The suff. -toto is always or. Keep in mind that the term -ēs'san ref. to male attiring and that it implies the putting on of clothes by special "fixing and adorning", in the sense of "attire, raiment, arrayed in, clad with". Nanes'san, I undress, put off my attire. Naseszehenano, I d. one with a coat; naneseszehenanàz, I put off my coat; see clothes, v. Vōstoz, vōs-toto, woman's dress; evōstove, it is a woman's d. (also ōestoto); evōstovetan, she wants a d.; natōstano, I d. her; emoxtavōsta, she has a black d. on; the same term can be used for any one wearing a gown or robe (like Catholic priests wear); evoomōsta, she has a white d., gown on; epevōsta, she is well dressed; etonitōsta, how is she dressed? [Etonithōesta, what does it cost? Etonithōsta, how high is it? (being suspended)]; nanitōsta, I have my d. off; nanitōstano, I und. her; eoásevso-

- zevano, it is bespangled (of a d.); naoásevsozevano, my d. is bespangled; nioásevsozevanhômâ, our d. is bespangled or we have a bespangled d.; namaného navōstoz, I make my d.; namaného navōstoz, zetatoxsozevano, I make my d., it will have trimming around the bottom; namaného navōstoz zetamaha-toxsozevano, I make my d., it will have a wide border (at the bottom); nahoneosého, I cause one to d. Maheo eoxchoneosészenoz moesz, God dresses the grass. Vokaenōstoz, woman buckskin d.; evokaenōstove, it is a buckskin d.; evokaenōstovetan, she wants a buckskin d.; vohaevōzevōstoz, woman's buckskin d. with fringes; meskonōestoz, woman's d. made out of leather (other than buckskin); emeskonōsta, she is dressed in leather (usually from a buffalo hide).
- dresser, amōmāzevehoseo, d., receptacle with mirror; eamōmāzevehoseoneve, it is a d.
- dressmaker, nha zemanéhoss vōstoto or ēs'sanistoto, the one (implying either man or woman) who makes women's dresses or men's clothes
- drift, emomenohōsta voe, the clouds are drifting apart, segregating; voe eamhōsta, the cloud is drifting by (also eamaesta, when drifting slowly); eamōesta, it drifts, floats (on water or other liquid); see float. Evozeoz, it drifts in; ehoneovax (?). Eoxksenomaeoxz, he drifts along with (any wind), is changeable.
- driftwood, zeamōesta kamax, d.; zeamōstaesz maxsz, (pl.).
- drill, see pierce, bore; emonhooneeo, they are drilling (as soldiers do) (?).
- drink, naman, I d. (water or liquor, something cold); namanenon, we d. it; nanomen, I d. (something cooked, like coffee or soup); nanomenheme, we d.; oftentimes nanomen is understood to mean "I d. coffee"; hovae nasaanomené, I have no coffee to drink; manistoz, the drinking (water and liquor); nomenistoz, the drinking (of cooked food); emanistove, it is drinkable, it is a d.; emanenov, there is a drinking; enomenistove, it is drinkable, it is coffee (cooked) to drink; enomenov, there is a drinking (of coffee or soup); zemansz, the one who drinks; zenomensz, the one who drinks; nanoō-voe, I d. in or while eating; noōvoestoz, beverage drunk at meals; nanōxta, I d. (from a vessel); navistoōvoemo, I eat and d. with one; zevistoōvoemasz, the one who eats and drinks with me; vistoōvoemazistoz, the mutual eating and drinking; emanheoneve, he is a drinker, drunkard; maneheonevestoz, d. habit; ōcemanistoz, drinking and lewdness; ōcemané, n. agentis of precedent; etanomenēoxzeo, they went to d. coffee; nahemanēoxz, I go to d. (am on my way to); suff.-seš denotes throwing water or liquor into or down the mouth; enonotovseš, he is drunk; nonotovsešestoz, the being drunk; enonotovsešeheoneve, he is a drunkard; nonotovsešeheo, the

drunkard; eahanseš, he is drunk downright, is staggering, tottering; etōmseš, he drinks lemonade (-tōm- = cool, cold liquid); tōmsešestoz, cool d., lemonade, etc.; navestsešemo, I d. with him (usually liquor); namāstseš, I d. by bending over and supporting on hands (in drinking from a spring or river); naamēnevaseš, I d. while walking (or riding) thru a river; also naam'nema naāzeneva, I d. (in passing, walking; done without stopping the going, using the hand to throw or jerk up water to the mouth). Namanova, I give d.; manovhàtoz, the giving of d. (as medicine, etc.); heto hoham eoxce-manovatto, this spring gives d.; nimanovatōenon, it is a source of d. for us. Tass emhaesta zeoxcemēstomez, as it were he swallows (where we say "drinks") that which we explain to him.

drip, eheōxz, it drips; esōaneha, it forms drippings, it drips thru (as fog or vapor on tent cloth); esōe-oxz, it drips, leaks thru; naheōxzesz, I let, make it d.; see drop.

drive, nazetaenoham, I d., guide the horse or horses, (specially ref. to the use of reins); naamaenoham, I d. horses on; naheceamaenoham, I d. the horses slowly; naamaovō, I drive them (or.); nanomotovaenoham, I d. the horses fast; nahosovaenoham, I d. the horses back, making them back up; naevhavaenoham, I d. the horses back (where they were before); vēhochotoa naamaovō, I d. cattle; natāeovo, I d., chase him out, forth (from a place); naaseoaovo, I d. away, make him leave; naasetao-vo, I d. him off; naasetaoho, I d., push one away; eamoahā, it is driven off by the wind; tass eamoaxeo, as it were they (or.) are driven off by the wind; eōmoahansz, they (in.) are driven before the wind; eōevhav-oaha, it is driven, waved to and fro by the wind (like the wavy motion of standing grass or wheat); enševa-oe, it is driven, made to go fast; vehoemā eohānševāhe-toensz, bullets are driven at a terrible speed; heto eoxcohānševenimaōstohe, it is driven, turned around at a very great speed; naevoen or naamoen, I d., roll (in a wagon); see turn; navoxkoeno (amoeneo), I d. crooked (with a wagon), lit. I roll him crooked; namomotonoeno (sc. amoeneo = wagon), I d. to make a turn (with a wagon); nasehoész, I d. it down into the ground; nasehò-no (instr. form), I d. it (or., as posts, poles) down into the ground, or below the surface of; nasehoha, I d. (in. instr.) down into; natomsehoha, I d. it down into (half standing out). To express driving, hurling, force, see Instr. m. in Ch. gr. Suff. -aha denotes d., swept by force, blow, wind; easetoeōstahansz vēpotoz, the leaves are driven, blown away; see blow.

driver, zezetaenohamsz, the d. (ref. to the guiding with the reins); zeamaenohamsz, the one who drives the

horses; zeamaovsansz, d., the one driving; zeamaōez, our d., the one who drives us; zeamoensz, the one who drives a wagon; nha zeamoenez niamoeneonan, the d. of our wagon, he who drives our wagon.

drizzle, eoaneha, it drizzles; evesseaneha, it is drizzling (very fine, like fog); see rain.

droll, enxōs, it is d.; enxōsan, he dresses d.; see funny.

dromedary, paepaonahe, paepaonaheo (pl.), d., camel, the humped back one.

drone, evavaostomohetto, it makes a lulling, droning sound, swinging to sleep; see drowsy, sleepy.

droop, rad.-akav- denotes "hanging down, drooping"; eakavaeo, he sits drooped; eaavēsta, he droops his ears (animal); eaaveoz and eakaveoz, he becomes bent down, drooping; eaavota and eakavota, it sets drooping; eaavhoe and eakavhoe, one sits, stands drooping; inf.-maaks- or -macse- denotes drooping, stooping; see stoop; ehoszeheoxz, he walks with drooping head; nahoszehe, I d., bow my head; see also languish, wither.

drop, naénevaena, I d., let it fall, cease to hold it; naoháena, I d. it; naoháeno (or.); naoháenomaoxta, I let it d. to the ground; naoháetan, I d., shun (in mind, disposition); naoháetanotovo, I d., shun one; naoháetanaota (in.); see miss, shun; eoháox, he drops his pack (what he had on the shoulder); naoháoxenoz, I d. one (or.), from carrying him on the shoulders; this expression is used in the fig. in the sense of abandoning one who needs one's care [for Ch. mothers carry their babies on shoulders and back]; Maheo emesaaoháenōxehenotto henison, God cannot (will not) d., forsake his children; nszaaoháenōxetovazé, I shall not forsake, d. thee; zehescestovsz emesaaoháenōxehenoz henison, a mother will not d., abandon her child; nasaaēseotoxovaheme nivéoháenōxetovemenó, we are not yet able (sc. to manage ourselves), do not forsake us! Nitaoháoxtanon havs zevešeohānaoxez, let us d. the load of evil with which we are burdened; eheōxz, it drops, drips (liquids); naheōxzész, I let it d., make it d. (as medicine); heōxzesz, make it (thou) d.! Hetó esēoxz heōxzeszé, let it, make it d. (then) this medicine; heōxzeneš, let it (then) d. (medicine); hetó esēoxz heōxzenehá matótoha, let now this medicine d. ten times, pour out ten drops of the medicine; zeōez máp, a d. of water; emameotoanaoz, it falls in large drops; mameanaone, large d., blob (of something like blood, viscous). See fall. Eanaoz, it has dropped, fallen; maxemenoz eanaonsz, the apples are falling; eanaenācoz, he dropped, fell dead.

dropsy, máp evešepohoxos, he has d., has swollen flesh by water; emāmāpevxos, his flesh is all (full of) water; emāmāpevxoseo, they (or.) have d.

drought, saahestoneatamanohestoz, general condition of non moisture; esaahestoneatamanoehan, it is droughty. See moisture, dampness.

drove, nokov zeamaoessô vèhoehotoa, a d. of cattle.

drover, amaovsanehe; zeamaovsansz, the one who drives (as cattle, sheep, etc.).

drown, namemstan, I d.; ememstaneo, they (or.) d.; namemstanoto, I d. one; memstanistoz, the drowning; zememstanessô, the drowned ones; nszaamemstanotahe, it or one shall not d. thee; vèhoemàpeva eoxchôvevešeonisi--vonômeôstoha heôzetanoxtoz, he tries in vain to d., engulf his trouble with whiskey.

drowsiness, nomoneozistoz, the becoming drowsy; nomone--tanoxtoz, the desire of, disposition to d.; nomonomoxta, feeling of d.; nomonaosanistoz, the making drowsy; nomonaosemazistoz, d. from sound, talk; vavaosemazistoz, the lulling to d.

drowsy, nanomon, I drowse, doze; nanomoneoz, I become d.; nanomonetan, I am in a d. state of mind, I want to drowse; nanomonomoxta, I feel d.; nanomonaosan, I cause drowsiness; enomonaosanetto, it causes drowsiness; nanomonaovo, I make one d.; nanomonaosemo, I make him d. (by sound, droning, talking); enomonaosemetto, it (the sound of, as the droning of bees) causes drowsiness; hànom heêvenistôhestovevo navešenomonaoseman, the droning of the bees makes me d.; enomonevatomon, he is d. from listening, hearing; enomonevâz, he has a d. mouth; enomoneva, he is made d. by the sound of rain; navavaosemo, I lull him, swing him d., to sleep.

drug, esêoxz zemàpevôme, d., liquid medicine.

drum, oneavo, oneavoensz (pl.); napoponôn, I d.; napopon--oha oneavo, I beat the d.; eoneavoeve, it is a d.; eoneavoevensz, they (in.) are drums; ovaoneavo, magical d.; maheoneoneavo, ceremonial, sacred d.; oneanotax, oneanotxeo (pl.), d. warrior; eoneanotxeve, he is a d. warrior; oneanotxeom, lodge of the d. warriors; poponônistoz, the drumming. See stick.

drunk, enonotovseš, he is d.; nonotovsešestoz, drunkenness; nonotovsešeheo, drunkard; enonotovsešeheoneve, he is a drunkard.

dry, eponoe, it is dried up, drained, absorbed (of liquids, rivers), not flowing; eponoeoz, it becomes dried up, drained out; eponomaota, the ground is drying; esoxkomeponômeoz, a strip of water which has become dried, drained; naponomaena, I d. it, absorb the moisture from it; also said when any d. substance is used to make a surface less wet and slippery; naponomaena, I d. my hand (as in kneading, when flour is sprinkled over the hands to make them less wet or slippery, by absorbing the moisture); ponomâasene, drying moon, (about March); naponomaexta, I make my feet

d.(by tying rags or skins around them to avoid slipping); naponomaexa, I have dried eyes (from having wept before); epononaoz, it becomes d. (by natural or weather process, and said of wood [when wet before, or painted], paint, etc.); epononatto, it dries (by weather process); epononâta, it dries by heat, fire; eóô, it is d.; eóoene, he has d. eyes, is blind; eóóó, the grass, vegetables d.; eóoveneo, the dew is dried; eóaoz, it is becoming d.; eóeoz, it becomes d.; eóáhe, it is in a d. state; moesz eoeozensz, the grass (pl. used in Ch.) becomes dried up; naóáno and naóàno naeszehen, I d. my coat (as by holding it before the fire); naóâha, I d. it by heat; eóâta, it dries by fire, heat; nataóánoz maxemenoz, I d. plums (after they have been stewed); eóazessensz, they (in.) d. (in the sun, shriveling); easééozetto, it begins to d.; eóomao, the ground is d.; naóestôna, my throat is d.; naóeoz, I am d.; nahôsemo naeszehen, I d. my coat (or.), by hanging it; naóoešemo naeszehen, I d. my coat (by spreading); naóexoesz, I d. myself (by the fire or by means of heat); naóexoha, I d. it out; naes'sonazenz, I d. them (in., by weather process, so they shrivel or shrink); ces'sonahe, one (or.) is dried up and shriveled; es'sonata, it dries up, natural process of heat, bringing on shrinkage, (as meat, fruits); zees'onahessô hâkotao, dried grasshoppers; zees'sonataesz maxemenoz, dried plums or apples (if the latter be whole); naes'sonaz hoevoz, I d. meat (in the sun); hestovoheškonoz, dried apples (when quartered and shrunk together); this term ref. not to "d." or to "apples" but to dew claws, which resemble dried apples; namazezenoz, I d. prickly pears (cactus berries), leaving them meaty; namazez honovoxkôz, I d. beef, meat; namazemonâha honovoxq, I d. meat, beef (honovoxq is of the loin piece) by smoking; emazemonâta, it dries by smoking (heat); emazemonâe, it (or.) is dried; naóovesseš, I d. my hair (by standing in the sun); naóovessenâz, I d. my hair (with something); nanhoha, I wipe it d. (instr.); see wipe; eexaon, it is d. (of wood that is not green); eexaoneta hoxzz, the tree is d. (not green, but mature as in the fall); emooxkonae, it is dried up, shriveled (surface of); emooxkonâta, it dries, shrivels from heat; namooxkonâha, I d., shrivel its surface by heat; esaamooxkonattan, it does not d., shrivel; see shrivel; êšenônoeoz, it is dried up (of vegetation becoming naturally dried, dead, as in the fall); enônoeo, they (or.) are dried up; enôonoó, it is d. grass, vegetation; enônoešeeve, it is a patch of d. grass; enônova, it is of dried grass color (fur); enônoeohe, it is a d. creek (when the vegetation in it is dried up); Ponoeohe, D. creek (name of Sand Creek, a tributary of the Arkansas east of Fort Lyon, Colo.).

evokonaota, it sets white (speaking of bones or limbs of trees dried up and white, also any object resembling whitened bones or tree limbs); evokonaœ, it is dried up, bleached; evonaœonaō, they (or.) are in a d., bleached state; evonaœona, it lies d. and white; evonaœonahansz, they (in.) are white and dried; also evonaœehansz; esaahestoneomaœehan, it is d. ground, a ground with no moisture; saahestoneatamanohestoz, dryness, drought; esaahestoneatamanoehan, it is d., droughty; rad.-ó- =d., is also used to denote suffering, soreness, e.g. naóœen, I have d., sore eyes (also: I am blind); naóœàta, I have sore feet; navovoàz, I have dried, sore lips; naóœesta, I have a d., sore ear; this short, abrupt "ó" is incorporated in the terms ref. to heat, e.g. ehāehóta, it is very hot; evonahóta, it is consumed by heat; usually the "-ahó-" is pronounced "â", (evonâta); see burn, fire, heat, suffer.

drygoods, šeon, šeonono (pl.), (considered or.); ešeononeve, it is d.; šeononeva, with, by, thru d.

dubious, see doubtful.

duck, see dip down into, plunge; rendered by rad. -sé- = down into. šeš, šešeo (pl.), d., n.; ešeševe, it is a d.; mäaxta, red legged d. (mallard?); ôxcem and xaxcem, teal (blue winged); pâpoesešeoš, flat billed d.

duck, (cloth) monata and monatova; tonovšeon, thick cloth.

due, in the sense of "bound to, the very one, exactly" inf.-tó can be used to denote "d.". Etosetóhoeoxz

hiz ešēva, he is d. to come to day; tózexoveva eevhā-nanenistovensz makātansz, the money is d. (to be paid back at this time; tonexov eoxtóhoeohetto maatameo, when is the train d. (to arrive)? Nszetónešetonhemā, it is d., bound to be done unto us. Due in the sense of "in straight direction" is rendered by inf. -tā- and also -ta-; tānotam, d. north; tāsovon, d. south; tāsitov, d. in the middle; tāheam, d. upward; tāeoxs, d., straight in another direction; inf.-ta- = in the direction of, forward to; etaamēn zistosevōmoss zehāmox taziss, he is walking (on the way) to see the sick one; tāanhôtto, d., straight down.

dull, enxàpō, it is d., not sharp; enxàponsz, they (in.) are d.; enxàpeoz, it becomes d.; see blunt; emashanē, he is d., stupid; esaanàka, he is d., not brisk, not industrious.

duly, see due, fitly.

dumb, esaanòtovenszé, he is d., cannot speak; saanòtovenszeo, the d. one; esaaxaēs-zé, he remains d., does not speak (altho he could).

dumfound, natotoneoz, I become dumfounded; natóhesstotoneoz, I am just dumfounded; totoneozistoz, the being dumfounded.

dumbness, saanòtovenszestoz, the not being able to talk.

dump, namashénen, I d., pour out; nahōstaház, I d. it out (throwing); see throw, overturn.

dung, oxahos, d., manure; oxahosz (pl.); hovaemās, feces of animals; nahénehàzenoz oxahosz, I spread, scatter d., manure; naeshosoha, I have manured it; naohosoha, I d., manure it.

dungeon, aenonevox, d., dark hole in the ground; eanone-voxeve, it is a d.; naēstahaman aenonevoxeve, I am cast into a d.

duplex, see double.

duplicate, rendered by inf. -honaov- =added a second time; nahonaovemxea, I write a d. of it; ehonaovemxeoe, it is written in d.; nahonaovana, I d. it; see double; honaovenitāe, the d. of a master, ruler, a substitute.

duplicity, estovoahestoz, d., double mouthed; ehestovoahe, he is double dealing, lying.

durability, heahestoz, d.

durable, eheahestov, it is d.; eheahetto, it is d., lasts, strong; eheoētto, it is d., last, strong, endures (process); esaaheahestovhan, esaaheahettan, esaaheoēttan, it is not d., lasts not strong; ehēeoz, it becomes d. (after having been weak), strong; nahēeoz, I become strong, durable, lasting.

duration, ehāexov'netto, it is of long d. (ref. to time); ekasexov'netto, it is of short d.; see during; zeheeševostanehevstov, the d. of life.

during, inf. -heeš- =d., while, lasting; zeheešetanenetto, while I live, d. my life, as long as I live; pref. zeoxtoeš-, zeoxtohetā- d. the whole process, length of; zeoxtoešemazeomeve, during the whole spring; zeoxtoešēšzetto, d. my whole speech; zeoxtohetāomao, all over, thru all the land; pref. zeoxnesto- d. the course; also zeoxneeš-, d. the course, from there on, (ref. to past time or place); pref. zetaheše- or zetāše- =d. the time of, while implying that another action takes place; zetāšeneoxz mâvehoeno nitapavhozeohemā, while he is going to town let us work well.

dusk, ehetoevōman, it is d.; zexhetoeve, at d., evening; emoktavenōnova, it (or.) has a dusky color (ref. to an animal's fur or a bird's feathers).

dust, v. naasevooha hešec, I d., brush the dust; naasetoha hešec, I d., brush the dust; nanhoha hešec, I d., wipe the dust.

dust, n. hešie and hešec; ehešeceve, it is d.; hešeceva, in, with d.; zehešecevessō, the dusty ones; ehešecevōme, it looks d., turbid (of liquids); ehešievenōhe, he looks dusty; nihešecevenōhemā, we look dusty; ehešecevenono, it looks dusty; nahešecevheme, we are d.; nahešieveoxta, I have dusty legs, feet; ehešecevōmano, it looks dusty (atmosphere); mahešie, red d. (bricks);

emahešieeve, it is red d.; hešecea, d. like; exama-mahe-šievomao, it is full of d. (floor); hešec ezevaeō, the d. is rising (by wind); zevōo, rising d.; nahezevōon, I raise d. (in walking); nihezevōonhemâ, we raised d.; nazevōon, my d. (which I cause to rise); nazevōonan, our d. (which we cause to rise); hezevōonevo, their d.; ezevaton, it is dusty (the air); ezevatonomaxova, it is dusty (the air) from plowing; nazevatoeoxz, I raise d. in walking, going; nazevaeñsan, I raise d. (in any way); nazevatoenñsan, I raise d. (with something); nazevatoehan, I have dusty shoes; emeezevatoeō, a rising d. comes up, appears; emaezevōoneve, it is red d. (rising or raised); Maezeveona, Red d. rising, p.n.; emasozevatoeō, it is a sudden arising of d.; nazevatoahâz hešec, I throw up d. (as in throwing a handful of d. in the air); nazevatoahasen, I throw up d.; nazevatoea, I make d. rise (with the feet); examanxpñmanñsan, he makes a blinding d. (also said of vapor, steam, smoke, snow, etc.); eñveoz, he (horse or dog) shakes the d. (or water) off himself; nañveaxtax, I shake the d., from my feet; nañveaxtaxetovo, I shake the d. of my feet at him; esaaevhazevatoenñhan, d. is laid, lit. the d. does not rise any more; esaazevatoenonnoehan, it is dustless.

dutiful, see duty, obedient.

duty, hozeohestoz, d., work; zehozetanetto, my d., that which I am expected, told to do; hovae zehozēs, d., the thing one is asked to do; hovae zehozehe, something required to be done; nahethozeto, I request one to do; nanethozetan, this (ref.) is my d., what I am requested to do; zehozestomonetto, that which is requested of me, my d., task; zeto hetaneo ehózehozeoneveo, these men cannot do their duties, they fail to be servants; enñoseneševe zēmehahozēs or zēnethozēs, he left his d. undone, lit. he left undone what he was requested to do. Etahan zehethozetanez (or zehetozestomonez) hevetov Maheo, this is our d. towards God. Ehaestnovaen's zemetanez na etxkomoha zehethozetanez, our priviledges are many, our duties few; lit. much it is, that has been given us, not much (lit. few) that which is requested of us to do.

dwarf, see short, small. Only in the proper name Macēta, Ace, Zcemacēta which means Diminutive-man, is the adequate to "dwarf" found.

dwelt, navē, my dwelling; zēvētto, where I d.; naēvèn, I d., have my whereabouts; naēvae, I d., have my habitat; rad.-ē- = d., to be at; t'sa nivē, where doest thou d.? Eēvetotoxesta, he dwells (talking) about it; nivēēvehavsevetan, do not d., keep on feeling bad.

dwindle, ematanñoxz and evonanñoxz, it dwindles; see dissolve, diminish, decrease.

dye, namachooha and namaovaoha, I d. it red; nachovaoha, I

d.it yellow; naotatavaoha, I d. it blue; naotatavâno navōstoz, I d. my dress (or.) blue; naotatavaha, I d. it (in.) blue; niotatavânoneo nivōstonaneo, we d. our dresses blue; naheovâno, I d. it (or.) yellow; namähâno, I d. it (or.) red; namähono, I d. it (or.) red (as yarn, rope, string); naheovono, I d. it (or.) yellow; naheovoha, I d. it yellow; the ending in -on- implies string, yarn or rope, something round and long; niheovononeo, we d. them (or.) yellow; naotatavōvhosemo, I d. it (or.) blue (by soaking in cold water); naotatavōvoesz, I d. it (in.) blue, by soaking in water; naotatavōvoto, I d., make it (or.) blue with water; naotatavōvoxz, I make it (in.) blue, with water; navoxpovaoha, I d. it whitish; namoxtavovaoha, I d. the fur black, see fur, color.

dysentry, maevasomestoz, bloody flux; emaevasom, he has d., bloody passage of bowels.

dyspnoea, nxpotomoxstoz, difficult breathing, asthma; enxpotomoxta, he has d., asthma.

dysuria, nxpexaenōsestoz, d., obstructed urination; enxpexaenōseoz, he has d.

Dysticus, pavemeeotson, well smelling little one.

E

E, in Cheyenne is pronounced as in "net". With a makron "ē" sounds like "a" in "same"; "é" has a short, abrupt sound (hiatus) of the Fr. "é" in "été"; "è" has the sound of "e" in "net" followed by aspiration (like a whipered cough). The etymological value of "e" is "at, on" with the ramified meaning of these two words.

each, nononasz, e. one of; taetto, e. single one; nistoxs, e., every one; nistōxez or nistxez, e. one of us, all of us; nistxess, each one of you, all of you; nistxevoss, e. one of them, all of them; inf.-no- followed by a numeral inf. denotes "e. one that much"; noniš, e. time two, or two at a time; enonišenōnao, they (or.) e. had two wings; enonasoxtoenōnao, they each had six wings; noniš heto oacemenoz nitosemhaestanoz, thou shalt swallow two pills at a time; nononiš zetamhaestanovoz, they shall swallow e. two (sc. pills); nononive moezenan, give 4 to e. of them; nameto, I give to one (or.); nanometonov, I give it to e. one of them; evohoveoz, it is coming apart; evovohoveozeo, they (or., as boards) are coming apart, e. one of them. These examples show that reduplication of the first syllable of the verbal stem implies "e. one of, or every" or distributive meaning of a collection; epevoēta, he

does good; epopevoēta, he does good e.time, repeatedly; epopevoētao, they, e.one of them do good; ešēva, by day; oešēva, every, e.day; tāeva, by night; totāeva, e., every night; etahoe, he rides; etahoeo, they ride; etotahoco, e.one of them ride; zehetā- the whole of; zetohetā-, e.one of the whole; zetohetāepevaevoss, e.one of them who are good; zehetāevēstomaz, all, the whole of our asking; zetohetāevēstomaz, all, e.thing we ask; the reduplicative particle however does not always imply "e.one" but may only ref.to repetition of the action; namometo, I give him repeatedly, many times; evoxq it is crooked; evovoxq, it is crooked several times; epa-nota, it is pasted against; epapanota, it is pasted at different places; ehavsevoēta, he does evil; ehathav-sevoēta, he repeatedly does evil. Inf.-haztov- =each side; haztovōmā, e.side or shore of a body of water; inf.-totaom- =e.one (speaking of several) for self; enišeo kašgonesson etotaomhoeo hetaxesēstovā, they are two small children, e.sitting on his chair (for self); totāma, each for self, each one's own; totāma oxceōhaztom, each one of you judge it for yourselves; totāma nimakātaemevoz niešemometanenovoz, you have been given each your own money; soss =one's own, particular; oe-soss, e.one's own, particular; nonameto (either detached or infixed), e.other; nonameto mehotāz, love e.other.

eager, nahāetan, I am e.; nahāetanooz, I become e.; nahā-etanosého, I cause him to be e.; naheneetan, I am e., anxious, impatient for; oxcheneetanōtom zepeva, be ye e.for that which is good! Inf.-ohā- =very much, intensely, in connection with the suff. -tan =desirous, e., wanting, expresses "intense eagerness, desire"; naohāneoxzetan, I am e.to go; evehoneve =he is a chief; eohāvehonevetan, one is very eager to be a chief; namesetan, I am e.to eat, am hungry; naohāmakātaemetan, I am very e.for money.

eagerness, hāetanoxtoz; heneetanoxtoz, the being eager, anxious, impatient for; ohāmakātaemetanoxtoz, e., greediness for money. Zexheneetanos estaševeneoxyz, he went there with e.(lit.being eager, anxious he went there with diligent eagerness).

eagle, maxevccess, maxevekseo (pl.), general term for big birds, but usually ref.to e.(lit. large bird); niz, nizeo (pl.), e. (ref. to eagles and vultures in general); enizeve, it is an e.; nizevós, eagles' nest; some pr.names are: Nizmaha, Bige.; Nizvokomāsz, White-e.; Nizevós, Eaglenest; Voaxa, Balde. Voaxa, bald e.; totōhe, totōheo (pl.), small black tailed e.; manhé, manhéó (pl.), a kind of e.or vulture; āno, e., hawk; see hawk; vavanōon, side wing of e.used as a fan; evavanō-oneve, it is a fan(of e.wing); evotonsz, tail feathers (used for warbonnets); emahatāexan, he has e., strong

eyes.

ear, matovōxz,matovootoz (pl.); kakōstàtoz,the external e.,concha; natovōxz,my e.; natovootoz,my ears; hestovōxz,one's e.; emàtovoozeve,it is e.,an e.; emāmàtovoozeve,it is all e.; nahestovoozetovo, I have ears for one (or.), listen to him; nahestovoozeta,I have ears for it; hookoxz,hookoxtoz (pl.),e.of corn; chookoxzeve,it is an e.of corn; suff.-esta =eared; etapavhestovoxz; eniscesta,he pricks,points the ears; enonišcesta,they,each of them,prick their ears; enocesta,he is one eared; coxceaavēsta,he droops the ears; nanxpēsta,I have my e.stopped; naonxpēsta,I have both ears stopped; naonxpēstanàz, I stop both of my ears; naonxpēstano, I stop one's ears; nahekonxpēstanàz, I shut my ear tight; naóesta or naōsta, I have a sore e.; etosōsta,he has long ears; esoxotoosta, he has a slippery e.,one who is not willing to hear,also one whose concha is off; eonisyomhekonēstata, he is ill bred,one whose ears are stopped or unopened (see bred); naēskseovo hestovooz,I insert my finger into his e.; natoxpēstano,I hit (a stick) into one's e.; hestovooz naaacevo or naemōsēsztovo, I speak into one's e.,speak secretly to one; napoēstaōstaso, I cut one's ear off; napopoēstaōstaso, I cut both his ears off (with two strokes); napoevoaxomovo hestovooz,I cut it off his e.; napopoevoaxomovonoz hestovoozetto, I cut both.of his ears off; namenonanen, I roast ear corn. Following are pr.names connected with ear: Nocesta,Oneear; Momahaesta,Bigear; Oneàta,Deaf; Niscesta,Pointingear; Nišeesta,Twoears; Mazeesta,Runningear; Evoseese,Earring; Tovoceesta,Dentedear or Nickedear; Mōnevoseest,Featherearring; Oxhavsevevoseesta,Badearring; Vehoeosēs or Vehokosēs, Whitemanearring; Nàkoematovooz,Bearear; Sitoxcevoeesta, Longearring; Hotoavōesta,Bullwhiteear. Zexoosomēstatto,tragus, root of the e. shell; mesemeetàtoz, auditory canal; hoseestoz,earring,q.v.; naotāemxistomovo hestovooz, I pierce one's e.(thru the lobe).

earache, ōstàtoz; naóesta or naōsta,I have e.

earless, esoxotoesta or esoxotōsta, he is e., has his ears cropped off; also means: he is unwilling to hear,he has no ear; nasoxotōstaetova,he has no ear for me.

early, inf.-meo- =e.in the morning,at dawn; also used in the sense of "to-morrow morning"; enstosemeohoeoxz,he will arrive here to-morrow e.; nameotóe, I get up e.; zeotameovōna,very e.in the morning; mōtotto,earlier (morning or evening); mōtotto ehocoxz,he comes earlier; nistaešiensz,e.,former days.

earn, nahoozeo,I e.; nahoozeoctan,I want,desire to e.,

to gain; hoozeohestoz, the earning; (hoozemestoz, earning, as wages received); see gain; nahozevōxta, I work expecting remuneration.

earnest, nahetom, I am in e., I mean it so; eonisyometan, he means it earnestly; onisyometanoxtoz, earnestness; naótsehe, I am e., in a purpose; inf.-ótse- = with tenacity, earnestly; naótsetanotsan, I am in e. (to do it); vavekōxz, in dead e. now!

earring, hoseestoz, hoseestotoz (pl.); ehoseestove or evosehestove, it is e.; evehoeosēs, he has white man's earrings; navoseesoz, my earrings; nivoseesanoz, our earrings; nivoseesevoz, your earrings; nahevosees, I have earrings on; zehevoseesessō, the ones with earrings on; zehetosevosēs, the one with the habit of earrings.

earth, hoe, the e., land; nathoe, my land, country, e.; nat-
hoan, our country, e. (in the sense of land); nsthoman, our e. (in ceremonial language and meaning the whole e.); nsthoevo, your e., land; hesthoevo, their e., land, country; hoeva, on e.; zethoeva, on this e.; hoe na voe èmanszeno Maheo, God made e. and sky; ehoeve, it is e.; nahoezesta, I deem it earthly (obs.); eotahoeve, it is earthy; chešeceve, it is earthy, of dust; heš-ec is used for e. when "soil" is understood; see ground; hovae zehesso hoeva (pronounce: hovae zehesshoeva), thing of the e.; hovaeoxz zehessoesz hoeva, things of the e., pertaining to the e.; evhanetoxetanota hovae zehessoz' hoeva, he considers only that which pertains to the e.; hoe zémomooz, earthquake; taxtanoom, e. lodge, habitable e. [sitovoom, sky lodge, heavenly space]; following terms were used in ceremonial language: votostoom, the habitable e.; votostomē, on, upon the e.; votostatatan, earthly being (lit. living on top, surface of, on the outside, other beings are supposed to live beneath and above); votostatane, earthly beings; evostataneve, he is an earthly, a human being; votostatanevestoz, the being upon e., as its inhabitant. Notostovoom, term closely related to the preceding and meaning "the earthly region" or the whole surface of the e.; notostovoomē, on the e., the fullness of the e.; notostovoneta, earthly inhabitant, human being. The Ch. believe that the e. is hemispherical, similar to the upper part of a beaver house or like the back of a turtle. It is guarded by certain powerful spirits stationed at the cardinal points, to each one of which the pipe is offered at many occasions. Another being is supposed to be within the e. The term "esceheman, our grandmother" is applied to the Earth in prayers. Following is what Lefthandbull, an old and prominent priest of the tribe, told writer concerning the creation of the e.: "There was a time

when there was no earth, only the Great-Mysterious ruled in the wide space. It was all like fog in a dreary evening when one cannot distinguish objects. The Great-Mysterious one had four great servants, the ones whom he has set to watch the four quarters. He told these beings that he would make the earth and also human beings. 'Go about and you will soon find that earth', said he to his servants. They went about for quite a time but came back and reported that they could not find anything. 'Go again and look carefully', he told them. But in spite of their efforts they found nothing. Four times they were sent and came back without having seen or found anything. The fifth time the Great-Mysterious told them 'now you will see something'. And it happened, as they were floating about, they noticed a shapeless and dark mass looking 'like one about to give birth to a child'. They returned and reported what they had seen. 'Go again and see what I have created, you will find a new being there, bring it to me', the Great-Mysterious told them. They went and found the earth shaped and on it a new being they had never seen before. They brot this being to the Great-Mysterious, who took it in his arms and said: 'This being is man whom I have made to inhabit the earth, it is my child and I shall love him'. After that the man was brot back to the earth to inhabit it and live on it".- Zeoxtohetāomao, all over the e. (ref. only to land, not the bodies of water); eō-xomaeoz hoe, the earth quakes, cracks open; emaxeōxomaeoz, it is a great earthquake (ref. more to the opening, breaking or cracking of the ground); enonxpomaeoz, the e. (ground) shakes, quakes; zenonxpomaenenetto, the shaking, quaking of the ground, earthquake.

earthen, zehešecevstoon, that which is made of earth, earthenware; hetoxkonoze zehešecevstoonēs, cups, plates, vessels made with earth.

ease, inf.-oan- implies "easy, settled, calm, quiet, subsiding into repose"; eoanaxanomoxta, one (or.) feels at e., at peace; naoanhozeohe, I am at e. (from working), cease working oanaxanestoz, e., rest, relief; naoanoeoz, I become eased, calmed; oanaxanomoxtastoz, e. (in physical feeling); oanaxan, the e. itself; naonaxano, I e. one (or.); naonaxanomoxtamaneo, I e., make one feel eased; see calm, peace, quiet; naosotomoe, I am at e., I rest; naosotomoxta, I feel at e., restful; naosotomano, I e., make one to have rest; osotomoxtastoz, e., restfulness; osotomanistoz, the causing e.; heto esēoxz eoxcevešeānōvātovā, this medicine brings e. (from suffering, pain); rad. -vēpan denotes easy, light in weight; vēpanamoxtastoz, easy, light feeling; navēpanamoxtamaneo, e. one, give him relief; vēpanāoxistoz, e.

from burden; navèpanāox, I am eased (from burden, pack); vèpanan, the e., lightness; zeheanatto, that which is easy, not difficult. See easy. Naheanaamèn, I walk with e.; momoxeman, with e., nimbly; inf.-hece- = with e., quietly, q.v. See also easy, relieve.

easiness, oanaxanomoxastoz, feeling of physical e.; oanaxanestoz, state of e.; anōvātoz, e. from pain (understood only in connection with pain, otherwise it may also mean "the receding of the water"); heto esēoxz naoxceanōvatoe nathāmatazistovâ, this medicine brings me e., relief in my pain; momoxeman, with e.

east, hesen, hesenoazeōto, hesenhasto; heseneta or hesenota, the e. (ceremonial language, ref to the guardian spirit or god, stationed there); many Ch. do not pronounce the "h" in preceding terms; Hesenetahe and Hesenoahe, ref. to the spirit of the e., the god of the origin; hesenevooṃē, in the sphere of the e.; hesenhastoen, in the eastern country, place. Light and life originate in the east. The entrance to a lodge must be towards the east. Only dead bodies are carried out on the west side of the lodge. In former years writer saw oftentimes how at dawn and sunrise Indians would step out of the lodge and extend their arms towards the east to ask for a supply of life for the coming day, not in worship of the sun (for the sun was called by a different name, ceremonial and otherwise) but of the god who originates life and light and whose servant the sun is. There was a half forgotten tradition that a white being or brother would come from the east. If the Ch. were of the last Indians to begin spilling the blood of a white man and starting warfare with him, it was because of their reverence for beings coming from the east and looking white. When, some 24 years ago, writer visited a Ch. camp along the Washita river and began to speak to some women in their own tongue they fell before him in an attitude of worship. He experienced the same demonstration when arriving suddenly to a Ch. camp in Montana, some 15 years ago. They had met with white people long before this, but probably none that addressed them in their own tongue and spoke about God. Evidently the "Messias belief" with its expectations and revival of old traditions had made the Indians more excitable and inclined to view things and people with the glasses of superstition.- Hesenhastoen enxhoeoxz, he comes from the e., an eastern place; hesenhastoen zeēv'nessō, the ones who live (have their whereabouts) in the e.; hesenhastoen zenxhestassō, the ones from the e.; sitov hesenhasto na notam, north e.; sitov hesenhasto na sovon, south e.

eastward, tāhesenhasto, due e., straight e.

easy, eheanatto, it is e., not difficult; eheanaamèn, he walks easily; eheanaamoeoxzetto amoeneo, the wagon runs easily; zeheanatto, that which is e.; inf. -hece- =easily, lightly; hecenoxz, as e.as., easy like....; momoxeman, easily, nimbly; eheanataaeoneve, it opens (as lid., etc.) easily; esaanōvonaesenahe, he is easily persuaded, has no backbone; esaanōvenohe, one is pliable, credulous, obeys easily; naoxksaanōvenotohe, I find him an e.prey, have no trouble in overcoming him; Havsevevhan nioxksaanōvenotahen, the Evil one finds us e., not resisting, credulous, pliable; nisaanōvenotohen, he is an e.mark for us, we have no difficulty in persuading one; eneheoxseoneve, one is easily led astray, misled; ehec, it is soft, pliable, e., plastic; ehecckae, one (or.) is soft, pliable, plastic, e; this term is used in good and bad sense.

eat, namese, I e., or I e.it (general term); namevo, I e. him or of one (or.); mevavèho, cannibals, name given to the Tonkawa Indians by the Ch.who claim that this tribe used to catch children to eat them; emevàzeo, they e.each other (also fig.denoting strife); nameva, he eats me =natotoxema, he talks about me; namesnoz I e.them(in.); namesetan, I want to eat, am hungry; mesetanoxtoz, appetite; mesestoz, the eating; zemesēs, the one eating; zemevsz, the one (or.) eaten; zemesestov, that which is eaten, is edible; emesestove, it is food or it is eaten; emesenov, there is an eating; mész or mesesz, e.it (thou)! més or mese, e.it you! Nahotamemesse, I e. behind (the back of something); mcseheo, eater; emeseheoneve, he is an eater; mevxo, anything eatable; emevxseoneve, it is eatable, can be eaten; nahemseoxz, I am on my way to e.; nixemesesz, come here to e.! nixemesesz, come from there to e.(here)! Namistova, I refuse to e.; mesestovâ zeomataesz, the one frugal in e.; nahooxemese, I e.for the last time; noxanataēšemese, wait until I have eaten; naxamamese, I e. simply, naturally, the Ind.way; novs nanešemesevo, I e. less than he; novs emese zehexeovemesesevo, he eats less than I do (lit.less than I do e.); novs emese zehexovemesesevoz or zèmesevoz, he eats less than we do; natastoxemese, I am eating after him; zèmesevoz etastoxemese, he is eating after us; ehestamestov, it is eatable, serves as food; nanemese, I uneat, disgorge what I was to swallow. The rad.-eana- ref.to the actual eating, masticating or chewing, and is qualified by another inf. always preceding it; nahāeana, I am strongly desirous to e., am hungry; hāeanàtoz, hunger; navesseanamo, I e.with one, also navesseemesemo; emataveana, he is eating the peyote (māta =cactus, peyote); evessemataveana, he is a peyote eater; navessemataveanamo, I e.the peyote with him; mataveanàtoz, the eating

of the peyote; vessemataveanàtoz, the participation in peyote worship, lit. the eating of the peyote with [sc. others]; emaheoneana, he eats ceremonially, sacredly; maheoneanàtoz, ceremonial eating; naéneana, I finish eating; niešëmaseanamâ, we have eaten all we had (as provisions); nanitāeana, I e. all of it (what was set before one); zehexoveanas nanitāeana, I e. the same amount as he does; zehetāeanaatto nanitāeana, I e. the same amount as thou; noxa nataešéneana, wait until I have eaten; nanooseananoz, I e. without him, lit. I leave him out from my eating; ninooseanato vaz, I e. without thee; nanoeana, I e. with (ref. to anything eaten as condiment, but the term is also used to mean "poison", q.v.); nahokoomortaveana, I feel hungry; naxamahokoomorta, I sit hungry; eôzetanonaveana, he frets about eating; evostaneveana, he eats up a person (fig.); namomōeševeanax, I e. in a lying posture; (omōeš- or -hamoeš- to lie flat, but resting on elbows); naeamaveanax, I e. lying on my side; natooreanax, I e. in a stooping posture; ehanoseeanax, he eats lying on his back; nanovōèn, I e. in walking; naēvahez, I e. to my fill, gorge myself; esesenoxta, he eats it (flesh from the bones); esesenomo, he eats, gnaws him; nanhortahoevomo, I e. it (or.) entirely; enhortahoe, it (or.) is eaten entirely (as the paschal lamb); enhortahoeo, they (or.) are eaten entire; emēnevasehe, it is wormeaten, see worm; nanooxtomevo, I e. together with it (or.), as in eating bacon with lean beef; niveszeovahemo, I e. with one (or.) out of the same plate, same food; namhaesan, I e., swallow, devour; namhaesta (in.); namhaeto (or.); namhastomoe, I e., swallow (for myself); naešëmhaesta, I have eaten all of it, devoured; the terms -mhaesan, -mhaesta, -mhaestomoe, -mhaeto and the like, ref. especially to the gulping down of food; they can also be used figuratively in a good or bad sense, e.g. namhaetāe, they e. me up, devour me; namhaesta nitao zenistomonetto, I swallow all I hear; zehešepevaez' heēszistoz namhāstomovo, I swallowed his word because it was good; mhaesanistoz, mhaestomohestoz, mhaestomosanistoz and mhaetazistoz, the eating down, swallowing, gulping, devouring; see swallow, devour; nanasoenoe, I have eaten enough, to satiety; nataheomoenoe, I have eaten too much; nāhanoenoe, I e. extremely, to death; eahanoenoe mohēnoham, the horse eats to death, kills himself by overeating; naséasen, I e. by soaking my food (while eating); enistomevaveana, one is heard eating; also enistonevasen; namevatanotovo, I want to e. it (or., ref. to an animal, potatoes, tomatoes, beans, onions and some other articles of food considered or.); namesetanota, I want to e. it (in.); etaexomāe, he has been eaten, consumed by one (or.) in a fig. sense; hoxaoz

- eoxcemhaesanetto, the rust eats; emhaesanetto, it eats up. See food, gnaw.
- eaves, ookoemàp zeoxceveše-ahāesevooz, that with which rain water flows off.
- eavesdrop, see listen.
- ebb, very few Ch. have ever seen the ocean, and have no special word for ebb, but term enostōvatto = it recedes, (ref. to water) will fitly render "ebbing"; nostōvatoz, the receding of the water, e.; etanostōvatto, it is ebbing; etanostōvaoz, it becomes ebbing.
- echo, emātasoomaehahetto, it echoes, is a spirit voice; zemātasoomaehahetto, that which echoes. Sometimes mātasooma is used for e., as the answering voice is believed to be made by a spirit. See reflect.
- eclipse, see "hide behind".
- economize, natāosen, I e., keep in reserve, save; tāosen-istoz, the economizing; natāoszhova, I am economical with my property; natāosexan, I e., save my eyes. See save.
- economy, tāosenistoz; tāoszhovastoz, e., saving of one's property.
- ecstasy, mazhesta zevešhèpotomoenàtov, that with which the heart is overfilled; vonhetotanstahàtoz, e., lost in happiness of heart; vonevoešemstahàtoz, lost in heart comfort; the preceding terms ref. to great happiness, exultation; ovaxenàtoz, e., vision, dream; ze-ovaxenavo, while in my e., dream, vision; see dream.
- eczema, exaemao, boil; na(e)xaemae, I have e., boils; see pimples.
- eddy, enimasevo, it eddies; zenimasevo, the eddying; -nima- = around, turning + esevo = to flow.
- Eden, Vovònitoomē, the place of delight, bliss.
- edge, natoxenoe, e. (in sewing); natoxenoto naeszehen, I e. my coat (by sewing braid, ribbon, lace along the e.); toxenoestoz, the edging, (with braid, lace, ribbon); inf.-toxe- = along the e., border; see border, brim; natoxèn, I walk along the e., border; toxoemaó, e. of wood; zeéno, the e., where it ends; zekàkoeō, the e., crest, that which terminates in an e., crest; zehèpeō, e., brink, brim; totxkomâ (also totxkōmâ), e. of river, lake, little distance from the shore or bank; hevēs, its e. (of cutting instr.), means also "his tooth", see teeth; natoxoéxa, I trim its e. (by cutting); natoxoéso, I trim its (or.) e. by cutting; natoxoexova, I trim the e. by cutting; naéasen, I sharpen the e.; see sharp; chestovonen, it has two edges (of knives); zehestovonenetto xovatov, the twoedged sword.
- edible, emestove, it is e.; heto zevōxtomosoz menoz eoxcemestovensz, these berries which thou seest are e.
- educate, naanemo, I e., train one; aneevàtoz, education,

- training; see teach, train; zemxistonessô or mxistone-heo, the educated ones (ref. to Indians who have had schooling). See bred.
- efface, see erase, wipe.
- effect, v., expressed by the causal suff. -ého (or.), ész (in.); nahāmoxtaého, I e. one's sickness, cause him to be sick. See Causative m. in Ch. gr.
- effect, n., nasaatoneōészé, I have no e. upon it; nasaatoneōetohe, I have no e. upon one, do not prevail upon him; etoneōsanetto, it effects; inf. -ox-, -oxzeš-, -oxtoxce- and -oxneš- =tho, altho, and carry also the meaning of "in spite of, in vain, without e."; naoxzen-heto, I told him in vain; naoxtoxceēsztovo, I speak to him without e., in vain; heto esēoxz naoxvešenâeta, I give him this medicine but without e.; naoxthaôn, I pray without e., avail.
- effective, etoneōsanetto, it is e.; etoneōsanistove, it is e., has the power to effect.
- effervesce, emocamōmeoxz, it is effervescing, bubbling.
- efficacious, heto esēoxz eoxcetoneōsanetto or eoxcetoneōsanistov, this medicine is e.; see effective; esēoxz eoxcepaveexaosanetto, the medicine is very e.; esaatoneozé, it is not e.
- efficiency, otovastoz; eheotovastovetto, it has e.; nexovastoz, e., ability to execute.
- efficient, eotovovae, one (or.) is e.; zeotovovasz, one who is e.; inf. -otovove- =efficiently; eotovovemanisz, he makes it efficiently; eotovovheneeno, he is e. in knowledge; see efficacious. Enešeoona, he is e., skillful; cnexovae, he is e., able to execute.
- effort, suff. -meo (confound not with inf. -meo- which means early) denotes effort, strain exertion; nakanemeeo, I am tired of the strain; nanhessemeeo, I make e., exert with e.; naomomenemeeo, I make e. to weep (work my face into weeping); nahekonemeeo, I make strong e. (usually in the physical, bodily sense); naaenonemeeo, I strain to darken (in forcing one's eyes shut).
- effulgence, vohôoenōhestoz and heševohôoenōhestoz, the effulgent, looking shiny.
- egg, vovoz (the inside one, within case); vovotoz (pl.); evovozeve, it is an e.; pēneo, egg beater, grinder.
- ego, see self.
- egoism, nienoestoz, (in deeds); enieno, he is egoist(?); venaškosetoz, e. (in food); evenaškoss, he is egoist, selfish with his food; saakooxtahestoz, e., selfishness; nasaakooxtahe, I am egoistic; momēnkoezestàtoz, e. the being for self, keeping aloof from others.
- egoistic, evenaškoss, one is e. (with his food), selfish; esaakooxtaheo, they are e., selfish, stingy; emomēnkoezesta, one is e., keeps aloof from others; see

selfish.

Egyptians, Nxpavātaneo, the ones who hinder from going out, who hold, keep back.

Egypt, Nxpavaeveno or Nxpavaeno.

eight, nanòtâ, 8; nanòtohá, 8 times; nanòtohá tóevhatto nanòta, 8 times 8; nanòto or nanòte, 8 of; nanòto or nanòte maxemenoz, 8 apples (of apples); nanòtov, 8 folds, packages (thot of collectively); enanòtamaeha, it is folded (upon itself) 8 times; see fold; nonanòt, 8 at a time; nononanòt, to each one 8; enanòtxeo, they (or.) are 8; enanòtansz, they (in.) are 8; ninanòtxhemâ, we are 8; zenanòtaesz, the 8 ones (in.); zenanòtxessô, the 8 ones (or.); enanòtoeoxta, it (or.) has 8 legs; nīnanòtxress, 8 of you. See numerals for the many other forms which 8 as well as any other numeral are susceptible to take; enanòtnovaeo, they (or.) are 8 fold (as companies of soldiers); emanòtovansz, they (in.) are 8 fold.

eighteen, matòtòtnanòt, ten added to eight; see numerals. eightfold, nanòtov (collective); see fold, numerals.

eighth, zenanòtaonetto, the e. (in a succession or line); zenanòtaomoetto, the e., the one (in.) making eight; see numerals.

eightieth, zenanòtnoanetto; see numerals.

eighty, nanòtnoe; enanòtnoeo, they (or.) are e.; enanòtnoensz, they (in.) are e.; see numerals.

either, tóna nasz, either one; haztov, on either side.

eject, naōstahasen, I e.; naōstahàz, I e. it; naōstahamo, I e., throw one out; naōstahàtovo, I e. it, his; see throw; naaseahasen, I e.; naaseahàz, I e. it; naaseahamo, I e. him. Rad.-ase- =away.

ejection, ōstahasenistoz, the ejecting; ōstahamazistoz; aseahasenistoz, the e.; aseahamazistoz, the e., the throwing away.

ejecter, ōstahaseo; eōstahaseoneve, it is an e.; aseahaseneo, the e. (rad. -ōs- =out and -ase- =away); easeahaseneoneve, it is an e.

elaborate, rendered by inf.-onee- =particular, painstaking; naoneevsan, I dress e.; see minutely, particular.

elapse, eoxceoomnexoveoz, time elapses, passes over, by; eoomnexov'nettons ešiensz na ānoz, the days and years e., pass by; matòtoe ā etanexov zehešehooxevōmaz, ten years have elapsed, since I saw thee for the last time.

elastic, eas'seóo, e.; eas'seoneve, it is an e.; as'seahestoz, e; nas'seahestoz, my e.; eas'seha, it is stretched; naas'seana, I stretch it (like an elastic); eas'seoax, it is stretched (cloth); naas'eoaso, I stretch it (or. instr.); asēszehe, e. shirt, underwear (because it stretches and contracts); màsevon, e.

- sleeve holder; namaxsevon, my sleeve holder. See stretch.
- elate, nahetotanevomoxta, I feel elated, happy, exultant; namenōeoz, I become elated, proud; navešemenōeoz, I become elated, exultant with it.
- elation, hetotanevomoxtastoz and menōeozistoz; evešemenōeozistove, it is a cause, subject of e., exaltation.
- elbow, mazeoo, the e.; nazeoo, my e.; nazeōnōno, I e. one, push myself forward (also fig.); nazeōnohe and naheszeōnohe, I am elbowed (kept away, not let come near); nakoeszeōnax, I bump my e.; nanaeszeōnavoeš, I get my e. paralyzed (ref. to the peculiar sensation when hitting the "crazy-bone"); evotano, it makes an e.; meo evotaneoz, the road makes an e.; zevotan, an outer corner in the shape of an e.; navotanemanisz, I make it elbowed; navotana, I e. it [votanoz, the cheeks, called so from their rounded form].
- elder, zehāēaes̄sz, zehāēaes̄s̄ (pl.), the e. one; nahāēae, I am of age; nahāēaevo, I am older than he is; see old; zemahaetaz nāa, my e. son; zemahāetaz nātona, my e. daughter.
- elderly, etoseešmahaciseheve, he is an e. man, lit. he is going to be an old man; etoseešmātamaheve, she is an e. woman.
- elect, namhonenoz, I e., pick one (or.) for me; nimhone-tovaz, I e. thee for me; this comes near the sense of "I procure one for me"; mhonistoto, the e. ones (or.); namhonistoto, my e. ones, the ones I have chosen, procured for me; nanitáovo, I e., select one (or.); nanitáa, I e. it (also: it fits me); nitáovsaneheo, the one who elects, selects; nitáoseo, the one elected, selected; enitáoseoneve, he is an elected, selected, chosen one; nanitáoseo(n), my elected, chosen one; nahenitáoseonenoz, he is my e., chosen one; nihenitáoseonetovaz, thou art my e., chosen one; zenitáoseonevsz, the e. ones; zenitáōsz, the one who has been elected; zenitáohess̄, the ones elected (or.); namoheno, I e., select one (or.), by actual taking hold of a special one, to choose and procure; namomeseaovo, I e., choose, pick, single one (or.) from a certain number; nanezemo, I e., choose, specify one (or.), in words; zenezemes̄s̄, the elected, chosen, specified ones (or.); naēnano, I e., set one to be; Zevašitaevsz etaešeēnane, the President has been elected; zehēnaneonsz, the elector, the one who elects, appoints to be (obs.); niahane Maheo zehēnaneonsz vostanehevestoz, God is the author of life. See appoint, choose, select.
- election, nitáovsanistoz and nitáovsenistoz, the electing; nitáoseonevestoz, the being elected; nitáovazistoz, e.; momeseaovazistoz, e., choice, selection;

- neznemazistoz, e., specification (in words); mohenazistoz, actual e.; see elect.
- electric, nonomaevohoksenanistoz, e. light.
- elephant, no settled name for e.; zēseēs, long nose.
- elevate, see raise, lift.
- eleven, matòtòtnoka; see numerals; ematòtòtnoceānam, he is e. years old.
- eleventh, zematòtòtnokaonetto and zematòtòtnokaomoetto.
- eliminate, naasetana, I e. it; naasetano (or.); see remove, take away.
- elimination, asetanenistoz, the taking, removing.
- elk, mohe and moehe, moheeo (pl.); mocehess, young e.; hotoamohe, bull elk; emoeheve, it is an e.; mapeva-mohe, water e. =moose; moēnoes, e. tooth; moēnoesoz (pl.); moēnoesanistoz, e. tooth dress; moēnotoz, e. hides; following are some pr. names connected with e.: Moxotoevseōsz, Elk-showing-his-horns; Moheeohe, E. river; Moxnokasz, Oneelk; Mocē or Mocēss, Young-e.-woman (often translated as "Little-woman"); Moemeēne, Appearing-e.-woman; Moheoxnistōhe, Howling e.
- elm, omenó, omenosz (pl.); evešemane omenó, it is made of elm (wood).
- elongate, nahaestana, I e., make it long; see long, tall.
- else, hovane zenitaesz, no one e.; ahas, all e., every-thing; na t'sa mato, and where e.? Na mó voz, or e. (in the other case); oxs (also used as inf.), e., some other place; ooxs, pl. of oxs; tāeoxs, bound e. where; na mato hena, and what e.? Oxssetto, or e., otherwise; inf.-pa(e) =e. in the sense of "unless", as in threatening; màsaapaeneševheetto nszemaxeoshan, if thou doest not do it, thou shalt be punished.
- elude, see escape, keep away from, dodge.
- emaciate, eohāonae, one is e., very thin; see lean; zeohāonaesz, the e. one.
- embankment, paomaeneo; epaomaeneoneve, it is an e.
- embarrass, see confuse, confound; etotone, etotoneoz, he is embarrassed, bashful; etane, he is embarrassed.
- embarrassment, totoneozistoz, the becoming embarrassed.
- embers, see coal.
- emblem, neevat'seo, e., sign; eneevat'seoneve, it is an e.; honeo, cloth, that which one wears (used in the fig).
- embody, zehešetovatto, that which it embodies, its meaning, purpose; see represent.
- embrace, nahekozeno, I e. one (hug one's neck); nahekozevaeno, I e. one (as if in "passing by", Ger. vorübergehend); nanskoxtseno, I e. one (by the body, under the arms); nanohono, I e. one, to hold in one's arms as a mother her child; see kiss.
- emetic, esēoxz zevešheheozozistove, medicine by which vomiting is produced.

eminence, zèpaomao, e., higher ground; zèpakomao, a little e.; tass zèpaomao ninhē, as it were thou standest on an e., in a high position.

emissary, see messenger.

emission, hōesevoxtoz, the flowing out; hōstahasenistoz, the throwing out from.

emit, choatovao, smoke emits from; ezevanota, it emits, spews up; rad.-sesta denotes "emit" in the sense of sound or voice; zeto vecess etonsesta, what sound does this bird e.? Nisēsestamā, we e. the same sound; enešsesta, one emits that kind of sound, voice; zèpevetanoss ehesseneseesta, he emits that sound because he is glad; see throw out.

emotion, zehetomoxtäozetto, my e.; see feel; hetomoxtäozistoz, e., sudden feeling.

emphasis, haestoanistoz, e., on utterance; see stress.

emphasize, nahaestoan, I e., put a long stress on my utterance.

employ, nahozeoto, I e., use one (or.); nahozeoxta, I e., use it; heto esēoxz naoxcehozeoxta, I e. this medicine; nivā zehozeotata, who does e. thee?

employee, zehozeoessō, the ones employed, used, working.

employer, zehozeosansz, the e.

employment, hozeohestoz, e., work.

empower, nameto nitāevhoemanistoz, I e., give one authority; nametan exoētastoz, I am empowered, given the power of execution.

emptiness, vèpastoz, vèpehastoz, e., hollowness; ponoxtas-toz, e., having nothing, being hungry; see empty; vèpšenàtoz, e. of mind, ignorance.

empty, navèpana, I make it e., hollow; navèpeneotasesz, I cause it to be e.; namashénen, I e., pour, dump out; namashénena, I e. it; navèphōvxtō, nahōvxtō, I e., take out and store up; see hollow. Naponoxta, I am e., hungry; ponoxta nahoe, I stand e. handed; eponoe, it is e., dry (of water courses or anything having contained liquids); eponoeoz, it becomes e. (see dry); evèpeš, he is e. (in mind); ematoneaxene, it is e. (of a spool of thread, wire, etc.); evèpeha, it is (state) e.; evèpa, it is e., hollow (quality); ehénene, it is emptied (not ref. to emptied receptacle but to contents); evèpeometata, it is e. (of a lodge, house, habitation); emhätō, it is an e. space; eoáeotō, it is partitioned in e. spaces; zevèpōsz, the e., hollow ones (in.), stove pipes; hotoma zèvèpepešena, in the carcass, e. carass (when ribs are still covered; evèpotax, it is e. (of abdomen, when sunk, flattened); evèpotaōstax, he has an e., hollow, sunk abdomen (speaking of animals); see hollow.

emulate, nanexovaetan, I e., desire to be of same degree; nanexovaetanotovo, I e. one, want to be as much as he is; nexovaetanoxtoz, emulation.

enable, nahóešemo, I e. one (see attain); naotoxovemané-
ho, I e., make one able, wise; see able.

enact, naexhoeman, I e., pass a law; exhoemanistoz, enact-
ment.

encamp, nahamoxznheme, we are encamped; see camp.

encase, navehana, I e. it; navehano (or.); navehanomovo, I
e. it his; evehoàz, it (or.) encases, entombs it-
self (as worms); nahovoenàz, I e., enshroud myself; see
case.

enchant, see blandish.

encircle, eonistàkoneoetovovo, they e. him, they sit in a
circle around one; eonistàkhẽoetovovo, they
e. one (standing); eohoneetovovo, they e. him (leaving an
open space); see circle, encompass, surround, ring; eo-
honeotovovo, they e., surround one (or.); eohoneoetan-
ov, they e., surround it; natàxtaohoneetõe, they e. me
round about.

enclose, nanoẽstana, I e. it with; enovehane, it is en-
closed with (encased); enoveota, enoota, it is
enclosed within a receptacle; nanxpaozan, I e., to keep
enclosed, not allowing to go out; nanxpaozo, I e. one;
nanxpaa (in.); nanonxpaa, I e. it along with; see
close; naamoneana, I e. (with a fence, rope); see fence.

enclosure, menao; emenaoeve, it is an e.; menaoeva, in
the e.; namenaoán, I make an e.; zeamoneane,
that which is surrounded by a fence; namenaozo, I put
an e. about him; namenaoaovo, I make an e. about, for
him; hohonaemenao, an e. of stones; see fortify.

encompass, rad.-oom- or -ohom- =encompass, surround; na-
oomoetovon, we e. one (sitting); naooẽetovon,
we e. him (standing); see surround; nãestoz naoomoco-
zetõe non, death encompasses us.

encounter, nahoehoto, I e. one; zehoehotaez, that which
encounters us; hoehotazistoz, the e.; see at-
tack.

encourage, v. suff. -vátœ (in general), -vamo (or.) and
-vátœ (in.), denote "encouraging, urging, advis-
ing, coaxing"; napevevamo, I e., urge one to be good;
namanevamo, I e., make it grow, (as a plant, by water-
ing); nahẽstahaovo, I e., hearten him.

encouragement, hẽstahaovazistoz, e., heartening; see heart.

encumber, eetaomoetto or ẽtaomoetto, it encumbers; ẽtao-
moe, he encumbers; nahãstanen, nahestomanen
and natotahopanen, I am encumbered, busy with, have much
to do.

encumbrance, hovae zevešhestomeozistove, something by
which e., obstruction is caused; hestomanen-
istoz, haestanenistoz and totahopanenistoz, e. from be-
ing busy, preoccupied with; navešhestomeozenoz, he is
an e. to me.

end, rendered by inf. -én-; eẽnoẽtastove, it is the e. of

the doing, performance; eénhozeohe, he ends his work; naénoxz, I e. my track, die; ehēn'nistovetto, its course has an e.; esaahēn'nistovettan, its course has no end; esaaénettan, it does not e.; eénstov, it is an e.; énistoz, the ending; ééneoz, it ends, comes to an e.; naénston, I e. building, constructing; eénstonstov, it is ended (ref. to the building or performing of certain ceremonials); éneoxzistoz, the gradual ending; naénomorta, I stop being sick; énomoxstastoz, healing; naénoého, I effect "ending" to one (or.), ref. to one being healed; naénostoman, I occasion healing; hoox, the e., the last (also used as inf.); hooxastoz, the last e.; hooxettōevestoz, the last state, the utter end; naénotovaso, I put an e. to one's neck (by cutting it), I behead him; see stop; inf. -vâxs- = e. in the sense of complete, q. v.

endeavor, rad. -ótse- denotes endeavor, struggling, striving for; eótseoneve, he is one who endeavors; naótsetan, I e., strive for (in purpose); naótsevhôna, I e. in praying; naótsetanotsen, I earnestly e.; ótsetanotsanistoz, earnest e.; ótsehe, endeavorer; ótsehestoz, the e., endeavoring; inf. -onisi- = try, attempt; naonisinetan, I e., attempt; naonisimeozexanen, I e., make attempts, try to find; see try.

endless, esaaénettan, it does not end; eáenetto, it is e., without end; nomoss aanetto, without end, continually; inf. -saapoe- denotes "without interruption"; esaapoeametanenstovhan, it is an e. life, a life without break; esaahēn'nistovhan, it is e., has no end.

endurance, òènovastoz; heahestoz, e., duration, steadfastness, the lasting; haešòènovaeztovazistoz, long e. towards one; inf. -òènov- = with e., enduringly; òènovetanoxtoz, e., perseverance, faithfulness.

endure, eheahe, one (or.) endures, lasts; eheahetto, it endures, lasts (stative); eheoëtto, it endures, lasts (actual); nahovâxshehe, I e. to the end; inf. -òènov- = enduringly, persevering, undergoing with patience, faithfulness; naòènovevooen, I e. suffering, or I suffer with endurance; naòènovenonizeoma, I e. patiently; nanonizeomevooen, I suffer patiently; inf. -nonizeome- = patient, mild, tame, enduring with patience, without demonstration of temper; navessevxsomo, I e. with one (or.), carry with him; eòènova, he is enduring, persevering; naòènovaeztovo, I e. with one, bear long towards him; Maheo nioxchaeš-òènovaeztōen, God bears long with, or is faithful towards us; see faithful, persevere, last; ehāexov'netto, it endures for a long time; esaanexovhekoneozettan, it cannot e. the strain, lit. it cannot equal in strength; heto zehetā-hoehotaetto haomenhestoz nasaanexovhekoneozetohe, I cannot e., stand the strain of the misfortune which

befalls me, lit. my strength does not equal, "degree" my misfortune.

endwise, eéha, it stands e., upright; see tilt, upset.

enemy, véhameheo, e.; òneztaheo, e., foe, adversary; navé-
hameheve, I am an e., foe; véhamehevestoz, the be-
ing an e.; niham, my e.; eham, thy e.; hevéham, one's
e.; ehamehan, our e. (incl.); nihamahan, our e. (excl.);
ehamevo, your e.; hevéhamevo, their e.; zehevéhameto-
ess, mine enemies; see adversary; ehamehaneo, our ene-
mies; ehamō, thy enemies; nahevéhamenoz, he is my e.;
nihevéhametovaz, thou art my e.; nahevéhametanotova, he
wants me to be his e.; zehevéhamestovsz, the e.; zehe-
véhamestovessō, the enemies.

energetic, enàkae, one is e., active, industrious; zenà-
kasz, the e. one (or.).

energy, nàkastoz, e., activity.

enfeeble, see weaken.

engage, is expressed by inf. -ēve- =engaged in, at it;

naēveēsz, I am engaged in speaking; navistootà-
zemo, I e., bestow myself to one (or.); navistomōhan, I
e., in the sense of sacred covenant, oath; nahozeoto
hoemanevého, I e., use a lawyer; nahezesomāe, I am en-
gaged, at it all the time, constantly occupied with it.

engaging, ehessetanonova, she is e., attractive; see draw.

engender, nahestoešeého, I e. him; zehestoešeessō, the
ones engendered; eoxchestoešeessohetto hāmox-
tastoz, or eoxcheznesész hāmoxtastoz, it e. disease.

English, maevého, the red or ruddy white people; this
may have been used formerly to distinguish Eng-
lishmen from Americans, but soon the term was applied
solely to designate the Germans and later on speci-
fically the Mennonites. Vého is the general term for
white man, but is mostly applied to Eng. people. Only
when distinction is insisted upon, the term xamavého
is used to designate Eng. and American people; the
pref. xama- implying that they are the one indigenous
nation of white people; evéhoensz, one speaks E.; vè-
hoenszistoz, the E. language; nahoxovensz vèhoenszisto-
vâ, I translate it into E.; nahoxovenszevxeana vèho-
enszistovâ, I translate into E. by writing it; vèhoevo-
stanehevestoz, the E., white man's custom; see white
man; navèhoenszetovo, I speak in E. to him.

engorge, eahez, he engorges, he eats to his full capaci-
ty; nataheomoenoe, I e., eat too much; see eat.

engrave, namxeaxova, I e.; see carve.

engulf, evonōmeoxz, it engulfs (of water); navonōmeōs-
toe, I am engulfed, lost under water (of a sud-
den, with a dash).

enhance, eamhoomosanetto, it enhances, acts greater; he-
pevatamahestoz eamhoomosanistovez', his goodness
is enhanced.

enigma, ononovoanistoz, e., riddle (in words, doubtful saying, utterance; see doubtful); ononovoē-tastoz, e., riddle (in act, performance).

enigmatic, eononovoan, his utterance is e.; vostanehevestoz esaaononôhan nitovâ, life is not e. for me.

enjoy, naveševovònitoomen, I e., have a pleasure, delight by means of it; navovònitoomen, I e., have, undergo pleasure; vovònitoomenestoz, vovònitoomeo, enjoyment; napopevetanohàz, I e. myself.

enlarge, emahaeoxz, it enlarges; namahaetovana, I e. it (ref. to capacity); namahaana, I e., widen it.

enlighten, nahotxheneenomevo, I e. one, reveal to his knowledge; heto nitao nihotxheneenomonenon, all this has been revealed to us, we have been enlightened in this all; nihotxheneenomōen, he has enlightened us.

enmesh, natotahoponeaohan, I am enmeshed, see entangle.

enmity, òneztastoz, e., hostility; òneztovazistoz, e. against one; see adverse.

ennoble, eonoane nivostanehevstonan, our life is ennobled; naonoana, I e. it.

enormous, is rendered by inf. -mame- =bulky in size, huge, gigantic; èmamemanoōn maxevostano, he made an e. statue; soss (detached) =immensely, enormously, intensely; soss emahaeta, he is enormously large, big.

enough, navàpe, I have e.; navàpetōen, he makes us to have e., he satisfies us; nanasoeno, I have e. (in drinking); eneštāeoz, it is e., sufficient; nistaneha, let it be that much! Nistanēs, let it be sufficient, e.! (Ref. mode); see satisfy, sufficient.

enquire, nanòzesta, I e.; nanòztovo, I e. of one; naenòztovo, I e. (by repeated questions); see ask, question.

enraged, eahanemomátaeoz, he becomes enraged.

enraptured, nahèphotomoena, I am e.; hèphotomoenàtoz, the being e.

enrich, nahoovaosan, I e.; nahoovaōe Maheo, God has enriched us; see rich.

enroll, nahōeston, I e., count; ehōestoneva, he enrolls (as a vocation or work assigned); hōestonestoz, enrollment, the counting; hōestonevàtoz, the enrolling.

ensconce, see shelter, protect.

enslave, namomōnaoto, I e. one (or.); namomōnaovo, I make one to be slave; see slave; momōnaotazistoz, enslavement.

ensnare, nanhaonoto, I e. one, see catch, trap.

entangle, etotahopeoz, it becomes entangled; natotahoponeano, I e. one (with rope or the like); etotahoponeaohàz, he entangles himself (with ropes or in meshes); etotahoponeoz, he becomes entangled (in

ropes, etc.); natotahopanen, I am entangled by much work or being busy; eatokonsz, they (in.) are entangled; natotahopae, I am entangled (state); ehotoananàz, he entangles himself, makes it difficult for himself; see disorder, confusion.

entanglement, totahopeozistoz, e., disorder; totahoponeozistoz, e., with ropes, etc.; totahoponeaohazistoz, self e.; totahopanenistoz, e., being preoccupied, busy; totahopastoz, e., disorder; hotoananàzistoz, self e. in difficulties.

enter, inf. -ēs- denotes "penetrate, point into"; naēs-zèn, I e., penetrate by walking; etaēs-zèn, he is entering (said from one outside); eneēs-zèn, he is entering (said by one inside, of the one coming in); naēszeovo, I e. into one (or.); naēszeoxta, I e., "be-enter" it; naēszeovo, I e. it his; naēszeovaezenotto, it (or.) his enters into me; eheseēseooko, the rain enters in; see in, into.

entice, see blandish; nahesetanotovo, I e., attract one; naheznesého havseveva, I e. one to evil; naavosého, I e., influence one, make him fall (fig.); havs eohāhesetanonovatto, the evil is very enticing; see blandish, seduce.

enticement, hessetanoxtoz, e., attraction; hessenoxsohestoz, cause of e.; avosàzistoz, e., influence to fall (fig.); see blandishment.

entire, hovoetto, entirely, all of it in its entirety; rad. -ma-, -mä-, -mat- denotes "all of it in its extent or parts"; ematane, it is entirely used, wasted away; emathoxtovàtov, it is entirely sold; ematxpevōva, it is entirely dissolved in water (cold); emāhovanēeo, they (or.) are entirely gone; namāaena, I own it entirely, all of it; pref. ma- can be rendered by "the", as: "maex", the eye; maàz, the hand; mathavs, the evil; manison, the child (not a special one, but whatever is child [Ger. das was Kinder heisst]); emāvonāta, it is entirely destroyed by fire; see all.

entrails, matonešsz, the e.; naveeonešsz, my e.; heszeveeonešsz or heveeonešsz, one's e.; naveeonxanoz, our e.; niveeonševoz, your e.; eheezettoz' heszeveeonešsz, his e. are spilled, fall out; eamstoseoetanoz heszeveeonešsz, he drags his e.; see rip.

entrance, ēsznistoz; eēsznistove, it is an e.; zexēsznisttove, where the e. is; zexestaeta, where the e., gate is.

entrap, see ensnare; nanhaòno, I e. one.

entreat, namomoxzemo, I e., plead with one; pref. momoxe- =entreatingly; momoxemezetto, I e. thee to give it to me; namomoxzemo emeveoxzemasz, I e. him to accompany me,

entreaty, momoxzemazistoz and momoxzemosanistoz, e., sup-

plication.

entrust, nanetootan, it is entrusted to me; nahetooto, I e.to one.

entwine, see wind around; eonitaemaešen, they (or.) lie entwined; eonimotaoheszeo, they (or.) are entwined; see wind, twist, writhe.

enumerate, see count.

enunciate, is rendered by suff.-oan; epevoan, he speaks, enunciates, pronounces well. At present such terms are being used to qualify utterance; ehavsevoan, he speaks evil, not well; emomâtavoan, he uses ceremonial language; eononovoan, he utters dark words, riddles.

enunciation, oanistoz (rarely used alone); pevoanistoz, good e.; havsevoanistoz, bad e.; nonaoxtaoanistoz, slow e.; mahâzenavoanistoz, vowel e.; vèpeēstonāeszistoz, aspired e.; vēs-ēsistoz, dental e. (also sibilant e.); hastoanistoz, long, extended e.; kaoanistoz, short e.; zceoanistoz, whispered e.; omotomoanistoz, guttural e.; hâpazenāeszistoz, bilabial e.; maevoneēszistoz, nasal e.; nonometanevaxsestoz, trilling or tremulous e.

envelope, vehaneo; evehaneoneve, it is an e., also a small receptacle; navehana, I e.it; evehota, it sets enveloped; evehōs, it (or.) is enveloped (suspended); evehōsta, it (in.) is enveloped and suspended; vehōsestoz, matrix uxoris (see womb).

envious, eehanotazeoneve, he is e., see envy; nāehanortae, I am e.

environ, see encircle, surround.

environment, nimaoetto zetâxtaeōetoetto, my e., all that is around me; zehetāenimaoetto, my e., all that surrounds me.

envy, nāehanosan, I e.; nāehanorta, I e.it; naehanoto (or.); eehanotâzeo, they e.each other; ehanosanistoz, the envying; ehanoxtastoz, e.; ehanotazistoz, the envying one or mutual e.; see jealous.

epaulet, etotahosan hestatamōn, he wears epaulets, lit.on each of his shoulders he carries something set.

ephemeral, evhanekasexov'netto, it is e.; -vhane- =only, merely + -kasexov- =short time + -'netto =coursing, having its progress.

epiglottis, mocenxpoho.

epilepsy, hesseozeatastoz or seozeatastoz, e., convulsion; this disease is attributed to spirits of dead people entering the living ones and shaking them; eseozeata, he is epileptic, has convulsions.

Episcopalian, zevoomōstassō, the ones gowned in white; called so from the garb of the E.minister, also to distinguish them from the Catholics, who are called zemoxtavōstass =the black gowned ones.

epistle, mristō.

equal, inf.-sē- denotes even, alike, same, level with; esēsox, it is e.; esētoexovo, it is e. (in weight, heat, power); esēstoxtxeo, they (or.) are in e. numbers; inf.-sēstoxtoe- = as many as are of the same....; ze-sēstoxtoeenszess, as many as have the same language; inf.-tāestov- = as much, reaching to the same amount; natāestovooto, I e. myself to one (or.); natāestovoého, I treat one equally, with the same amount; natāestovōemo, I count him e. to; natāestovōemàz, I count myself e. to; natāestovōemàzetovo, I count myself e. to one (or.); etāestovoēta, he acts equally; esaatāestovohan, it does not e., compare with; etāestovepeva, it is equally good; natāestovazesta, I deem it e.; natāestovatamo, I deem one e.; esaatāestovatamehe, he is not deemed e.; esaatāestovatamehan, it is not deemed e.; tāestovetto, equally; etāestoveoz, it becomes e.; natāestovetan, I want to e.; tāestovetanoxtoz, the wanting to be e.; etāestovatamano, it is an e., uniform condition, aspect; see alike, similar, same; etāestovoan, he does e. in speech; esētoan, he speaks the same, equally; etotāestovemezenovoz makātansz, money is given to them each equally; esētōeme, one is of e. worth.

equality, tāestovezhestàtoz, e. in condition, being; tāestovovatamanoestoz, e. in general aspect; tāestovenōhestoz, e. in look; tāestovōemestoz, e. in worth; tāestovheneenovastoz, e. in knowledge; tāestovhekoneozistoz, e. in strength; tāestovhavsevastoz, e. in evil; tāestovootazistoz, the equalling to one; tāestoveozistoz, the becoming e.; tāestovoētastoz, e. in doing, ceremony, performance.

equalize, nasēexovana, I e. it (degree); natāestovana, I e. it (amount); eta-tāestovanensz ēnaneonoz, the taxes are equalized; nasēstoxтана, I divide it into e. parts; sēstoxtanenistoz, the equalizing, dividing into equal parts.

equitable, inf.-ono- = straight, correct, just; eonohoe-man, he judges equitably; see just, straight.

equity, onooētastoz, e. in acts, doings; onoazeonevestoz, e. in character.

equivalent, etāestovōeme, it (also or.) is e. (same worth); etāestovōemensz, they (in.) are e.; etāestovōeméo, they (or.) are e.; etāestovatame, it (or one) is deemed e., equal; etāestovatamensz, they (in.) are deemed e., equal; etāestovatameo (or.); zetāestovōeme namhayo nanexovemetanenož makātansz, I am given the e. of my house in money.

equivocal, etahestovoan, he speaks equivocally; hestovovanistoz, e. utterance; hestov = double + -oan = uttering, saying.

eradicate, nanitsemaoz, I e., uproot; namasenitana, I e.,

pull it all out; Maheo ninitanomōenon havs nsztahan, God eradicates the evil from our heart; havsevemoesz natanitsemaozenoz, I e., extirpate the weeds; ešenitane hāmoxstastoz, the disease has been eradicated.

erase, nanhoha, I e., wipe it; nanhoomovo hesthavs, I e., wipe his evil (fig.); see wipe; nhōo, eraser.

erect, rendered by inf.-tomō- =straight up; natomooxz, I walk e.; zsaatomooxzehessō, the ones not e. =the sick ones (expression used in prayers); etomoxtoe, one sits e.; etomsehoe, one stands e.; tomsevetoxq, e. vessel =can in which fruit, etc. is canned; natomoxtaovo, I make one to sit e.; natomoxtano, I set it up; etomoxtoeoz, he becomes e. (sitting); etomseoeoz, he becomes e. (standing); Tomsevseo, Erecthorn, pr. n. of a Ch. religious hero. Nanēšesz, I e. it, make it stand; ehekonēō, it stands e., rigid; etomōxtota, it sets up; emans-ton, he erects, constructs; ehōmston, he erects a shelter with a robe or sheet; zeametomstoon, that which is erected in a line, a wall.

ermine, xāe, xāeo (pl.), e., mink; [xāon =skunk; xāestoz =urine]; the name is obviously connected with the peculiar smell of these animals; exāeve, it is an e., a mink; [enxave, he is an orphan]. Xaea, Ermine- or Minkwoman, pr. name.

err, navoniš, I err, wander; see lose; inf.-oxs-, -oxt- denotes "by mistake, erroneously"; naoxtxiston, I e. in speaking; naoxsemo, I e., make a mistake in mentioning one (or.); naoxshestana, I take it by error; naoxtoēta, I commit an error; naoxstoonaoxz, I e. in fixing, designing it; naoxstoonaovo (or.); naeoxseoz, I become muddled, mistaken; naoxsezesta, I e. in judging it; zeoxtoētassō, the erring ones in doings; see mistake, error; zevonšenassō, the erring, going astray ones.

erratic, enotovaeoxz, he is e., wanders, is an outsider, homeless.

erroneous, see err.

error, aheto vazistoz, e., fault, that which is amiss; ea-hetovazistove, it is an e.; aheto v, by e., amiss; ooxtastoz, e., mistake; oxtoētastoz, e. in doings; naoxtoēta, I commit an e.; naoxtoētaetovo, I commit an e. towards him; naoxtoētaeta (in.); naoxstoon, I commit an e. in building it; vonšenàtoz, e., the being lost; otxxistonistoz, e. in writing; oxtoanistoz, e. in utterance.

erstwhile, totanoom and tozanoom, in the long ago.

erupt, ezevevanota, it erupts, spews up; ezevatoeōstaha, it erupts, is thrown upward; eoxevohohóta, it erupts, with flash, bursts open; eoseoz, it becomes erupted, opened (of an abcess).

Esau, Evatan, the furry one.

escape, nahomsta, I e.; homstàtoz, e., n.; nahomstaetovo,

- I e. from one (or.); nahomstaeta, I e. from it; nasaahetomstomovohe, I cannot e. it his; vovok ehomsta, he escapes with nothing, naked; nanšenohomista, I e. with it; natahomista, I am escaping; see flee.
- eschew, see avoid, shun.
- escort, hēstahoxseneheo (n. agent.); veoxzemaōn, e., companion; veoxzemosanistoz, the escorting; naveoxzemo, I e., accompany one.
- Eskimo, Hestasevostan, snow people.
- especially, nanosetto; see special.
- espouse, navistōmo, I e. one; see marry.
- essay, see try.
- establish, nanešemanisz, I e. it, make it so; nahekonēnana, I e. it firmly.
- esteem, naonoatamo, I e. one (or.); naonoazesta, I e. it; ononatamazistoz, estimation of one; ononatamahes-toz, e. (stative); see honor; naohāpevatamo, I e. one highly; naohāpevazesta, I e. it highly.
- estimate, nahāōemo, I e. one (or.) much worth; see worth; nitónsetamo, how doest thou e. him, what doest thou think of one? Nanexovōemo, I e. him that much worth; nanexovhōesta, I e. it that much; nanhessetamo, I e. one, think that of one; nanhessezesta, I e. it, think that of it; zehexovaztom, as I e. it; zehexovatamo, as I e. one, lit. think that he "degrees"; nataōhazesta zehexovōeme nāthoe, I am estimating the worth of my land, lit. I am considering how much worth my land is; esaatonšetāōemehan, it cannot be estimated, computed; see esteem.
- estimation, ōhetanoxtoz, ōhaztastoz, e., consideration, the judging of; see esteem.
- estrangle, navohovaovo, I e., keep away from one; navohovaovāzetovo, I e. myself from him; navohovahestanovetovo, I am estranged from him; -vohova- =keep away, separate + hestanov =people, nation; navohovahestanovemo, I am estranged from, am not with him, do not live with him as a man; ehēvhistaveve, he is an estranged, outcast, expatriated one; naovahāovāzetovo, I e., keep myself apart from one.
- estrangement, vohovaovāzistoz, e., the keeping separate from one; hévhistavevestoz, e., expatriation; ovahāovāzistoz, e., keeping apart from one.
- eternal, aenetto and aanetto, e., without end; nomos aenetto, e., forever; aenevostanehevestoz, e., everlasting life; aenhistanov, e. world; zeaenetovsz, the e. one; eaenettōeve, it is e., eternity; see everlasting.
- eternity, aenettōeva, in e.; eaenettōeve, it is e.
- evacuate, see abandon, forsake.
- evade, eahāeoxz, he evades (by making a round about way); naahāeoxzetovo, I e. one; naahāeoxzeta, I e. it; naohāetanota, I e., eschew it; naohāetanotovo

- (or.); naovahāovo, I keep evading one (or.); nahomis-ta, I e., escape, q.v.
- evangel, pavhostō, good news.
- evangelist, maheonēszevēho, religious whiteman, minister.
- evaporate, eéšeō, it evaporates; zeéšeō, that which evap-orates, evaporation; emasevoneéšeōeo, it evaporates (in steam).
- even, pref.honš- =e.; enomaeha, it is e., level; naonoa-na, I e., level, straighten it; ehoxeo, it is e., smooth, clean; naesoxôn, I e., smooth (with instr., as with a flat iron); naesoxoha, I e., smooth it; inf.-sē- =alike, e.; amstōeseo esētostovoetto, the double tree is e.; esētostohessemehoheo mohènoham, the horses pull e.; see level; inf.-nitó- =e., the very one, e.self; nitóe- vetto hēhya, e.his son, his very son; hóeāetto or hôā- etto, e. likewise, not better; hôāetto evessenonotovseš, e.he does get drunk; hoovaetto, e.as, as if, as much as; hoovaetto nanešeton, e.as, as much as done unto me; ma-to ="e." in the sense of "also"; mato namakātaeme na-voneosz, e., also my money I lost. Inf.-tāestov- = equal, e.; zehešetōsz natāestovoého, I do to him e.as he did to me, I get even with him; etāestovōemensz, they (in.) are of e.value, worth.
- evener, onooseo, e., level, q.v. (something to even with).
- evening, hetōeva; zexhetōeve, when it was e.; matatōeve, when it shall be e.; hezezeha hetōevā, or zhetō- eva, this e.; māvōna hetōeva, to-morrow e.; nistoha he-tōeva, every e.; ehētōeveoz, it becomes e.; ešhèpnōma- no, it is already e.; ešovènōmano, it is towards e.; ehetoevōmano, it is e.(the endings in -mano ref.not so much to the time of day as to the general aspect of the e., eveningtide); esaapevōmaeoxyzehan, it is getting dark, e., it is growing dim.
- evenly, see alike, level.
- event, ēvhestoz; eēvhestove, it is an e., a happening, a taking place; eēvhestovensz, they (in.) come to pass.
- ever, rendered by inf.-aene- =e., all the time, without ceasing; inf.-amhesseta- =e., continually; niamhes- setaetovemenō, thou art e.with us; nomoss aanetto, for- ever.; tazetā, e.forward, from a time onward into the future; tanetā, e.after until now; nīnetā, e. since un- til now; the inf.-oxtoxceēvhestoe- =e., at any time; vostaneo zeoxtoxceēvhestoeametanevoss, people who have ever lived, thru all the times; the term nohasto- nexov followed by pref. heva- denotes "if e., an any time"; nohas tonexov hevavōmata nszenaha, if he should e., at any time see thee, he would kill thee; hevamxhā- eanatto nohastonexoveva, if I am e., at any time hung- ry; -nšeame- =e., keeping on, continually; enšeamenhes- so, it is e.so.

everduring, see everlasting.

evergreen, enšeamevèpozevatto, it is e., keeps on having leaves, foliage; eaeneoxooxzevèpozevatto, it has e.foliage.

everlasting, eanetto, it is e.; inf.-aene- =e., without ending; aenevostanehevestoz, e.life; aenenā-estoz, e.death; eaenheahetto, it lasts without ending; zeaenheahetto vostanehevestoz, the life which lasts forever; Maheo enēhov zeaenheahesz, God is the e.one; aenheahestoz, everlastingness; oha nāestoz eorceaene-nāetto, only death dies everlastingly (continues to attempt to die); esaaāenettan, it is not e.; esaahēn'-nistovettan, it has no end, is e.; Maheo eaenenēhov aenettōeva, God is ever the same in eternity; see eternal; zeaenemaheonevsz aenettōeva, the e.God in eternity; éš zetosaahēn'nistovettan, the eternal, e.day, lit. the day which shall have no end; etoseaenešēve aenettōeva, it is to be an e.day in eternity; naaenemavetanonaoa, he bothers me everlastingly.

every, is expressed like "each", q.v.; nistoha ešēva, e.day; nistoix voston, e.person; nohas t'sa, e.where; -mxastov- =touching e.one, reaching all; namxastovheszhov, I possess everything.

everybody, nistoix voston, e.; nistrez, e.of us; nistress, e.of you; nistrevoss, e.of them; etamāaseorzeo, e.(all of them) has gone, (the Ch.uses the pl.).

everything, nitaovae (or nitao hovae), e., all things; nistoha hovae, e., each thing; zetohetāevōxtom hovae, e.that I see, all that I see; nitao naēšemese, I have eaten e., all of it; nitao zemehaaeno etaeševonātaz', e., all that he had has been burnt; nitao pavemēstomevsz, explain e.to me; zetohetāeaenom, e., all that I possess.

evict, nahōstahàz, I e., oust it; nahōstahamo, I e., oust, expel one out of; natáeovo, I e., chase one off; nivā zetáeovata, who has evicted thee?

eviction, hōstahamazistoz, táeovazistoz.

evidence, nōvoozistoz; taxtanōvoozistoz or taxtanōveozistoz, plain e.; táxtanōvemanistoz, the making evident, plain, public, open; táxtanōvemeemazistoz, e. (in words); enōvo, etáxtanōvo, it evidences.

evident, etáxtanōvezhesso, it is e.like; otamenōs, here is the evidence, or: evidently; taxamenōs, show the evidence, or: how evident is it? Natáxtanōvana, I make it e.; etáxtanōveoz, it becomes e.; etáxtanōvhe-neenoe, it is evidently, obviously known; esaaononōhan, it is e., indubitable.

evil, mathavs, the e., all that is e.; havs, e., sin; ehavseve, it is the e.; ehavseva, it is e.; ehavsevae, one (or.) is e., bad, sinful; nathavs, my e., sin; natathavs, my e.(repeated); nathavsan, our e.; natathavsan,

our repeated e.; havsevastoz, the being e.; havsevs-txe, company, realm of e., where much e. is; havsevetto, eneševe, he does it in an e. manner; inf. -havseve- = evilly, badly; nahavsevana, I make it bad; nahavsevešsz, I speak e.; nahavsevoēta, I do e.; havsevoētaheo, e. doer; nahavsevoētaeoneve, I am an e. doer; havsevoētas-toz, e. deed, act; nahavsevhoahe, I have e. lust; havsevhōastoz, e. lust; nahavsevetan, I feel e., bad; nahavsevoēho, I treat one e.; nahavsevošsz, I act e. to it; nahavsevemo, I speak e. of one (or.); nahavsevesta, I speak e. of it; nahathavsevemo, I repeatedly speak e. of one; zehavseva, that which is e.; zehavsevaešsz, the e. one; Havsevevhan, the Evil; Havsevemaheo, the e. god; Havsevestomanehe, the e. maker; nahavsevomoxta, I feel bad; nahavsevoomen, I suffer e.; havseveva, in, thru, by, with the e.; ehavseveoz, he (or it) becomes e., gets bad; ehavsevene, he has a bad, e. face; ehavsevecno, it tastes bad; nahesthavseve, I have e., sin; ehavseveoxz, it is growing worse, evil; see bad; momoxemaxeosšsz nahessetamo, I wish e. to one; namomaxstanotovo, I wish one e., punishment;

exact, inf. -vovoxpon- = exacting, severe, careful; evovoxponae, one is exacting, strict; eosēnitá, he is exacting; osēnitatoz, the exacting; navovoxponetanotovo, I am exacting concerning one (or.); navovoxponevēstomevo, I e. of one (requiring, asking rigidly); nitosevovoxponeōhatamanhemá, we shall be judged exactly; etónēhov, it is exactly the one (or.); inf. -tó- = the very one; seetoeš, at exactly the same moment; inf. -hetom- = exactly so, true; nahetomé, am I not right, exact? Ehetom, it is e., true; esaahetomettan, it is inexact, not true, untruthful; hetomestoz, exactness, truth; vezen, just so, exactly so; zehēšēšzétto hapo vezen nanešēšsz, as thou speakest, likewise exactly do I speak.

exaggerate, etaheom-hoxsehótahan, he adds over much to his story, his telling.

exalt, naohāoto, I e. one; niohāotaz, I e., magnify thee; nahāheamōemo, I e., count one of high value; nahāheamaného, I e. one, make him to be high; Maheo zenocohāoesz, the most exalted God; Maheo zeohāotanétto, thou God who art exalted! Naohātamanooto, I praise him exalted; zenanoshāheamaesz, the most exalted one; nananosetan, I e. myself, want to be the highest, the most prominent; nananosetamo, I deem him exalted; nananose-tanotovo, I want to e. him.

exaltation, ohāotazistoz, ohātamanootazistoz, e. in praise, words; hāheamahestoz, e. (state of).

examination, ōhatamazistoz, the studying, examining; ōhaztastoz, e., judging; ēveōhaztastoz, e., inspection; ēvevehosenistoz zeoxcevešeōhaztastov, e. by

looking.

examine, naōhatamo, I e., study him; naēveōhatamo, I am engaged in examining one; naōhazesta, I e. it; naonistatamo zehexovhenenenovaes, I e., test how much he knows; zeešeōhatams etaaseoxz, after he had been examined he left; Maheo eoxceonistatamo vostano, God examanines, tests a person; see test, try.

example, tāohemestoz, e., parable; etāohemestove, it is an e.; natāohemestoz, my e., parable; nitāohemestonan, our e., parable; nihetāohemenon, he is an e. for us; natāohememanha, he makes me to be an e.; nahetāohemenoz, he is my e.; natāohemenanoz, I make one an e.; nitāohemenatovaz, I make thee an e.; natāohememaného, I make him to be an e.; z ehešenēhovez nitāohemevo, since we are your e.

exasperate, natahovetanoho, I e., anger one; namomátaesého, I e., make him enraged.

excavate, navosôn, I dig., e.

exceed, rendered by inf.-osē- =exceedingly; inf.-hèp- =exceeding, beyond, -heomhèp- =over much; eosēmashanē, he is exceedingly stupid, unreasonable; ehèpeoz, it exceeds; nahèpeosen, I e., have in excess; see over; eosèpevatamano, it is exceedingly beautiful; ehèpōeme or ehèphāoeme, it exceeds in value, worth; inf.-ahan- =exceedingly, extremely, stunningly.

excel, rendered by inf.-hèp-; ehèpepeva, it excels (in good quality); ehèphavseva, it excels (in bad quality); nanovoto, I e., beat one; inf.-nanos- =excelling, above all; enanotōeme, it excels in value; enanotae hozechestovâ, he excels in work; enanotae heneenovastovâ, he excels in knowledge; enanotae pavastovâ, he excels in goodness; -taze- =e., going ahead, before, e.g. etazepevenietamenotto Maheon zetozehexovaez' vostano, he excels in trusting God more than other wise he does in man; namahaetaevo, I e. him in size, bigness, am bigger than he is.

excellency, pavōemestoz; nanotōemestoz, e. (in worth); nitátamahestoz, excellency, eminence.

excellent, enanosepeva, it is e.; enocohāpeva, it is e., the only very good; nanitázesta, I deem e., eminent, ahead; nanitátamo, I deem one e., eminent.

except, osēhecetto, entirely by self; inf.-osēhec- =e., unless; inf.-noose- or -nōose- =without, leaving out; nanoosemo, I e. him, do not mention him; nanōoxto-sesta, I e. it, leave out mentioning it; the term "oha tó" =e., in the sense of "unless" and requires the Sub. cj.; oha tó veoxzemetto, e. thou goest with me.

excess, rendered by inf.-heom- =over much, excessive; inf.-tonocnanos- =e., extreme; inf.-hèp- =e., beyond, over; ehèphānano, it weighs beyond, has e. of weight; ehèpōēta, he commits e., acts beyond the limit;

nahèpoého, I treat one with e.; hèpoéhazistoz, e. in acts, doings; heomemanistoz, e. in drinking; heomhozeohestoz, e. in working; heomeanovetanoxtoz, e. in grief; inf.-ahan- =excessive, extreme, killing; eahansenova, he is excessively mean.

exchange, nametoenen, I e.; nametoena, I e. it; nametomevo, I e. place with one, make room for him; zetometoenensz makät, the one who exchanges money; metoenenistoz, e., n.; emetoenenistove, it is an e.

excite, naohaetan, I am excited; naohaetanooz, I get excited; naohaetanoho, I e. him; nahomaszesého, I e., disturb, stir one up; ehomôozeo, they become excited, disturbed; see commotion, disturb; nahomôtan, I am excited, disturbed, perturbed; naheomstôtan, I am excited, perturbed, anxious; eohaotōene, he looks excited, scared; eheneetan, he is excited, figety, restless.

excitement, ohaetanoxtoz and ohaetanoozistoz; homaszesohestoz, cause of e., disturbance; homôozistoz, e., commotion; homôtanoxtoz, e., disturbance in mind; heomstôtanoxtoz, e., anxiety, perturbation; ohao-tōenestoz, e., in look, the looking scared; heneetanoxtoz, e., fretfulness, impatience.

exclaim, emasóhevō, he exclaimed, suddenly said; emasómaxehe, he is exclaiming with a loud voice.

exclamation, masomaxehehestoz, e. with loud voice; masónistōhestoz, e., sudden shout; gō, also a-gō, alas!, implying pity (used usually in prayers); nihene-novemenogō zehešemashanēez, thou knowest us alas how foolish we are!; ēe (followed with pref. a- [of the Sub. mode]), oh!; ēe axtoxetanovosz, oh that they were wise!; oōtam, what next! (sc, shall be expected), implying the thot: "if so now, what will it be next!"; haō, so be it, aye! (male term); yā! (also repeated several times), e. of wonder, surprise, somewhat similar to the Eng. "ah!"; haxc!, similar to the Ger. "ach"; esevavono, my!; ahahēe, woe! (said in surprise, consternation); ahoyā, how miserable, alas!; hân!, guttural e. or grunt, expressing dissatisfaction or mortification; ahā, fine, exquisite!, expressing admiration, appreciation, praise; hahō, thanks!; naō, naō, dear me!, expressing surprise, (used only by women); nàkoēe!, e. at something unexpected (used only by women); hesc, in all the world! (male e.); nihéhe or nihéheeee!, e. of disgust, contempt, used by men; the "hé" is pronounced explosively while each of the successive syllables becomes a lower grunt; āa or āá!, e. of assent; okahē!, e. of welcome into a lodge.

exclude, naoseetano, I e. one; naoseetana, I e. it; nahōs-tano, I put one out; navoohoeto, I e., cast one away; navoohoesz, I cast it off; nanoosetan, I e., leave out of my thot; nanoosetanotovo, I e., leave him out of

my thots; nahōnesetan, I e., keep out from; nahōnesetanotovo, I e. him from my thots, (in the sense of forbidding, shutting out); see close, shut; eoseetane éōstaenotxistovâ, he is excluded from the church; evešenxpeaenonitto, it excludes the light; nanotovaoto, I e., oust him; nanotovaovo, I make one to be an outsider, excluded one; see outside; tāma enotovaovâz, he excludes himself, makes himself to be an outsider; enotovaeoxzetovo Maheon, he excludes himself, wanders away from God; zenotovaovâzetovoss Maheon, those who have excluded themselves from God; navovenosâz, I e., disassociate, separate myself from; navovenosâzetovō hotamhetaneo, I e., disassociate myself from the Dogwarriors.

exclusion, oseetanazistoz, e., the putting out; vovenosohestoz, causing e.; vovenosâzistoz, self e., disassociation; notovaotazistoz, e., the putting one outside, making him an alien, exile; see exclude.

exclusive, the Ch. has an e. form of the first (pl.) and third (sg. and pl.) person. In the regular possessive forms the pronominal pref. of the e. is "na-" without any change in the suff part; namhayonan, our (e.) house; nimhayonan, our (incl.) house; in the irregular possessive forms, the pronominal e. pref. is "ni-"; nitovan, our (e.) body; etovan, our (incl.) body. In the verb, the e. pref. is "na-" with suff. "e"; namesheme, we (e.) eat; nimeshemâ, we (incl.) eat. When two third persons appear in the same or in closely connected sentences, an exclusive form is used for one of them, usually the one in objective position; evōmo hetano zehāmox taz', he saw a man, who was sick; èvōmovō nistxex', they saw them all; nistxex' is the e. third person of "all", the common form is "nistxevoss" =all of them. See Genitive-exclusive mode in Ch. gr.

excommunicate, eoseetane maheonemesestovâ, he is excommunicated from the Communion; eoseetane éōstaenotxistovâ, he is excommunicated, excluded from the church.

excuse, nanonaoan, I make e.; nanizeovo, I e., allow, permit one; eoxhestomotaâz, he excuses, speaks for himself; nonaoanistoz, e., n.; nizeovazistoz, the excusing, allowing one; oxhestomotaâzistoz, self e., speaking for self.

execrate, namoxzenamo, I e. one; namoxzenatan, I want to e.; namoxzenavsta, I e. it; see curse, damn.

execration, moxzenamazistoz; moxzenatanoxtoz (in thot).

execute, in the sense of "carry thru, perform" the v. suff. -oého (or.) and -oész (in.) is used; naohāoého, I e., perform a terrible deed to one; napevoého, I e., do good to one; when an action is carried thru and completed inf. -ex- is used; naexhoeman, I

- have enacted a law, regulation; naexoan, I have had my saying; naexoēta, I carry thru, e., perform to completion; naexáe, I have power to e., am able.
- execution, exoētastoz, power to perform; exástoz, executive power, capability to do; tóneševestoz, e., the very, actual doing; vaxtoētastoz, e., completion of a doing, performing.
- exemplification, see example.
- exempt, namāstohano, I e., clear, release one; emāstoheoz, he becomes e.; see release, relieve.
- exercise, naaneemo, I e., train one; nahoxeeto, I e., train, practice one (as a horse); ehoxeevosoe and eonistosoe, he exercises, practices in playing; zehoxeēsz, the exercised, trained one; aneevátóz, training, e.; hoxeesohestoz, e., practice, the making or causing to be acquainted; see train; naohāōzetanooz, I am much exercised, concerned; zetohetāehohotaetz nioxcevešeaneemaenon Maheo, God exercises, trains us by all that befalls us; hesthozeohestová nioxcehoxeetaen, he exercises, trains us in his service; notxeo eoxceanee-meo, the warriors are trained, exercised.
- exert, is rendered by suff.-meo(h)e which denotes "effort, strain"; nakanemeehe, I am tired from exerting myself; see strain.
- exertion, namavemeehe, I am wearied from exertion; nahekonemeehe, I make strong e.; see strain.
- exhalation, omotomhestoz, omotomeozistoz, the breathing out; epaveomotomhestove, it is a fine e., fragrance; paveomotomhestoz, good, sweet e., fragrance; havseveomotomhestoz, bad e.
- exhale, naomotom, I e., breathe out; nahōotoxta, I e., breathe it out (something tangible); enxhesseomotomeoz, it exhales (towards the speaker); see breathe.
- exhaust, inf.-ma- and -mat- =exhausted; inf.-mase- =becoming exhausted; emaveoz, it becomes exhausted, tired of, old; namavevehōsen, I am exhausted from looking on; namavetan, I am exhausted, bored (in mind); namavstaha, I am exhausted (at heart); namtxiston, I have exhausted my writing, finished entirely so there is nothing more to write; emaseoxzeo, they (or.) are becoming exhausted, gradually disappearing; nimakātaemevoz zemaseozensz noka ešēva, one [some] day your money will become exhausted; emaseomotom, his breath becomes exhausted; ematane, it is exhausted, worn out, used up (so there is nothing left of it, as a candle when burnt up); namasetotoxstanon, we have exhausted the discussing about it (having gone carefully over the ground to be discussed); emataneha, it is exhausting away; esxseveozistove, it is exhausting, wearing; namatana, I e. it; see finish; inf.-sxsev- or -soxsev- =exhausted, fagged out; esxseveoz, he becomes exhausted;

nasxsevomoxta, I feel fagged out; nsxseveanoto, I beat one to exhaustion; nasxsevae, I am in a state of exhaustion; nasxseveoto, I e. one; namotaeoz, I become exhausted, wearied, depressed, tired; namotaetan, I am e., wearied in mind; see dejected.

exhaustion, matxestoz, e., annihilation, the ceasing to be; matxpezistoz, e. by dissolution; matotxe-oxzistoz, e. by corruption, decay; matxpevōvātoz, e., dissolution by liquid; matanēoxzistoz, e., annihilation by natural, slow process; sxseveozistoz, the becoming exhausted; sxsevomoxtastoz, feeling of e.; sxsevastoz, state of e.; sxseveotazistoz, the exhausting of one; motāozistoz, e., depression; motātanoozistoz, the becoming exhausted in mind; see exhaust.

exhibit, navōstoman, I make a show; navōsého, I e. it to one; navōsész, I e., show it; navōsonotto, I e. one (or.) to one (or.); navōstomaného, I e. one, make him to be seen; navōstomevo, I e. it for one (or.), so he can see it; vōseo, the e. (object exhibited); evōse-oneve, it is an e.; zemāvōme voeva ehevōseon Maheo, all that is seen in the sky is God's e.; zemāvōseonevēsz heama voeva, all that is exhibited above in the sky; Maheo nivōstomōenon hemanstō, God exhibits for us his handywork; evōstomanistove, it is an e.; see show.

exhibition, vōstomanistoz, the showing, occasioning a show; haesto hovaeoxz evōstomanistovensz, many objects are in e.

exhort, naaneemo, I e., train, teach one; navonhosemo, I e., admonish one; naōhaevamo, I e., urge one to consider; navonhosetaneva, I e. (as a vocation or habit); see urge, persuade, admonish.

exhortation, vonhosetanevātoz, e.; vonhostomohestoz, e., admonition, urging; ōhaevātomohestoz, e., the urging to consider; oneevamazistoz, e., advice.

exigency, vovoxponetanoxtoz, e. (in disposition); vovoxponastoz, e. (state).

exigent, rendered by inf.-vovoxpone- =urgent, exacting, requiring; esaavovoxponeneševstovhan, the doing of it is not e.; evovoxponae, he is e.; evovoxponetan, he is e. in mind, wants to exact; evovoxponhetaneve, he is an e. man.

exile, enotovaeoxz, he is an e., he wanders as an outsider, is homeless; see roam, wander; notovavostanehevestoz, the e. life; nanotovaovo, I make one to be an outsider, an e., expatriate; nanotovaoto, I e. one; enotovaovāzetovo Maheon, he exiles, alienates himself from God; zenotovaeoxzess, the exiled, outcast ones, outsiders.

exist, rad.-hesta (or.) and -hesso (in.) =to e., to "continue upright"; nākōo ehestaeo hezeno, bears e., have there being here; naēvae, I e., have my habi-

- tat,dwell; zeēvhestassô,the ones existing; hovae hoe-
va zehesso,that which exists on,is of,the earth; ōx-
hesta eaenhesta Maheo,God exists ever the same; nanx-
hesta,I am,originate from; t'sa esaahessohan, it ex-
ists nowheres; zeametanenessô, the ones who live,e.;
zehešetanenetto, as long as I live, e.; nahestaoz,I
come into existence,being,am born; see be.
- existence, ametanenistoz,e.,life; ēvahestoz and ēvas-
toz,the e.,the being at one place (Ger.Da-
sein); ēvhestàtoz,the e.,condition of being; nasaahē-
neenovoheo zehešhestavoss,I did not know them to ex-
ist,of their e.
- exit, ehaozenatto,it is an e. (of a hole); zexhōènisto-
ve,where the e.is.
- expand, see spread; emahaeoxz,it expands,enlarges; see
inflate.
- expanse, emhāōmoeha,it is an e.of water; emhāōvatto, it
(a large body of water) spreads over.
- expatriate, see exile; enotovaeoxz, he is an e., a wan-
derer outside one's nation or one's home.
- expect, nahoztavazesta and nahozesta, I e., desire to
get; nahozevatan,I e.in return; nahozevatanota,I
e.it; nahozevatanotovo,I e.one (or.); nahozeovōsetan,
I e.,hope; nahozeovotazesta,I hope,e.it; nahethoahē,I
e.,wish,covet; nimesaahethoaheme,you cannot e., wish;
etoseametanen esaahessetamehe,he is not expected to
live,lit.he is going to live he is not thot of; see
hope.
- expectancy, hozeovōsetanoxtoz,e.,hope; voešehozeovōse-
tanoxtoz,joyful e.,hope.
- expectation, hozevatanoxtoz,e.in return,also: hozevata-
notovazistoz; hethoastoz,e.,desire; hozeovō-
setanoxtoz,e.,hope.
- expectorate, nahōsean,I e.,spit,q.v.
- expectoration, ōseanoxz,e.,sputum; ōseanoxtoz, the ex-
pectorating,e.;
- expedient, et'senitáē,it is e.,important; esaatsēnitá-
ettan,it is not e.
- expell, natáēovo,I e.,chase one away; nahōstana, I e.it
out; naaseoaovo,I e.,dispel,drive one away.
- expend, see spend; naamhasen,I e.,make debts; naamhaz,I
e.it.
- expenditure, amhasenistoz, e., expense; also ref. to
things bought on time.
- expensive, ehāōston, it is e., lit. he reckons,counts
high; eheomōeme,it is too e. heto voxca zex-
hoxtovatto esaahēomōemehan,this hat which I bought is
not too e.; eoxchoxtovanotto hōmao zehāōemeziss,she
buys e.robbs,blankets.
- experience, nanxheneeno,I have e.,know from; nihèpeoto-
xovaetōen,he has more e.,wisdom than we; na-

otxovae, I have e., know how, have skill; enešeoona, he is experienced, expert, skillful; heto oxnešhoomatoesz, this when felt, experienced; see feel; ehoxee, he is experienced, trained; haomenestoz nivešhoxeetàzenon, misfortune trains, gives us e.; enhestatanov, they e. it, reach its condition, are in the "same fix". Otoxovastoz, e., n.; hoxeetazistoz, e., training; hoxatamaestoz, e., acquaintance with.

experiment, naonisetan, I make e., trial, test; naonistaoha, I e. it (instr.); naonistoého, I e. one (or.); naonistoész, I e., test it; see test, try. Onisetanoxtoz, e., trial, attempt; inf.-onis- =try, test, attempt, experiment; onistoētastoz, e., in acts; onistosohestoz, e. in play, practice.

expert, eheneenoseoneve, he is e.; enešeoona, he is e., skillful (in making something); heneenoseo, the knowing one, e.

expiate, nahestoomenetovo, I e., suffer for one; see atone; hestoomenetovazistoz, expiation for one.

expiation, see atonment.

expire, emaseomotom, he expires, dies; emaseomotomeoz, he becomes expired, dies; ehooxeomotom, ehooxeomotomeoz, he expires, breathes his last; mataešemātōemevosz ešiensz, when the days shall have expired, lit.been all counted; -mat- =all, exhausted + -ōeme = it is counted; see die.

expiration, maseomotomeozistoz, hooxeomotomeozistoz, e., death; nāeozistoz, death, e.; ešiensz zeešematōemevosz, at the e. of the days.

explain, namēstomosan, I e.; namēsta or naméesta. I e. it (-mé- =bring up + -esta =in words [in.]); namēstomevo, I e. it to him; namēstomovo, I e. it his; namēstomoe, I e. (continued action); nameemo, I e., reveal one (or.); nameemonotto or namēstomevonotto, I e. one (or.) to one (or.); the last term denotes: I e. to one concerning one; nimeemazenotto I e., reveal, divulge one to thee; nimēstomevazenotto, I e. to thee concerning one; natotāmēsta, I e. in detail; namēstomotâ, I e. for one (substitute); namēstomotxeva, I e. for; emēstomotxevaheve, he is an explainer, an interpreter (not only interpreting verbally, but giving needed explanations); mēstomotxevahe, the explainer (who does it for another one); nasaatonšemēstohe; zehešetovatto, I cannot e. what it purports, means; mēstomosanehe, explainer (one who has the faculty to e.); zemēstomosansz, the one who explains; zemēsto, the one who explains it; zemēstomōsz, the one who explains it to me; zemeemsz, the one explained, revealed, divulged.

explanation, mēstomevazistoz, the e.; mēstomosanistoz and mēstomohestoz, the explaining; mēstomotxevâtoz, the explaining for; mēstomotxevahevestoz, the

state of one who explains, interprets meemazistoz, e., revelation.

explicable, emēstomevazistove, it is e.; esaatonšemēstomevazistovhan, it is inexplicable.

explicit, etāxtanōveoz, it is e., plain, open; natāxtanōvemēsta, I explain, express it plainly, explicitly; natāxtanōvemēstomevo, I make it e. to one, confess to him. See evident.

explode, epoehóta or epôhóta, it explodes; poehótatoz, the exploding, explosion, see burst.

expose, tāxta ehota, it is exposed; tāxta ehotazēsz hezeveeonešsz, his entrails are exposed; nahetoomo-éhàz, I e. myself to suffering; nahestatamahe, I am exposed to, I risk, court danger; esaanahetanohe, he exposes himself, is not bewaring, not taking precautions; esaanaheztohe, he exposes himself to it, does not beware of it; eoxzešeōhaevame ax esaaxanahetanohe, altho he is cautioned he is not taking heed, bewaring, he exposes himself; éōstaevostan zsaanaheztosz heovaz zetoētastoz etancheavao, a Christian who exposes himself to all sorts of doings, comes soon to fall; mxheomhestatamaetomass havs nszeneheexaōenov, if you e. yourselves too much to evil, it shall soon overcome you; nameena, I e., reveal it (action); namēesta, I e., explain it (in words); nameeno, I e., reveal one (or.); nameenomevo, I e. it his; see reveal; natāxtanōvana, I e., show it openly; etāxtanōveoz, it becomes exposed, seen openly; enōvoz, etāxtanōvoz, it becomes exposed.

exposition, tāxtanōvanenistoz, the exposing, showing openly; tāxtanōveozistoz, the becoming exposed; meenazistoz, e., revelation. See expose.

expositor, tāxtanōvaneneo; see explain.

expound, see explain.

express, is rendered by verbal suff. -oan =utter; epevoan, he expresses, speaks well; ehavsevoan, he expresses badly, evilly; eononovoan, he expresses in dark, enigmatic sayings; tāxta naoxheve, I e. myself freely, openly, frankly; namatoan, I have expressed, uttered all; eoxtoan, he expresses, pronounces, utters wrong; namēsta, I e., explain it; naoxhesta, I e., utter it; naoxhestomotaàz, I e., speak for myself; nohetto oxhestomotaàzz, now then e. thyself!; esaatonšeoxhestôhan, it cannot be expressed, said, uttered; namēsta zehešetanotto, I e. my opinion; namēstomevo zehešetanotto, I e., explain my opinion to one; see explain; natāxtanōvesta navoešetanoxtoz, I e., declare openly my joy; navōstoman, I e. (by showing); navōstoman zehešepvetanotto, I e. my pleasure, show that I am glad; t'sē, expressly, purposely.

expression, pavoanistoz, nice, good e.; mashavoanistoz, foolish e.; see enunciation; oxtoanistoz,

- faulty e.; oxhestoz, e., utterance; mēstomevazistoz, e., explanation; zehešiens, the e. of one's face, countenance; see look.
- expulsion, táeovazistoz, the expelling; asetaovazistoz, the chasing away; see expell, chase, drive; oseetanazistoz, e., exclusion.
- extend, nahāexovana, I e., prolong it (the time); nasēpeona, I e., stretch out my hand; see stretch; rad. "t" and "z" ref. to "forward extension"; inf. -tā- denotes "going, extending to"; niszetā, up to now; taze-tā, from now on; natāešemese, until I shall have eaten.
- extent, rad. -tā- denotes e., amount, reach of; heto naeštātāheneena, I know this to the full e.; zeheštāheneenom, to the e. of my knowledge; pref. zehetā- = the whole e. of (governing the Sub. cj.); zehetāenāevoss, the e., amount of the dead ones; zehetāo, the e., size of it, its full e., reach; zehetāoz heszheneenovastoz esaaheneenōhanehez', the e. of his knowledge is not known.
- exterior, tahoc, outside, on top; votocat, on the e., surface; notovatto, e., not in with, out of; see outside.
- exterminate, namasenotō, I e. them (or.); nimasenotoneo, we e. them (or.); namasenāz, I e., kill it all; namasevonenoxz, I e. it (by destroying); namasevonenotō, I e., destroy them (or.) entirely; see destroy.
- extermination, masenotazistoz, e. by killing; masevonenotazistoz, e. by destruction; masevonaōstāestoz, e., destruction by fire; masenaeozistoz, e. by death, the dying of all.
- external, see exterior, outside.
- extinct, esaaevhahestaheo, they (or.) are e., exist no more; emashovanēeo, they (or.) are all e., dead; ešhotova, it is e. (fire); see extinguish.
- extinction, see extinguishment.
- extinguish, nahotovavōsan, I e., blow out; nahotovavóxta vohoksenanistoz, I e. the lamp (by blowing); nivaesz zehotovavoxto, who extinguished it? (by blowing); ehotovavome, it is extinguished (by blowing); nahotovaotovo, I e. it his or unto him; nahotovaen, I e., by striking (as in fighting prairie fire); nahotovāno or nahotovòno, I e. one (or.) by striking; ehotovahanov, they e. it (by striking on the fire with something); nivaesz zehotovaho, who did e. the fire?; ehotovaoz, it becomes extinguished (also fig.); nivéhotovaozenov, do not e., quench it (also fig.); nahotovavōva, I e., quench with water; nahotovavōvoxz, I e. it with water; nahotovavōvoto, I e. one (or.) with water; ehotovavōe, it is extinguished by water; ehotovavōvaoz, it becomes extinguished by water; see quench.
- extinguisher, hotovaenistoz or hotovaeneo, the e.

extinguishment, hotovaozistoz, the becoming extinguished; hotovavomestoz, the being extinguished, blown out; hotovavôsanistoz, the extinguishing (by blowing); hotovânistoz, e. (by striking); hotovavôvâtoz, e., by water.

extirpate, nanitsemaoz, I e., eradicate it (uproot); see eradicate; nitsemaozistoz, extirpation.

extol, naohāpevhosemo, I e. one, speak in praise of him; naohāpevhosesta (in.); naohāpevooto, I e., praise him (direct); naohāpevooxta (in.); namahaatamanooto, I e., praise him great; namahatamanooxta (in.); see exalt.

extort, namomátahestana, I e., obtain, take it by violence; namxtanevoého zêmataēsz makātansz, I e. money from one; lit. I force him to give me money; see force; namomátašēšezesseno, I e., wrench from one (by violence).

extortion, momátašēšezessenazistoz, the wrenching, extorting; see wrench (verb).

extra, rendered by inf. -kanòz- = in surplus; zekanoxze-assò, the extra ones (or.); hena zekanòzevòxtom, what e. doest thou expect?; inf. -kanom- = e., matters not, besides, altho, outside, byself, useless; ekanomhomoss, she cooked uselessly, for nothing; ekanoma, it is e., left over, of no special use; ekanomemahaciseheve, altho he is an old man, or: it matters not that he is an old man; zekanomass, the ones who are extra, who matter not; ekanomoēta, it matters not what he is doing, executing. Inf. -nanos- = e., in the sense of special; enanosepeva, it is e., specially good.

extract, nanitana, I e., pull it out; hevēs nanitanomevo, I e. his tooth; see pull, draw out, squeeze.

extractor, nitaneneo; enitaneneoneve, it is an e.; nitanenistoz, e., also the extracting.

extraordinary, esevavono, e. ! (usually said as an exclamation); eohānitavatamano, it is e. weather; eohānitavhetaneve, he is an e. man; eohānitaveeno, it tastes e.; ohānitav- = very different; soss = e. in the sense of "intensely"; soss etatonetto, it is e. cold; soss nimehotaen, he loved us extraordinarily; esossohātamahe, he is e. (powerful, terrible, dreadful); esossohāmoonatamahe, she is e. beautiful.

extreme, inf. -heomeosē- = over much; eheomeosēmashanēoz, he becomes extremely foolish; eheomeosēhotoanatto, it is extremely difficult, direful; inf. -tonocnanos- = extremely, in the extreme, to the utmost; etonocnanoshāomen, he is bereft to the uttermost; t'sa tonocnanoshaeš hoe etazeoxz, he goes somewheres to the uttermost parts of the earth; see extraordinary; inf. -ahan- = downright, extremely, killing; eahanatamae, he laughs to the e. (Fr. il se meurt de rire); eahanetonetto, it is extremely, killing cold; eahanxpotomeoz, it

is extremely smothering, stifling.
extremity, zetonocnanoshāeso, that which is extremity,
 farthest point; hestonoc, its e. point; tonoc-
 hāomenhestoz, e. (in poverty, bereavement).
extricate, našexanen, I e., free from entanglement; naše-
 xana (or.); našexano, (or.); našexaso, I e. one
 (by means of knife); našexaxā, I e. it (by cutting);
 naotsešexax, I strive to e. myself; našexoneano, I e.,
 disentangle one (or.; from ropes, strings, etc.); naše-
 xoneanāz, I e. myself (from ropes, meshes); našexoneana,
 I e. it; see disentangle, unwind.
extrude, nahōstana, I e. it; nahōstano (or.); nahōstahāz,
 I e., expel it out; nahōstahamo, I e. one (by
 thrusting out).
exude, tass ehōpeoz, as it were it sweats, becomes melt-
 ing; eohestoneeoz, it exudes, oozes; see ooze.
exult, navonhetotan, I e.; natavoešetanooz, I am exult-
 ing; ehetotaneševe, he does it exultingly, with
 joy; -hetota- =with happiness, exultingly; ehetotane-
 hahe, he shouts with exulting voice.
exultant, emaxhetotaetanona, one is e., greatly happy.
exultation, vonhetotaetanonaestoz, e., exultancy; maxevo-
 ešetanonaestoz, e., state of great joy; heto-
 tanehahestoz, e., shouts of happiness.
eye, maex, maexansz (pl.), the e. in general; naex and na-
 exa, my e.; naexansz, my eyes; niexaanoz, our eyes
 (incl.); heexaevoz, their eyes; napeveexan, I have good
 eyes; nahavseveexan, I have bad eyes; suff.-exan =
 eyed; emahataexan, he has strong (also iron) eyes, is
 strong eyed; eheoveexan, he is yellow eyed; natotō, I
 open the eyes; nameozexan, I shut the eyes; nahoveone-
 noma, I shade my eyes (with hands, etc.); eóoene, he is
 blind of both eyes; eocene, he is blind of one e.;
 emomahaexan, he has big eyes; etocehaen, he has small
 eyes; etozcemazen, he has little, slit eyes; evovèpotō-
 ene, he has sunken eyes; evoxpeexan, he has white eyes;
 eōevemazen, he has sore eyes; eahanemazena, he has ex-
 tremely sore eyes; eaenoneexaneoz, his eyes are dark-
 ened, dazzled; enoniotōene, he is tear or dust stained
 around the eyes; eohāotōene, he has scared eyes, looks
 scared; naoniseexanèno, I put out one's eyes; naonise-
 exaneōstòno, I put out one's eyes instantly; eonise-
 exaneošeš, his eyes are put out instantly; eniseexane-
 ōhe, his eyes are bulging out; naexanèno, I keep my
 eyes on one (or.); naheexanoha, I keep my eyes on it;
 eoxksaaoxnoheo, he does not shift his eyes from
 them; naoxtanōmo, I am an e. witness, see him distinct-
 ly; zehetoheexaestove, all that has eyes, that is eyed;
 zethetāheexaestovessō, all (or.) that have eyes; cexa-
 eve, it is eye; exaevestoz, the being eye; emāxaeve, it
 is all eye; emasoeohāeoz naexā, it rises before my

eyes,sight; esēha or exasēha naexa,water stands in my eyes; emomāpeōene, one has watery eyes,so that it blurr the sight; etamomakoene, he has red eyes, inflamed; naexa eōxenoešen nahän,my eyes are full of tears; etamomeosaen,he has watery eyes; nanšešēexanevōva,I wash my eyes; nanšešēexanevōvoto, I wash one's eyes; atoseneozistoz,mote in the e.; xoemazenanistoz, e.salve; exoemazenanistove, it is e.salve; naēseého,I inject his e.(sc.with medecine); ēseeseēoxz, e.water, lit.medicine to inject with; nivémamēananoz niexansz, do not rub thy eyes with the hands,or fingers; nszevétosemeemósz niexa, do not constantly touch,handle (with fingers) thy eyes; veenotto,e lash or e. brows; voxtanēexanistotoz,e.lids; ehóetovō,he has defective eyes,sight; following are pr.names ref.to e.: Nàknotōene,Beareyed; Heoveexan,Yelloweyes; Ocene,One-eyed; Momahaexan,Bigeyes; Tozcemazen, Sliteyes; Maca,Red-eyes; Vovèpotōene,Sunkeyes; Voxpeexan,White-eyes; Mahataevexan,also Maataexa,Strong- or Ironeye; oesca, Scabbyeyed. See sight,see,look.

eyebrow, veenottō.

eyeglass, maataevexansz, iron eyes; emaataevexanistovensz,they (in.) are eyeglasses.

eyelet, zeotā,that which is bored thru.

eyelid, voxtanēexanistoz,voxtanēexanistotoz (pl.); evxtanēexanistove, it is an e.; evxtanēexanistove, they (in.) are eyelids.

eyesight, vōsanistoz; see sight.

eyewitness, naoxtanōmo,I am an e.of him; naoxtanōsan, I am e.

Ezekiel, Maheonoxnietamsz,Trusting-in-God.

F

The Ch. has no "f" sound altho the pronunciation of "v" be sometimes half way between "f" end "v".

Fable, hòtaheo, f., story; aestomhòtaheo, false story; vhanhòtaheo,is the true word for f.; evhanhòtaheoneve,it is only a f.

face, mazhešienestoz, the f., countenance; zehešiens', one's f.,the way one's countenance,f.is; nazhešienestoz,my f.,countenance, mien; suff. -en(e) =faced; ehavsevene,one has a bad f.; epävene, one has a f. marked by powder (bluish points); emoxtavene,one has a black f.; emomenovene,one has a pleasant f.; emaxepevōene,it (ref.to animals) has a good f.; epavene, one has a good f.; nanšeševōene, I have my f. washed; nanšeševōenèno,I wash one's f.; nanšeševōenesz,I wash my f.; nanevōene,I have my f.wiped (passive); nanevō-

enèno, I wipe one's f.; nanevōenesz, I wipe my f.; naxoanevōene, I have my f. anointed, greased; naxoanevōenèno, I anoint, grease one's f.; ehosozene, he has a dirty f.; ešeešeene, he has a streaked f. (from sweat marks [has the meaning of xahestoz =urine]); ešhoxee-ne, one has a clean face; eohāotōene, one has a scared, frightened f.; enitavene, one has a different f.; enitaveneoz, one gets a different f.; ninitaevenhemā, we have different faces; emaene, one has a red f.; emaneoz, he blushes, his f. becomes red; naōomeneo, I make a sad f.; naōomeneome, we make a sad f.; naneevavene-manhāz, I make a f. to be known by; ekākoene, one has a thin f.; ehescene, one has a wrinkled f.; ekaene, one has a short f.; esoxkomene, one has a slender, elongated f.; nahehemene, I am speckled in the f.; hehemenes-toz, the being speckled in the f.; napoenèno, I slap one's f.; napopoenèno, I slap one several times on the face; napōeniš, I fall on my f.; esaaétortaevené, he has a bold f.; eoasevenōhe, one has a shiny f.; natotazeniš, I make faces, grimaces; natōomo, I see one f. to f.; natōomevo, I look into one's f.; naoevarkax, I turn, hide my f. from; naoevarkaxetovo, I turn, hide my f. from one; naoevarkaxeta, I turn, hide my f. from it; following are some pr. names ref. to f.: Hotoavōen, Bullwhite f.; Zceovavene, Shortforehead; Ehescene, Wrinkled f.; Ceensz, Little f.; Maene, Red f.; Kaene, Short f.; Havsevene, Bad f.; Pāvene, Powder f.; Moxtavene, Black f.; Soxkomene, Slender f.; Kākoene, Thin f.; Honehevōene, Wolfwhite f.; Moceene, Littlewoman f.; Tamene, Stumpface woman. See countenance. Namomenoveneotovo, I make a pleasant f. to one; naxaemeneotovo, I smile at one, have a smiling f. for him; eanovene, he has a sad f.; naanoveneotovo, I make a sad f. at him.— Rad. -ata- =facing against; inf.-ta- denotes facing in the sense of "on, forward, toward"; eataehoe or eataeōe, one stands facing; eataeoxz, he goes facing; eataeoxzetovo, he goes facing one; eataeoxzeta (in.); eataeōetovo, he stands facing one; zeataeōetovazessō, the ones (or.) facing each other (reciprocally); eataeōeta, he stands facing it; nanoxtaešetovo, I f. towards one (in lying posture); nanoxtaešeta, I lie facing towards it; nanoxtaeoxzetovo, I f. in going; nanoxtaeōetovo, I f. standing; enetaehaōnata, he prays towards it (facing toward); eátaē, he is facing; eataetto, it faces against; zeataēessō, the ones (or.) facing; zeataettoesz, the ones (in.) facing; zehetaētto, where I f., before me; zehetaēetto, where thou facest, before thee; zehetaēes, where he faces, before him, in one's presence; zehetaēez, before us; zehetaēéss, before you; zehetaēevoss, before them; eamstaē, he faces in profile; eoetaeoaē, he stands f. turned from, opposite; eōstovenōhe, it is

faced (in sewing).

facing, zetaxstoon, that which is covered (as woodwork);
nataxstoonaoxz vèpemax, I face, cover the box.

fact, there is no Ch. term equivalent to the Eng. "fact",
but "o" implies actualty, realty, materialization,
that which is set, firm, solid; etónhesso, it is a fact,
a realty; ehetom, it is real, true; tóneshvestoz, the
very act, deed; ozenov, the actual saying; omesenov, the
actual eating =to eat; ehoxeae, it is clean; ehoxeo, it
cleans (Fr. fait propre); ehexovae, it is equal, of a
degree; ehexovo, it equals, "degrees" to; emamovonsz,
they (in.) actually meet; emamovensz, they (in.) are
met.

faction, momenooohènistoz; emomenooohèneo, they (or.) are
in factions; vovenosàzistoz, f., disassociation.

fade, enheoxz, it fades (of colors); eonitovanēoxz, it
fades, blurrs away (as writing); eonitovanevōva, it
fades, blurrs (by dampness or water); ematoaeoxz, it
fades entirely off; esaaamatoaeoxzehan, it fades not
away; evonanēoxz, it fades, dissolves away; evoxpeoz, it
fades (color), turns white; emaeoz, it fades., turns
reddish; eheoveoz, it fades, turns to yellowish; in
colors the fading is expressed by the tint which the
discoloring or fading effects; in the above examples
of "red, white and yellow" the term "f." is not im-
plied, but the change effected in the coloring is de-
noted.

fag, expressed by inf.-sxse- or -sōxse-; see exhausted;
inf.-mave- =weary, tired of; namaveoz or nasxseve-
oz, I am fagged out; see also depressed.

fail, rad.-nitōxne or nitxne- implies "to be less than
the requirements"; nanitōxneoxz, I f.; nanitōxnehe,
I am a failing one; enitōxneoz, it fails; nanitxneman-
isz, I make it f.; nanitōxnevazesta, I deem it a fail-
ure, q.v.; nanitxneozetovo, I become failing towards
one (or.); nanitxneheta, I f. concerning it; nanitxne-
hetovo, I f. towards one (or.); enizeoz, it fails, not
sufficient, not reaching; nasaatonšešeoze, I f., cannot
prevail, succeed; inf.-hospe- =f., in the sense of in-
sufficient, imperfect; ehospâta, it fails to be done,
not cooked perfectly; ehospeoz, it or one (or.) be-
comes failing, imperfect; ehospae, one fails (state), is
imperfect, insufficient; nahospōmo, I f. to see one;
ehosphoneo, it fails to grow, grows insufficiently; na-
hospetan, I f. (mental), am not able to think; nahospe-
tanota, I f. to grasp it with the mind; nahospaetovo, I
f. towards one; inf.-hóze- =f. in the sense of "can-
not"; ehózehāe, he fails to, cannot rise; see defect-
ive and cannot; novs (detached) denotes "less, fail-
ing to come up to"; enov'netto, it fails, lacks; inf.-
saaéz- =cannot f., cannot not; esaaézevōmehe, he can-

- not f.to be seen,he cannot not be seen; inf.-éze- =f. to; naézevōmo,I f.,miss to see one (purposely).
- failure, nitxnehestoz,the being a f.; nahenitxnehestov,
I have f.; enitxnehestove,it is a f.; nitxneo-
zistoz,the becoming a f.; nanitxnehestovazesta,I deem
it a f.; nanitxnevazesta,I deem it a f.; nanitxneva-
tamo,I deem one a f.; nizeozistoz,the f.,failing; sa-
atonšešēozhestoz, the non availing,f.; see fail, for
the different meanings. Eotaéanahe,he is a f.,a dis-
grace.
- faint, namaveoz,I f.,am fagged out; natoomeoz, I f.,
swoon; naēvenatotoomeoz, I f., give up from ex-
haustion; nakokahaneoz,I f.,give up (as when on the
way); nakokahanstaha,I am f.of heart,f.hearted,tired,
wearied of heart; nanīnitameoz,I f.,give up,let go of
my trust or hold; nikokahanstanaen, he makes us f.
hearted; zekokahanstahass,the f.hearted ones (or.);
zekokahaneozessō,the fainting,weary ones; ekokahane-
meohe, he faints from exertion, strain; enāoz, he
faints,becomes unconcious,becomes dying; naanazeorz,I
am fainting in walking,falling in going; see deject-
ed. Maveozistoz,the fainting,becoming fatigued; too-
meozistoz,f.,being fagged,exhausted,swooning; kokaha-
neozistoz,the getting f.(as on the way); kokahansta-
hātoz,faintheartedness; anazeorzistoz, the fainting,
falling in going; nāozistoz,the fainting, unconcious-
ness,the becoming dead.
- fair, naonoevoēta,I act f.; naonoevoého,I treat one f.;
onoevoētastoz,f.treatment; epevatamano, it is f.
weather; eonohetaneve,he is a f.,just man; emomenova-
tamano,it is f., comely, pleasant; emomenovae,one is
f.,pleasant; emomenovatamahe,he is f.,beautiful; eo-
noazeoneve,one is f.,straight,even,just; naonoazeone-
vetovo,I deal f.towards one. Amoētastoz,the f.; ma-
xeamoētastoz, great f.; Vēpeneotamoētastoz, Vanity
Fair; amoētastove,it is a f.,a doing,performing, emo-
mehemo,he speaks fair,flatter; see flatter,blandish.
- fairness, pevatamanohestoz, f.of weather; onoastoz,f.,
state of; momenovatamahestoz, f., comeliness;
onoevoētastoz,f.in dealing, acting; onoazeonevestoz,
f.in character.
- faith, onisyomātātoz,f.,belief,true obedience; onisyom-
nietamistoz,f.,true trust; hozeovosenietamistoz,
f.,hopeful trust; noanisyomnietameno,I have f.,trust
in him; nionisyomnietametovaz,I have f.in thee; zehe-
onisyomnietamistovessō,the ones who have f.; onisyom-
nietametan,f.in itself; see trust,belief. Nasaaonisy-
omnietamehenoz,I have no f.in him; nasaaonisyomnieta-
metohe,I have no f. in it; the term onisyom- =true;
nietam =to trust,lean,depend on; nietamistoz =trust.
Writer considers this term (either alone or combined

with onisyom) as the best rendering for the Eng. word "faith". The term onisyomâtatoz is generally used for belief or "true obedience", but nietamistoz or onisyomnietamistoz =f.; zehehezêe henietamistovevo, the f. trust of our fathers; exhessenahéo heonisyomnietamistovevo, they died on account of their f.; Zezestass zè-nietamevoss, the f. of the Ch. (ref. to their old religion); ninietametovaz na nihesseonōmaz zistosenâetoss zehāmoxtasz, I have f. in thee therefore do I call thee to doctor the sick one; éōstaenietamistoz, Christian f. (éōsta =baptised or "water poured on head").

faithful, inf.-ōēnov- denotes "holding on, persevering, standing by (as a quality)"; eōēnoave, one is f.; ōēnovostaneheve, he lives faithfully; naōēnovaetovo, I am f. to one; naōēnovaeta, I am f. to it; masaaōēnovaetohétto vhanetonita hovae, if thou art not f. towards a small thing; naōēnovhozeohe, I work faithfully; naōēnovhōna, I pray faithfully; naōēnovetōetan, I hold in mind faithfully; naōēnovetōetanotovo, I am f. to him, hold faithfully to one; naōēnovetoovetanotovo, I hold him in memory faithfully; naōēnovoého, I treat, act faithfully unto him; naōēnovoēta, I act faithfully; ōēnovhetan, f. man; ōēnovevostan, f. person; ōēnovēsizistoz, f. word; naōēnovaetova zeheves'enetto, my friend (male sp.) is f. to me; zeōēnovassō, the f. ones (state, quality); zeōēnovetanoss, the f. ones (in disposition, mentality); eōēnovstaha, he has a f. heart; naōēnovstahátova, he has a f. heart towards me; oha Maheo nioxceōēnovstahaōen, only God makes us to be f. hearted; eōēnovoanistove, it is a f. saying; heva vâxseōēnovaetto nszemaexcēnaotanemâs, if thou art f. to the end, thou shalt be (art to be) crowned (lit. provided with a head feather); naōēnovenietam, I trust faithfully; naōēnovenietamenoz, I trust in him faithfully; eōēnovhetomoan, he speaks f. and true; etaōēnovhetomoanistove, it is a f. and true saying; vâxseōēnovaesz noxsetto zetâeševostanehevétto, be f. to the end of thy life; lit. be completely f. until thou shalt have reached the end of thy living; eōēnovoomen, he suffers faithfully; zeoxešhāomenēs evātomeōēnov-éōstaevostaneheve, altho he suffers much (as in great misfortune) he nevertheless leads a f. Christian life; eōēnovatame, he is deemed f.; inf. -toom- =unchangeable, remaining the same. Either alone or combined with -ōēnove- it can express "f." in the sense of "not changing"; natoomaetova Maheo or naōēnovetoomaetova, God remains f. to, towards me; etoometan, he is f., remains the same (in disposition); etoomoanistove, it is a f., unchangeable saying; Maheo eōēnovetoomahe, God remains f.

faithfulness, ōēnovetanoxtoz, f. in disposition; ōēnovetan, f. itself (as mental faculty); ōēnov-

astoz, f. (state); ȳenovotastoz, faithful act; ȳenove-
ozistoz, the becoming faithful; ȳenovezhestatȳoz, condi-
tion, being of f.; ȳenovenietamistoz, f. in trust, faith;
ȳenov-onisyomatȳoz, f. in obedience, belief; ȳenovsta-
hȳoz, f. of heart; ȳenovovanistoz, f. in saying, utter-
ance; ȳenovemehoseo, f. in love; eȳenovemehoseoneve, he
is a faithful lover; ȳenoveveatȳoz, f. in belonging to,
going with; ȳenoveveoxzemazistoz, f. in keeping company
to one; ȳenovevistamazistoz, f. in helping one; ȳenov-
hozechestoz, f. in service; ȳenovevostanehevestoz, f. in
living; ȳenovhȳnatȳoz, f. in prayer, worship; ȳenovaeto-
vazistoz, f. towards one; ȳenovetoovetanoxtoz, f. in
keeping in memory; ȳenovoomenhestoz, f. in misfortune;
ȳenov-ȳtsetanoxtoz, f. in striving; ȳenovatamahestoz,
the state of being deemed, considered faithful; ȳeno-
vetoomahestoz, unchangeable f.; toomoanistoz, f., un-
changeable saying.

faithless, enooseȳvetanotovo, one is f. to one (from fear
to stand by one); nanooseȳvetanot'sen, I am
f., traitor; eȳcevovozezeve, one is f., perverse, sur-
rounding with deceit, inwardly crooked; esaaȳenovahe,
one is f., not faithful; see faithful; esaaȳenoveta-
noxtovhan, it is faithlessness; zeto hetan etanooseȳ-
vetanoheoneve, this man is f.; niȳcevovozezevetȳen, he
is f. towards us, acts with hidden deceit; nanȳnitame-
oz, I become f., give up my trust; nanȳnitameozetovo, I
become f. to one, give him up, do not trust him any
more; esaaonisyometanohe, he is f., untrue.

fall, rad.-an- =down from a height; -ana- =to f. down;
inf.-ava- =to f. over (not lower than the ground on
which one stands); eanao, one falls; eanaotto, it
falls; nianaomȳ, we f. down; niavaomȳ, we f. over; zeana-
ossȳ, the ones (or.) fallen down; zeanaosz (in. pl.);
zeavaossȳ, the ones (or.) fallen over; zeavaosz (in.
pl.); eanazeoxzeo, they gradually f. (in walking, go-
ing); eotaeanahē, he is a fallen one, disgraced; natax-
eanao, I f. down upon; nataxeavao, I f. over upon; natax-
eanaotovo, I f. down upon him (not in the sense of as-
saulting one); nataxeanaota, I f. down upon it; natax-
avaotovo, I f. over upon one; nataxeavaota, I f. over up-
on it; nanosetovo, I f. down upon him (assaulting); na-
noseohȳetovo, I f. (after having risen) upon him; eana-
onsz, they f. down (in.); eavaonsz, they (in.) f. over;
natahesseanao, I will f. down from (alluding to a place
in front, before the speaker); nanxhesseanao, I fell
down from there (alluding to place whence I fell);
nazenšhesseanao, I shall f. down from there (sc. toward
the place where the speaker is); nasȳeanao, I f. down
into; naseanahasen, I make f. down into, by throwing;
nasȳeanahȳz, I make it f. down into; see down, throw;
naeama-anao, I f. sideways; naavevo, I f. over in a heap;

eanahansz, they (in., as leaves) f. by the wind (see blow down); etataēseanao, he falls down into and disappears; eanhoneo mǎp, the water falls (suff.-oneo ref. to the volume of the water in cylindrical form or nearly so); zeanhoneo mǎp, water which falls; eanhozeskoneo mǎp, the water falls, same as precedent, only with smaller but more intense, rushing volume or pressure; zeanhozeskoneo mǎp, cascade, water jet. Epēvoeha, it is fallen to pieces; napēvoehǎz, I let it f. to pieces; hohona napēvoešemo, I let the stone f. to pieces (by throwing down); eanhopēha, it falls down to pieces crushed; hotoxceo zeanaoss, falling (shooting) stars; naevaseo, I f. headlong; nievaseomǎ, we f. headlong; ethamstoeoz henstaneva, he falls on his knees, lit. he directly becomes set on his knees; etanaōzeoz, he falls asleep, becomes sleeping; ethāmoxtäoz, he falls sick; etamehosaneoz, he falls in love, lit. he directly becomes loving; etamomátaeoz, he falls into a rage; eanomaeoxyz, the ground falls, also; one falls with the ground; nahooetovo, I am fallen over one; naoháone, I f., by making a misstep; naoháena, I let it f.; naoháeno, I let him f.; see drop; naoháenomaoxta, I let it drop, f. on the ground; naoháetanota, I let it f., drop it from my mind (see avoid, shun); anaoxtoz, the f., falling down; avaoxtoz, the f., falling over; eheezetto, it comes, falls, spills out; eheezetto naeanaotto, it spills out and falls; napōeniš, I f. on my face; natōehaneš, I f. on my neck; natōeseš, I f., thump down on the "haunches"; namakstao, I f. forward (in sitting); nahanoxtaō, I f. backward; nahanoseanao, I f. down backward; napōeoxthaneš, I f. on my forehead; napōeseš, I f. on my nose; napōāzenax, I f. on my mouth; napōeaxtax, I f. on my feet (flat); napōenstane, I f. on my knees (not ref. to "kneel down"); napōestaeonax, I f. on the palms of my hands; napōestoonax, I f. on my shins; napōeszeax, I f. on the top of my head; rad.-pō- in precedent terms denotes "bumping flat against". Tonōeva, f., in the f., autumn; etonōeve, it is f., autumn; etonōeveoxz, it is getting to be the f., autumn; tonōeše, the f. moon; the rad.-nō- is obviously related to inf.-nōn- =dried up (as vegetation in the fall).

fallacy, hōvenoshǎzitoz and hōvenosohestoz, the cause of mistake, misleading; ooxsetanoxtoz, f. (mental); inf.-hōve denotes "by mistake, under misapprehension"; ehōvenešeēsz, he speaks under the f., misapprehension, by mistake.

fallible, eavaonova and eananonova, one is f.; esaa-ananovhan, it is not f., also esaaanaovovhan.

false, rendered by inf.-ástom- also -aestom- =falsely, for nothing, in vain; áestomhòtaheo, f. story, fable; eástomhòtahan, he tells a f. story; naástomemomaxemo, I

accuse one falsely; ástometto also aestometto (detached) =for nothing, falsely; eástomae, one is f.; ze-ástomaessô vovistomosaneheo, f. teachers; naástomoêta, I act falsely; naástomoého, I act falsely unto one, treat him f.; oástometto or oaestometto, entirely f., not at all real; evhanenhesseman, he act f., plays the hypocrite; vhanenhessemanehoe, the f. one, hypocrite; esaa-hetomstovhan, it is untrue, f.; eōcevovozezeve, he is f., deceptive; eōcevoêta, he acts falsely, deceptively; eōcevoêtastoz, f., deceitful doing; nitaōcetōenovoz makātansz, money has proved f. to you. See deceive, in vain.

falsehood, nizehestoz, lie, f.; ecehestoz, deceit, f.; saahetomhestoz, untruthfulness, f.; ástomhōtahani-stoz, the telling of f., fables; ecevovozezevestoz, f.; vhanenhessemanistoz, f., hypocrisy; ecevoêtastoz, f. in acts, deceptive doing; ástomoêtastoz, f. in acts, doings; ástomoéhazistoz, the treating one falsely.

falsify, naástomeman, I f.; naástomemanistoz, I f. it; na-ástomoész, I f. it, effect its falsification.

falter, inf.-ótoṽ- denotes "shaky, tottering, oscillating"; eótoveoz, it becomes shaky, faltering; eótovetan, he is faltering (mentally); eótovensz or eótoṽoan, he falters (in speech); naótoṽenstan, my knees f.; naótoṽaovo, I make one to f.; eótoṽstahaoz, one's heart falters; ótoṽaozistoz, the being faltering; ótoveozistoz, the becoming faltering; ótovetanoxtoz, faltering in mind; ótoṽstahaozistoz, faltering in heart; ótoṽenszistoz, faltering language; ótoṽoanistoz, faltering utterance; see hesitate, shaky.

fame, naneevaovo, I make one famed, specially known by; emaxeneevaoseoneve, he is greatly famed; eneevaostomoe, he is famed (in words); eneevaoseoneve, he is famed, reputedly distinguished; neevaestoz, f., n.; pe-ṽōstomohestoz, good f., reputation, the being well spoken of; see reputation.

familiar, nahoxazta, nahoxazesta, I am acquainted, f. with it; nahoxatamo, I am acquainted, f. with one; see acquaint; ehoxae, one is f., at home with; ehoxeoz, he is getting f. with; epevheneenoe, he is f., well known; emäheneenoe, it is f., known by all; hako haestoe ā nataešehoxatamo, I have been on familiar terms (acquainted) with him for many years; nionone nivéneševe hovae zsaaeshoxaztohéto, do not undertake at random something thou art not f. with; ehoxaztae or ehotoae, he is f., free from affectation or stiltedness; nivétotoxstanov hovae zsaahoxaztomahess, do not discuss a thing you are not f. with. Nisimōn, f. or attendant spirit; nahenisimōnam, I have a f., an attendant spirit; nisimōnam, my f. spirit; see demon.

familiarity, hoxaztastoz; hoxatamahestoz, f. (state of); pavheneenovazistoz, the well knowing of one.

family, zehestxn̄emazessô, the whole f., kinship (same blood); manhao, f.band, clan, tribe; zehestoxtoe-manhämäss, as many as are of the same f., band, clan, tribe; zehestoxtoeomenessô, as many as are of the same lodge, household; nokov zehestxn̄emazevoss, one of them; see home, lodge; nistxn̄emazistoz, that which is f., all t at which is related together, kinship; etaa-seoxzeo ēve nēnis, they leave with their families, lit.with their wives and children; zeto hetan nēve nēnis, this man and f., lit.with wives and children. For the Ch.the inner circle of parents and children had less importance than the kinship; as much as possible blood relations camped near together.

famine, ponhaostoz; eponhaostove, it is a f.; eponhaonov, there is a f.; maxeponhaostoz, great f. The rad.

-pon- denotes "low, dry, exhausted (of moisture), flat".

famish, naavōn, I am famished, starved; naponoxta, I am famished, emptied (flat bellied); naponhao, my provisions (food) are exhausted, I am famished.

famous, eohāoseoneve, one is f., (for his greatness, bravery, power); eohāheneenoseoneve, one is f. for his knowledge; eohāpavooseoneve, one is f. for his general moral character; see reputation; emaxeneevaheneenoe heszhekoneozistovâ, he is f., reputed for his strength; see fame.

fan, navavanôn, I f.; navavanôno, I f. one (or., instr.); navavanoha, I f. it; navavanohemo henison, I f. one's child; navavanohez, I f. myself; vavanôo, f.; vavanônistoz, the fanning; evavanôneve, it is a f.; vavanônoz, fans; evavanônistove, it is a fanning, a f.; navavanôo, my f.; nivavanônaman, our f.; šeahaseo, f., winnowing implement, sifter; našeahasen, I f., winnow; našeahâz, I f., winnow it; našeahâtovo hepenôonam, I f., winnow one's wheat, sift one's flour; našeahamō monsceo, I f., winnow beans; našeahamamō hemonsceo, I f., winnow his beans; šeahasenistoz, the fanning, winnowing; ešeahasenistove, it is the fanning, winnowing; ešeahame, it is fanned, winnowed; mataešešeahame pen'hôo etaoxideene, after the wheat has been fanned, winnowed, it is ground; hevoasz hešhotaonatto nioxceveš-šeahamenon, we are fanned, winnowed by all kinds of difficulties; ešeahaseoneve, it is a f., winnow, sifter.

fancied, zevhanetoxtoetanoxtove, that which is f., conjectured, imagined.

fanciful, etoxtomona, it is f., randomlike, aimless; toxtomonetto, fancifully, at random, without aim.

Nataomeametan, I fancy, imagine; nataomeametanona, I am imagining; taomeametanoxtoz, the f., imagination; tāmazistaomepevazeonaz hetaomeametanoxtovâ, what he fancies in his imagination.

fancy, vhanetoxtoetanoxtoz, f., mere conjecture (in

thot); nataomevhanetoxtoetan, I f., imagine, conjecture; zistaometoxtoepevazeonatto, as f. strikes me I behave (Ger. ich handle nach eigenem Dünken); nasaahethoahē, I do not f., like it; napevazeonazesta, I f. it; napevazeonatamo, I f. one (or.); nasaapevazeonaztohe, I do not f. it; napevazeona, I f., like; taomevhanetoxtoetanoxto-vâ napevazeona, I f. in imagination; nataomevhanetoxtoepevazeona, I merely f.

far, haeš, f., distant; vohēs, at a distance; vòneš, not f., at a short distance; ehaeso, it is f.; ehāeseve, it is f. (predicative meaning); esaahaesohan, it is not f.; evohēseve, it is f., at a distance; etahaeso, it is f. to; etahaeso zexhoes, it is f. to where he lives; enēso, it is that f.; haeš nstavéas, do not go f. (also said to one who is weak, not to go beyond what his strength will allow him); haeš nahoetovo, I stand, sit f. from one (or.); haeš nahoeta, I sit (also live) f. from it; haeš etaešhoeoxz, he has gone f. already; haeš nanēetovo, I stand f. from one; haeš nanhēeta, I stand f. from it; vohēs nanhēetovo, I stand at a distance from one; zetóešho-, pref. of the Sub. cj. denoting "as f. as actually"; zetóešhoeoxzess, as f. as you have actually gone (or come); zetóešhoheneenom, as f. as my knowledge of it is; navohovaovo, I keep f. from one; toneš etaešhoeoxzé, how f. has he gone (or come)?; see long; haeš ehestoxèn, he walks f. behind; haeš enovsepevae, he is f. less good; haeš vostanehevestoz, long life; hako haeš, f. distant; inf. -heoms- = f., in the sense of "too f., overdo (not intentionally)"; haeš ehèpepeva, it is f. better; nhasto haeš, f. beyond; haeš evohovaovàzeo, they (or.) keep f. apart; tonochaešvohēs, the farthest; zetonochaeš-vohēseve, that which is the farthest, the most distant parts; tozea, f. back (in time); hako tozea, very f. back (in time).

fare, napavstav, I f. well; nasaapavstavé, I do not f. well, am not in a good condition; namxastovsan, I f. well (in clothing); nineevtonitoexovahe, how didst thou f.?; napavstaomen, I f. well (in general); nahavsevstaomen, I f. ill; nitonexovstaomené, how doest thou f., in what condition art thou?; ehavsevemesestove, it is not a good f., food; eoxcpavemesestove heto hoxovistavamhayon, they have good f. in this hotel. Etonexov-ōeme tahoestoz maatameoneva, how much is the railroad f.?, lit. how much worth is the ride on the railroad?; Nataēnanomoxta natahoestoz, I pay my f. (ride); ehāōeme tahoestoz, the f. (ride) is high.

farewell, momoxepavstaomenétto, fare thou well!; momoxepavstaomeness, fare you well!

farina, pen'hôo, f., meal, flour; epenhōoneve, it is f.

farm, ēnanoeno, f., farming place; nàthoe zexēnanoetto, my f., my land where I farm; nsthoevo or zexēnano-

ess, your f.; naēnanoe, I f.; zeēnanoessô, the ones farming; the term -ēnanoe =to plant, set in the ground; zetancenoe zevešeēnanoestove, farming implement; zeoxcevestanehevstov ēnanoeno, the life on the f. farmer, ēnanoehe, the f.; ēnanoevèho, the f. white man; ēēnanoeheve, he is a f.

farsighted, ehaōsan, he is f.; gaks coxksaavōsané, he does not see near.

farther, nhasto, f., beyond; inf.-hèpe- =f., more than, beyond; etahèpeneoxz, he goes f.; ehèphaeso, it is f.; etahèphaeso, it is f. to; hōma, the f. side of a body of water; neamos and nixhestoamos, the f. side of a mountain; hoxovetto hōma, on the f. side of a river, lake; tonochaešvohēs, farthest; etahèphaeso nhasto, it is f. beyond; hèpetto esaa-am'né, he does not walk f.

fascinate, see attract, draw.

fashion, nahevetovaoxz, I f. it, give it a form, a body; nahevetovaovo, I f. one, give one a body, a form; suff.-ešston and -ston denote "f., shape, design, construct, put together"; epavston, he fashions well; eēnston, he ends the fashioning; eametomōston, he builds a wall; ehōmston, he puts up a protection (with a robe, sheet, blanket; etaxston, he fashions by covering over, inlaying, incasing; naohātamaešston, I am powerful in fashioning; eohāpavstoon, it is well fashioned; emoonaešstoon, it is beautifully fashioned; zehešstoona, the way it is fashioned; enešstoona, it is so fashioned; nanešstoonaoxz, I f. it thus (ref. to); nanešstoonaovo, I f. one (or.) thus (ref. to); nanešstononon, I am thus fashioned, made, designed; zemanstonsz, the one who fashions, creates, constructs; manstonehe, the maker, creator, fashioner; zemanstoona, that which is fashioned, made, created; etotaxstoon, it is fashioned, constructed, superposed; evonāxaevston, he fashions an idol; emaheonešston, he fashions mysteriously, divinely; emaheonešstoneheve, he is a divine, mysterious maker, fashioner; see make; nivāsz zezhešstoonaovata, who fashioned thee thus? Fashion in the sense of "position, condition, countenance" is indicated by suff.-zhesta (pointing forward), -nhesta (ref. to), -hesta (general); emómātaazhesta, one's f., countenance was grave; nahestaovo, I put one in a condition, being, f.; nazhestaovo, I f. one thus, make him to be thus; nanhestaovo, I f. thus (ref. to); nanhestaon, I am thus fashioned, have such a being; ezhešsô, it is in this f., thus (pointing forward); enhessô, it is in this f., thus (ref. to); zehešiens, his f., countenance, aspect (ref. mostly to face); eneševostanestove, it is the f., custom; esaaneševostanestovhan, it is not the f., custom.

fast, naavōnàz, I f., abstain from food; naavōneōe, I f. by

standing the whole day; naavōneš, I f. in lying posture; mapeva naavōneē, I f. standing in water; avōnestoz, the fasting; avōneōestoz, the fasting by standing; avōnšenàtoz, the fasting in lying posture; mapeva avōneōestoz, the fasting, standing in water. All the above expressions ref. to self imposed fasting. Sometimes an Ind. would go out to some lonesome place and fast there a certain number of days. Young men would go to the top of a hill or mountain (to be left unmolested) and stay there, abstaining from food or water, or from both, until a vision would appear to them and determine their future. None could become an Ind. doctor unless a special apparition would have given him this right. Not a few young men fasted for several days, without having any vision, but the ordeal had been gone thru and they were satisfied. The "shapes" appearing to them were usually the spiritual progenitors and controllers of the present animals. At other times a man would have a lodge pitched apart and do his fasting there. Then either in connection with the Sundance or at other times, single individuals would have a day of fasting and "penance", from sunup until sunset, either in lying or standing posture (also hanging from a pole) and facing the sun constantly. Altho such practices are not witnessed now as in former days, they are not entirely abolished.

fast, adj. eheoene, it is f., tight; eheoētto, it is f., durable, lasting; inf. -toom- =the same, unchangeable, f., not moving; etoomhoe, he sets f.; etoomota, it sets f.; see unchangeable. Inf. -vove- =with a brisk motion; evoveheoxz, he walks f.; evoveomaxova, he plows f.; inf. -vesse- and -vestov- denote f., hurriedly, fleeting; evestov'netto, it is fleeting, f.; navesse-tan, I am in a hurry; inf. -šev(e)- =f., swift; ešveheoxz, one goes f., swift; ešvehozeohe, one works f.; see diligent.

fasten, naonxpēsz, I f. (with strings); nanxpeesz, I f. (door of lodge, etc.) shut; eonxpēhe, one (or.) is fastened with strings (also ref. to ritus uxoris minoris to prevent rape); nahéoena, I f. it tight; naheko-nepâna, I f. with glue or bolt; nahekonēstana, I f. it in; nahekonest'taena, I f. it with hook, button or buckle; nahekonxpohana, I f. it within; see close; naheko-netōeto, I f., tie one to (with rope string); nahekone-tōetoham, I f., tie the horse (to something); see tie; amstōeseo evešhotxpseoe xoeoxtanohamistovâ, the doubletree is fastened by the axle wrench; ehotxpstanensz or epanoetohensz, they (in.) are fastened to; nahotxpstana, I f. it unto (as neck yoke to tongue of wagon); amstōseo maeto ehotxpstane honoc amoeneon vitanoveva, the neck yoke is fastened at the point of

the wagon tongue.

fastener, nxpohaneneo, nxpoheo, f., cover, lid, cork; hekonexpâaneo, f., seal; pâaneo, stamp, that which is fastened, fixed flat against.

fastidious, eoneetan, he is f., particular; antonym: etoxtomonetan; eoneetanoheoneve, he is a f. one; see particular.

fastness, toomastoz, the state of being fast, unmoveable; hekoneōestoz, f., the being strong, firm at a place; hekonenhēstoz, f., the standing strong; hekone-menao, f., stronghold; see enclosure; ševastoz, f., swiftmess; ševeoxzistoz, f. in going.

fat, ame, f., rendered lard; amsc, oil; vita, f. (old word); vizc or vitaxc, f. (in small amount); navitaxc, my f.; navitaxkan, our f.; nivitaxcevo, your f.; navizc, my f.; nivizkan, our f.; vizceoz, bits of f., also vitaxcsz (old word); these endings in -zc are a diminutive form denoting small, short, but found only in following words (which the Ch. themselves are fond of giving as language drill): hozc, mozc, mazc, vizc, amsc, derived from hota, mota, mata, vita and ame; hotaxc = small or short sinew; hozc is the abbreviated form of hotaxc (axc or "c" = small, short); vita, f.; vitaxc, small amount of f.; vitaxcsz, small amounts, bits of f.; vizc and vizceoxz are abbreviations for the preceding terms; ehāehom, one is f.; ehecehom, one is f. to the feeling, touch (tender and f.); naešehomeoxz, I grow f.; ehomeeše, f. moon (about June); zeohomoestanosz, the f. ones (in.) (when floating, forming a fatty surface in soup, etc.); examaohomoesta hōp, the soup is f.; caenone-amoesta, it is dark f. (floating on surface of soup); examaheovenoecha, it is yellow f. (in the body of an animal butchered); eohāenoecha, it is very f.; see fatten; heoveam, yellow f., butter; hekoneoveam, hard yellow f., cheese; hekoneam, hard f., tallow.

fatal, vavenāetto, fatally, deathly.

father, zehehestovsz, the one being f.; zehehestovessō, fathers; nihoc, my f.; èho, thy f.; hēhyo, one's f.; ehan, our (incl.) f.; nihoechan, our (excl.) f.; ehevo, your f.; hehevo, their f.; ehaneo, our (incl.) fathers; nihoechaneo, our (excl.) fathers; ehevō, your fathers; hehevō, their fathers; nihó, father!; zehehetto, the one who is my f., or I having a f.; zehehétto, the one who is thy f., or thou having a f.; zehehēsz, the one having a f.; zehehez, the one being our f.; zehehezē, the ones being our fathers; zehehess, the one being your f.; zehehessē, the ones being your fathers; zehehevoss, the one being their f.; zehehevossē, the ones being their fathers; nahehe, I have a f.; nihehemā, we (incl.) have a f.; nahehenoz, I have him for f. = he is my f. nahehenotto, I have them for fathers;

nihehenon, we have him for f. =he is our (incl.) f.;
 nihehenoneo, we have them for fathers; ehehenov, they
 have him for f.; ehehenov̄, they have them for fa-
 thers; nihehetovaz, thou art my f.; nihehetovazeme,
 you are my fathers; nihehetovazemeno, you are our fa-
 thers; nahehetova, I am one's f.; ehehet̄e, he is his
 f.; nihehet̄en, we are his fathers (this can be said
 in Ch. because the brothers of the fathers are called
 fathers instead of uncles); nihehet̄eneo, we are their
 fathers; nihehet̄evo, you are his fathers; nihehet̄e-
 v̄, you are their fathers; ehehet̄evo, they are his fa-
 thers; ehehet̄ev̄, they are their fathers; nihehetova,
 thou art his f.; nihehetove, I am thy f.; nihehetove-
 meno, we are thy or your fathers; naheheton, I am f.;
 nihehetonhem̄, we (incl.) are fathers; ehehestov, one
 is f.; ehehestoveo, they are fathers; zehehetonetto, I,
 a f.; zehehetonétto, thou, a f.; zehehestovsz, one, a f.;
 zehehetonez, we, who are fathers; zehehetoness, you, who
 are fathers; zehehestovess̄, the ones being fathers;
 hehestovestoz, the being a f.; hehestoz, the having a
 f.; maheo, the all-f. (lit. all one's f.) [maaxceo, that
 which is mother]. The term maheo =all that which re-
 presents or embodies f. and is now solely applied to
 God, very few Ch. even knowing the meaning of the word.
 Nahehetan, I want to have a f.; nahehetanotovo, I want
 him to be my f.; nahehetonetan and nahehetov̄zetan, I
 want to be a f.; nahehev̄̄emo, I count him as my f. (in
 relationship); hehev̄̄emazistoz, the f. relationship;
 naheham̄, my stepf., also father's brother; naheham̄n,
 pl. of the preceding; naheham̄nenoz, he is my f. (step-
 f., uncle, foster f.); naheham̄netova, I am his foster-
 f.; see relationship's verbal forms in Ch. gr. Hehes-
 tovehasz, ye fathers!; nam̄sem, my f.-in-law; see grand-
 father; nineoman, our f., parent; nineomevo, your f.,
 parent; naneomeo, my parents.

fatherhood, hehestovestoz, the being father.

fatherless, enxave, he is f., an orphan; zenxavess̄, the
 f. ones; nxavestoz, the being f.; nxavstaomene-
 stoz, the condition of being f.; ninxavstaomenhem̄ ho-
 eva, we are f. (in the being, state, condition) on earth.
 fatherly, ehehestovezhesta, he is f. (disposed as a fa-
 ther).

fatigue, see depress, exhaust, tire.

fatness, hecehomestoz, f.; see fat.

fatten, naešehomého, I f. one; ēšehomehe hešksesehotam,
 the pig has been fattened.

faucet, h̄ovaneō, outlet for water; eh̄ovaneoneve, it is
 a f.; h̄ovaneonoz (pl.).

fault, oxtoētastoz, f., error; havs nahōstomano, I find
 f. with one; ahetovahestoz, f., mistake; ahetov,
 amiss; vhanetonithavseva, light, petty f.; see defect-

ive, failure; naoxtoēta, I commit a f., an error; nahe-
toetotoxemo, I find f. with one, criticize him; naáhe-
tovazesta, I find it faulty; naáhetovatamo, I find one
faulty; eáhetov'netto zheševostanehevestoz, such a
life is wrong, goes amiss, is faulty.

faultless, esaat'sa-hesthavsevé, he has no fault what-
ever; esaaáhetovahestovhan, it is f., not
amiss; esaatasehettan, it is f., undefiled.

favor, našivatametanolovo, I f. one, feel kind, merciful
towards him; ešivatame, one is in f.; nahotoazes-
ta, I f. it, am well disposed for it; nahotoatamo, I f.
one; ehāhotoatame, one is greatly favored; see favor-
ite; šivatametanoloxtoz, f.; hotoastoz, f., kindly dispo-
sition; našivatamoého, I do a f. to one, treat him with
mercy, kindness.

favorable, enešepevazeona, it is f.; enešepevazeona ni-
tová, it is f. to me; ehotoatamanooz, it becomes
f. (in general, aspect, outlook); esaahotoaetovàzeheo,
they (or.) are not f. to each other; nahotoaetova, he
is f. to me.

favorite, epopevezhesso, it is a f.; epopevetame, he is
considered good; emāhotoatame, he is f. of all
(when the "all" ref. to no special person).

fawn, heszoocess, little f.; hestooc, hestoocéo (pl.), f.;
ehestōcevova, he is f. colored (ref. to fur bearing
animals, also birds).

fear, nahèpoetan, I f., have apprehension; nahèpoetanoho,
I scare, make one f., frighten him; naohaetano, I en-
tertain f.; naohaetanooz, I am seized with f.; nahèpo-
emo, I inspire f. to one (by words); nahèposetaneva, I
am in the habit (also vocation) of inspiring, working,
spreading f. (by talk); nahèpoestomohe, I spread, pro-
mote f. (in words, talking); nahèpōoz, I become afraid,
scared; naétoxta, I am fearful; naéta, I f. it; naého, I
f. one (or.); this term ref. to a state of appren-
sion, dread; inf. -ise- =fearing, dreading, apprehending;
naiseneoxz, I f. to go there; eisemese, he fears to eat;
niveiseēsz, f. thou not to speak; inf. -éàtoe- is com-
bined of -é- =to f., dread + -àtoe- =obey and denotes
f. in the sense of "reverence, awe, veneration"; naéà-
toe, I f., respect; naéàtovo, I f., respect (and obey)
one (or.); naéàta, I f., respect it; naéàtomovo hestho-
emanistoz, I f., respect one's law; nitaéàtoeēsztovon
Maheo haônàtová, let us reverently speak to God in
prayer; zeéàtōess Maheo, the ones who f. God; enoeata,
he fears (ref. to a f. which some Indians have for cer-
tain objects); noeatastoz, superstitious f.; étostas-
toz, f., the being (state) afraid of; hèpoetanoxtoz, f.,
apprehension; ohāetanoozistoz, the being seized with
f.; ohāetanoxtoz, the entertaining f., dread; hèpoema-
zistoz, the making one afraid (by talk); hèpoesetane-

vàtoz and hèpoestomohestoz, the spreading, promoting f.; éhazistoz, the fearing one, the being afraid of one; iseneoxzistoz, the fearing to go there; iscēs-zistoz, the fearing to speak; éàtoestoz, f., reverence. fearful, eétoxtaheoneve, he is f.; eeovae, he is f., timid (implies fear and flight), a poltroon; ecovs-taha, one is of f. heart; enoeatae, he is f., superstitious; eotahèpae, he is f., timid, inclined to take fright; etaohātamano, it is f., dreadful (general aspect); eohāōētastove, it is a f., dreadful deed; eohā-tamahe, he is f., dreadful (one who has the power, authority); eohāevon, it is a f., dreadful sound. Ze-étoxtaheonevsz, the f. one (one who is afraid); zeeov-asz, the f., poltroon one; zeohāōētasz, the f. one (committing a dreadful deed); zeohātamahesz, the f., dreadful, awful, powerful one.

feasible, maéšeo and hevaéšeo, if it is f., possible; maéxatto etov, if f. for thee.

feast, maxemesestoz, f., big eating; èmaxemesenov, there was a f.; meenaestoz, public f.; emeenaestove, it is a public f.; ahezistoz, the feasting, gorging; emax-emohestove, it is a great f. (implies a general gathering, during which there are constant invitations to partake in some feast); emaxemeseman, one makes, occasions a f., an eating; naahez, I f., gorge myself); ze-nistomonetto na zevōxtom naveševovònitoomen, I f. in hearing and seeing it (has not ref. to eating).

feat, ohaoētastoz, a f.; etaohāōētastove, it is a f.

feather, mēn, mēnoz (pl.); emēneve, it is a f.; rad.-ēn- ref. to f.; zeheszhemēnsz, the one provided with feathers; hovae zsaamēnevhan, something that has no feathers; honocemēn, tip of f.; manisēn, long f. of wings; mazenōn, wing feathers; hooxevotonsz, outside tail f.; zexhooxsemovotonoss, part between wing and tail feathers; ehóxavēno, it has crossed feathers; votonsz, tail feathers; heceas, heceasonsz (pl.), white downy f.; mhaneo, brownish eagle tail f.; hemanevoto, center tail f. (of eagle); maoxcēna, f. on head (usually a downy f. worn on the head); emaoxcēna, she has a head f.; ehemaoxcēneo, they (or.) wear head feathers; see tassel; mēnohestoz, f., quill work; namēnōn, I do f. work (using feathers or quills to adorn robes moccasins, etc.); namēnōno nathōma, I adorn my robe with quill, f. work; namēnoha, I adorn it with f., quill work; namēnoxtomovo, I adorn it his (with feathers); naōkano, I pluck its (or.) feathers (by hand, ref. also to the taking the skin off with the feathers); naexoovoeta, I f. it (as when providing arrows with feathers); naexoovoeta namā, I f. my arrow; naexoovoetanoz namā-hoz, I f. my arrows; emomešeoxta, it (bird) has feathery legs (may also mean "hairy" legs of people and ani-

mals); Nàkxemēnsz, Bearfeather, pr. name.

feces, usually rendered by suff.-maes; hovaemaes, animal f., excrements.

feeble, see weak.

feed, nahoxomo, I f. one (also used fig.); nahoxoxta, I f. it; naexomo, I have fed one (am done feeding one); nahoxomohan, I f. the stock (horses, cattle, sheep, pigs); also namesesoham; ēvenozeo hotoa, the cattle browse; nahôaz, I f. the fire; naamhôaz, I keep feeding the fire; ehoešeme, the fire is fed; hoxotamhayo, f. house, name given to building where rations were supplied to the Ch.; zehoxomessô mâtam heama zehessoz', the ones fed with food from above; hoxomohamestotoz, f. for stock.

feeder, zehoxomosansz, the one who does the feeding, also hoxomosanehe; ehoxomsaneheve, he is a f.

feel, nanitomotsan, I f. (Ger. empfinden); nanitomoxta, I f. it; nanitomoto, I feel one; nanitomatovo, I f. concerning one (psychical); nanitomata, I f. concerning it; nanistomatovo, I have a premonition, presentment concerning one; nanistomata (in.); naomata and naohomata, I f. it (am aware of it psychically); naomatovo and naohomatovo, I am aware of one; naomaozeta, I become aware of it; zetohetāeohomatōetto, all the feeling that comes to my inner being, my heart; heto nitao naohomatōe, I experience all this (in the inmost man); oxnešhomatoesz, when it is felt, experienced; naomaozetovo, I f. one, am aware of one (thru my senses); nahāmata, I f. pain; māzhesta zsaaomatôhan, a heart without, not touched by feeling; suff.-moxta applies to physical feeling; nahāmoxta, I feel sick; napevomoxta, I f. well; nahavsevomoxta, I f. bad, ill; nahetotanemoxta, I f. happy; nahoxeemoxta, I f. clean; naetomoxtäoz, I have a sudden feeling; zehetomoxtass nanitomoxta, I f. as you do; nimesaaheneenohe zehetomoxtätto, thou canst not know how I f.; nitonexovomoxta, how (to what degree) doest thou f.?; esaamēstohe zehexovomoxtaes, he does not say (explain) how he feels (-hexov = degree, grade); etatosenā nasaanitomotohe, I do not f. (as if) that he will die; zetoshoepehevoss esaanitomoxtaheo, they do not f. (like) working; esaahomoxtahe, he hides his feeling; esaahomosené, his face shows no feeling, is not perturbed, is unruffled; nahomosého, I stir one's feeling, taunt, banter; naomoxtazesta, I f. vexed, offended (Ger. geärgert); nahomosemo, I rankle, irritate, taunt, "roast" one (by talk), make him f. vexed, mortified; nahomoseztovo, I stir up one's feeling (by acts), make one f. irritated, vexed; nahohoeoxz, I f. feverish; naonistana, I f. of it (by touch); onistanehâ, f. thou of him (addressing a doctor visiting a patient). [Ch. doctors discern certain diseases by the feeling of muscles and veins; as an old man told

writer: "the muscles feel knotty, granulous, taut, flabby, hot, cold, inert or energetic, according to the state of the patient, hence is the feeling of the muscles of importance in diagnosing the disease"]. Naonistasena, I f. it with point of fingers; naonistasenomovo, I f. it his (with fingers); nanšeošana, I f. by pressure (touch); nanonoxzessevaa, I f. my way (as blind people do).

feeler, zeeneneo, zeeneneonoz (pl.), f. (the toucher with finger), antenna; omat'seneo, the f., also nerve, antenna. also omat'seo, omat'seonoz (pl.).

feeling, nitomotsanistoz, the f. (Ger. das Empfinden); nitomoxastoz, the f. (Ger. Empfindung); nitomatovazistoz and nitomatazistoz, the f. concerning one; nistomatovazistoz, the f., premonition, foreboding, presentment; omatsanistoz, the f., the being aware; omato-vazistoz, the being aware of one; omaozistoz, the becoming aware, f.; omaozetovazistoz, the becoming aware, f. of one; hāmoxastoz, f. of sickness; hāmatazistoz and hāmатовazistoz, f. of pain; pevomoxastoz, well f.; hav-sevomoxastoz, bad f.; etomoxtäozistoz, sudden f.; homos(e)hazistoz, the stirring of f., vexing one; homosemazistoz, same as precedent, only in word; homoseztovazistoz (in acts); hohoeoxzistoz, f. of fever; onistanazistoz, f., touching (by handling); onistasenazistoz, f. (with finger tips); nšeošanazistoz, f. by pressure (touch); nonoxzesevaam'nistoz, the f. of one's way (in walking); evōstoman zehetomoxtaes, he shows his f.; etahan zehetomoxtaetōs, this is his f. towards me.

feign, navhanenhesseman, I f.; vhanenhessemaneho, the feigner; vhanenhessemanistoz, the feigning.

felicity, see bliss.

fell, naavōno hoxzz, I f. a tree (instr.); naavoto, I f. him; zeavoesz, the one felled; avhōe, feller.

fellow, vhestaneo or vhistaneo, f. man; nahevhistaneon, I have a f. man; nahevhistaneononoz, he is my f. man; zehevhistaneonezē, our f. men; navhistaneamo, my f. citizen; nistanehasz, f. men, co-citizens!; nistaneam, my f. man, citizen; estaneam, thy f. man; hevhistaneam, one's f. man; nistaneaman, our (excl.) f. man; nistaneamaneo, our (excl.) f. men; estaneaman, our (incl.) f. man; estaneamaneo, our (incl.) f. men; estaneamevo, your f. man; estaneamevō, your f. men; hevhistaneamevo, their f. man; hevhistaneamevō, their f. men; this term means also co-citizen; navhestozezeve, I am f. with, accomplice; navhestozezevemo, I am f., accomplice, consort with one; see companion.

fellow-feeling, zehetomaozz nanitomaoz, I have a f. with one; navistomaozemo, I have a f. with him; našivatamo, I pity one.

fellowship, navistohemo, I have f. with one; navistohēne-

mo, I have f. with one (am of the same mind); vestoxes-toz, f. among warriors; vhestaneonevestoz, f., being of the same people; vhestaneamazistoz, mutual f., co-citizenship; vhestozezevestoz, the being fellow, accomplice, consort with; vhestozezevemazistoz, the being accomplice with one; ninistxnoemazhemâ, we are a family together, have f. (by relationship); navistaetovo, I have f. with one (or.), am of the same kind, in the same condition; nihevis'onemâzhemâ, we have f., are brothers (brethren) together; manohevis'onemazistoz, f. of brethren; hemanohervis'onemazistovevo zeéâtovóss Maheon, the f. of the God fearing ones; manohoemazistoz, f., communion, the being together; nimanohotoemazhemâ, we have f., are of one accord; manohotoemazistoz, f., the being of one accord; vistohênemazistoz, f. (of same mind); emanoëo zevistohênemazessô, the ones of the same mind flock together (Fr. qui se ressemble s'assemble); navistoêta, I have f. with (in doings, ceremonies, performances); navistoêtamo, I have f. with one; vistoêtastoz, f. in doings, ceremonials; vistoêtamazistoz, mutual f. in ceremonials, etc.; zevistoêtasz, the one who has f. in acts; nha zevistoêtamata, the one who has f. with thy deeds; nivévhestozezevemo, have no f. with him, be not his accomplice; navisthavsevoêtamo, I have f. with one in doing evil; see comitative mode in Ch. gr. Etoxetanotovo Maheon, he has f., communion with God; lit. he keeps his mind on God; nimanotoxetanotovon Maheo, we have f., communion with God.

female, zehehamsz, the f. one (sp. of animals); zehehames-sô, the females; eheham, she is a f.; eheêve, she is a woman (sp. of people); zeheêvsz, f., woman; zeheêv-essô, females, women; sometimes "hee" (=woman) is prefixed or suffixed to names of animals, e.g. heemaen, f. turtle; kokôaxhee, f. chicken, hen; heehomâ, f. beaver; see feminine, woman; nâka, f. bear; mee, f. buffalo, deer, cattle, equals the Eng. "cow".

feminine, is expressed by "hee" being either prefixed or suffixed to pr. and animal names (see female); Ameoxzehe, Walking-woman; Mochee, Elkwoman; Mocenònhee or Mocenònê, Lameheifer; Heovoksahe, Yellowheifer; the ending "a" is used for a few nouns to express the f.; nâko, bear; nâka, she bear; vèho, white man; vèhoa, white woman; Maheo, God; Maheona, Goddess; veho, chief; vehona, chiefess; the f. form applies only to people and animals.

fence, amoneaneo, f. (put up); eamoneaneoneve, it is a f.; heceoeseo, heceoeseonoz (pl.), f. post; amoneoeseho, f., row of f. posts; eheceamstoon haztov, it is fenced on each side (by wall like structure); eamoneane, it is fenced; am- =continuous + -one- =round and long + -ane =to be made so; naamoneana, I f. it; esêtostoe-

- vàkoneane, it is fenced in a square, has equal corners;
naevhahekoneana amoneaneo, I stretch the f. tight
again.
- fester, emazeve, it festers; Mazeos, Festering-finger
(pr.n.); Mazàta, Festering-foot (pr.n.).
- fetch, nanoozesz, I f. it; nanoozého, I f. one (or.); nano-
oz'zenoz matâcemenoz, I f. coffee (beans); natano-
ozesz, I am on my way to f. it.
- fetish, vonâxa, vonâxasz (pl.), f., idol, amulet; evonâxae-
ve, it is a f.; nivonâxan, our f.; see idol.
- fetter, manoextahestotoz, f. for feet or legs; manoeâze-
nahestotoz, fetters for hands; tōhestotoz, fet-
ters, bonds.
- fever, nšhóhestoz, f.; enšhóhestove, it is f.; nšhóhestoz
esēoxz, f. medicine (quinine); enšhó, one has f.;
eahanâe (for eahanahóe), one has a raging f.; esaaé-
nâe, one's f. is not stopped; rad.-hó- or -â- denotes
"hot, burning"; ehâehóta, it is very warm, hot; enšhóta,
it is burning, hot (solid substance); enahā nšhóesto-
vâ, he died (is killed) from f.; nahohoeoxz, I feel
feverish.
- few, txkom; etxkomxeo, they (or.) are f.; etxkomansz, they
(in.) are f.; ehâetxkomxeo, they (or.) are very f.
- fickle, esenomae, one is f.; eoxksenomaeoxz, one is f.,
goes with every wind; see wind; eneheoxseoneve,
one is f., changeful; senomaestoz, fickleness; neheox-
seonevestoz, fickleness, changefulness.
- fiction, vhanhòtaheo, f.; evahanhòtaheoneve, it is f., a
mere story.
- fiddle, matanōenemenistoz, f., string musical instrument;
matanō = set string + nemenistoz = musical instru-
ment; ematanōenemenistove, it is a f.; ezetana matanō-
enemenistoz, he plays the f. (now); ezetanen matanō-
enemenistovâ, he plays the f. (is able to play it); ze-
zetanensz matanōenemenistovâ, fiddler.
- fidelity, see faithfulness.
- fidget, eheneetan, one fidgets, is fidgety, impatient, rest-
less; heneetanoxtoz, fidgetiness.
- field, hoeo, hoeonoz (pl.); hoeoneva, in the f.; ehoeone-
ve, it is a f.; nathoeo, my f.; nsthoeonan, our f.;
from hoe = land; nahesthoeon, I have a f.; nahesthoeme,
we have land; nahoeonan, I prepare the f. (said in
games, as base ball field, etc.); toxtō, f., prairie, op-
en, unenclosed country; when f. implies "an expanse of,
a growth of, ref. to a space covered by" suff. -stxe or
-eše is used; maxemenoeše, a f. of apple trees; mata-
estxe, a space covered with timber; hohonaēše or hoho-
naestxe, a f. of stones, space, place covered with
stones.
- fiend, ahansenovahe, f., extremely bad (in character);
eahansenovaheve, he is a f.; eohâesanova, one is

fiendish; ahansenovahetan, fiendish man; ahansenovahestoz, fiendishness.

fierce, rendered by inf.-momáta- =f., violent; emomátaeoz, one becomes f.; emomátahe, one is f.; emomátaēsš, one speaks fiercely; momátahestoz, fierceness, rage; momátaeozistoz, the becoming f., enraged; momátavostaneo, f. people; namomátavoého, I act f. towards one, treat him fiercely, with violence.

fiery, enšestovoe, it is f., hot, burning; see fire; emae-hóta, it is f. red (from glowing heat); moxozz ze-hoestavēsš (or zemaehótasz), f. darts; hoestavonene-šišinovoš, f. serpents (ref. to the teeth or fangs).

fifteen, matòt-òtnohon, ten plus five; ematòt-òtnohoneānam, he is f. years old; oftentimes the "matòt-" is left out; see numerals; ematòt-òtnohoneo, they (or.) are f.; also ematòtxeo eòtnohoneo, they are ten and they are five added to; ematòt-òtnohonansz, they (in.) are f.; zematòt-òtnohonessò, the f. ones (or.); zematòt-òtnohonasz, the f. ones (in.); nīmatòt-òtnohonez, the f. of us; nīmatòt-òtnohonevoss, the f. of them (or.); nīmatòt-òtnohonhemā, we are f.; matòt-òtnohon ešēva etanexov zeešeaseoxz, it is a fortnight since he left.

fifteenth, zematòtaonetto òtnohonaonetto, the f.; see numerals.

fifth, zenohonaonetto; see numerals.

fiftieth, zenohonoaonetto, the f.; see numerals.

fifty, nohonóe; enohonóeānam, one is f. years old; enohonóensz, they (in.) are f.; enohonóeo, they (or.) are f.; zenohonóessò, the f. ones (or.); zenohonóēsš, the f. ones (in.); nīnohonóess, the f. of you; see numerals.

fig, voxkōhemenoz, figs, rabbit's berries; voxkōhemenóe, f. tree.

fight, nameosan, I f.; nameoto, I f. with one (or.); nameoxta, I f. it; nameoe, I am on fighting, at warfare; hotoa evešemeoenotto heszevevetto, the bull fights with his horns (or.); nahesseto, I f. one (or.) off; nahessetonotto, I f. him off one (or.), defend him from one; niēvetàzhemā, we f., combat with each other; eohāetàzeo, they f. fiercely with each other; meosanistoz, the fighting; meohestoz, f., warfare; meotazistoz, the fighting some one; ēvetàzistoz, f., single combat; hessetazistoz, the fighting one off; zemeosansz, the fighter or fighting one; zemeoesz, the one doing the fighting, being at war; see brush, combat.

figure, in the sense of "visible form, appearance" is rendered by rad.-hesta =to have being in form; zehešhestas Maheo nisaaheneenomovohenon, we do not know the f. (Ger. Gestalt) of God; zehestavoz esaanhestahe, he has not our being, f., form, appearance; mata-

eševâxshestaz, when we shall have reached the full state, being, f.; zehešhesso histanov, as the f., form of the world is

file, ehaseo, f., grind or whetstone; osēna, f. with roughly ridged surface, rasp like; vèhoeosēna, f., white man's whetstone; vèhoeoxksen zehešxovaz, triangular f.; vèhoeosēna zepaponasz, flat f.; files began to be used by the Ch. like whetstones, in order to sharpen arrow heads, axes, etc.; naéhasen, I f., sharpen, whet; naéhàz, I f., sharpen, whet it; éhasenistoz, the filing, sharpening, whetting, grinding. - Inf. -noovone- = in f., in a line, row; (-noov- = connected, related + -one- = line); enoovonetahoco, they ride in single f.; enoovonēoxzeo, they go in f.; enokovanooovonēoxzeo, they go together in one f., body line; enokovavenonoensz, they (in.) are in f., line (one behind another or one besides the other); enoovonhēo, they (or.) stand in f., line; zehetaēez ninoovoneam'netōeneo, they (or.) f. walking before us (where we stand); see line, row; noovonēnistoz, f., procession; enoovonēnistov, it is a f., procession, row of.

fill, naohotomoenoxz, I f. it; ohotomoenoxzz, fill (thou) it!; naohotomoenoto, I f. one (or., as a sponge, etc.); niohotomoenotaz, I f. thee; naēshēnen, I f., pour into; naēstoenoxz kòkonhōo nàzeneva, I f. my mouth with bread, also: I introduce bread into my mouth; naetoēno hōenov, I f. a sack (or.); naetoeha, I f. it (anything like a sack, gun); etoeoxz, f. (thou), put it inside of; above terms have more ref. to "put into" than to "f.", but they often imply the latter meaning; naetoemo hes-thōenov, I f. one's sack; eoxcehooome-ohotomoenoxzenov vèhoemax, they (or.) keep the barrel constantly filled; naoxenōvana, I f. it (with liquid) to the brim; emaseoceo, they (or.) f. up, a space, room; see full, narrow.

filter, našenōvanen, I f.; našenōvana, I f. it; šenōvanen-eo, f., n.; ešenōvaneneoneve, it is a f.; šenōvanenistoz, the filtering; ešenōvanenstove, it is a filtering.

filth, ôxenitam, f. (ref. to the scummy film on the surface of muddy water); zeôxenitamo, that which is f., defiling.

filthy, eôxenitamo, it is f.; eôxenitamoan, one talks filthily; ôxenitamoanistoz, f. talk, utterance; eôxenitamoanistove, it is a f. utterance (obscene language); eôxenitamoēta, he acts filthily; eôxenitamoē-tastoz, f. act, doing; ôxenitamevostanehevestoz, f. life (this term is strong and implies "obscene, nasty"); ehosotae, one is f., dirty; etasehe, one is f., defiled, polluted; see defile, dirty, soiled.

filtrate, see filter.

fin, oxcoovàtoto; eoxeoovàtoveo, they (or.) are fins;

noman cheoxeoovàtov, the fish has fins.

final, expressed by inf.-hoox- =the last; inf. -ex- denotes "f." in the sense of "completed, finished", after a process; heto eexhoemanistove, this law is f.; naexoan, I have said my f. word; nahooxevoan, I have said my f., last word (none to follow); etooma, it is f., unchangeable; heto zeēszz etatoomenhessoz, what he says is f., cannot be changed.

finally, maveš, f., at last; hooxenoka, f., for the last time; mavetoneš, f., ultimately; na nheš, and f., and then; na nheš ènāe, and f. he died.

find, nameenen, I f., bring to view, before; nameena, I f. it, bring it to view; nameeno, I discover one (or.); naméosan, I f.; naméa, I f. it (where it is); nasaaméôno, I do not f. it there; naméovo, I f. one (or.); naméomovo, I find it, one's; naméovamo, I f. his (or. obj.); naamoxtomoe, I f. (for my seeking); eméoe, one is found; zeméoessô, the found ones (or.); zeméoësz, the found ones (in.); hovae zeméoe, a find; see discover, invent.

fine, inf.-momen- =f., nice, beautiful, handsome, superior, fit; [momen, either detached or used as inf. denotes also "by group, for self, special"]; emomenovatamano, it is f. (general aspect, appearance); namomenovazesta, I deem it f.; namomenovatamo, I deem one (or.) f.; emomenoveneo, one has a f. face, appearance; emomeemenôhe, one looks f.; ezcemenoe, it is f., small grained (granular); see grain, berry, small.

finger, moešq, moeškonož (pl.) (ref. also to toes); emoeškoneve, it is a f.; namoeškon, my f.; nimoeškonanoz, our fingers; nocemoeo, one f. wide; nišemoeo, two f. wide; see measure; tàpeoson, thumb (lit. big f.); hezeoson or moešq zevešezeenistov, index f. (pointing f.); sitoveoson, middle f.; honaoveoson, fourth digit, third f., ring f. (lit. the annex f.); hooxeoson, little f. (lit. last f.); nathooxeoson, my little f.; suff.-eos =f., claw, tapering end of f.; nasòpeoseoz, I stretch my fingers (or claws); ehénešeosae, he has a stiff f. (state); nahénešeos, I have a stiff f.; naēškseovo he-stovooz, I insert my f. into one's ear; naheškseōstaso, I cut one's f. tip off; naéeškoseoho, I break one's f.; naoeškseoho, I break each one of one's fingers; eēšeosae, one has a f. broken off (state, quality); natapeveos, I have good fingers, am well fingered; nazeena, I touch it with tip of f.; naàtoezeno, I touch, poke one with f. so he listen; nazetan, I touch, handle with f.; nazetanen nemenistovâ, I play, handle the musical instrument (sc. with f. tips); zeenenistoz, f. touch; nazeomeoseoz màpeva, I dip my f. (or toe) into water; naēseos màpeva, I introduce my f. into water; naseomaoho namoešq màpeva, I dip my f. into water (quick action); naseomheškseoz màpeva, I dip the tip of my f. into wa-

ter; see nail; following are pr.names ref.to f.: Niš-eose, Twof.; Naheose, Threef.; Mazeos, Matteringf.; Ho-mäos, Beaverclaw; Eeškosa, Brokenf.; Kaceeōs, Bigthumb; Amstōhevo, Spreadnail; Mistaezeeos, Owlclaw. Nanimae-veoseōeseš, I wrench my f.; nanimae(v)koseōeseš, I wrench the end of my f.; nanimaeveoseōstōno, I wrench one's f.; natoxpeoseš, I strike, ram my f. into; natōe-neveoseš, I bump my f. or toe against; naonistasena, I feel of it with the tips of fingers; naeosevos, I have cold fingers; naōeosevos, I have sore fingers (from cold); naōeos, I have a sore f.; naonšeos, my f. hurts me; naonšeoseoz, my f. becomes hurting; naeškos-evos, I have frozen fingers (breaking off); eosonevoota, necklace of claws, or human fingers; see necklace. [A good illustration of such a necklace is shown in the "Handbook of American Indians" page 457, under "fetish"]. Nahotxaveose, I clasp my f.; emazeosého, insertat digitum vel digitos in vas uxoris; emazeosan, emazeosen, tangit digitis vel digito (in insertando digiti in vas uxoris); except in certain secret ceremonies or teachings, these terms are not in use.

finish, rendered by inf.-èn- =to end, q.v.; inf.-vâxs- or -vâs- =complete; inf.-mase- or -mat- denotes "all finished, completely done, exhausted"; naénhozeohe, I f. working; navâxtana nathozeohestoz, I complete, fulfill my work; namasehozeohe, I finish working (so as to leave no work undone); namatoan, I have finished speaking, exhausted all I had to say; naénemxistom, I end, stop writing; namatxiston, I f. all my writing; eénoēta, he performs the finishing act, he ends doing, acting; inf.-eše- =done, finished; naešemese, I am done with eating, have finished my meal; niešexhoemanhemâ, we have finished passing, enacting a law; noxa nataeš-eēsz, wait until I have finished (am done) speaking; ninitāemaz, I have finished telling thee, =this is the amount of my saying to thee; ēšexane, it is finished, wrought out, accomplished; inf.-ex- =f.in the sense of "having come thru a process, fulfilled"; naexomo, I have finished feeding one; eexáta, it is mature, ripe, cooked; eexahe, one has the power, is able, brings to completion (predicative); naexanen, I bring to completion, to a f.; exaneneo, the finisher, the one who brings to completion; naexoēta, I perform to the end, execute (Ger. ausführen); naexxovotanon ohe, we have finished crossing the river; ēšexhōmanistove, the bed, sleeping place (blanket) is prepared; ēšexhoemanistove, a law, regulation has been passed; natāenen, I f., bring to completion (all of it), I reach to the end; natāena (in.), I f. it, bring it to full size, completion; natāeno (or.); zehetāeneonsz, the finisher. These terms (in -tāen), especially the last one, seem

to be little in use.

fir, šistato is the general name for coniferous trees;
vēvšistato seems to be applied to both cedar and
 fir; vokomšistato, white f.; šistatoeše, forest of
 pines, firs or cedars; šistatoemenoz, f. cones (lit.
 berries); šistatoc, little f.; meemeatonsz, f. needles.
fire, hóesta (hó- =heat + -[h]esta =shape, figure, form;
 hóesta would mean "heat in visible form"); ehóesta-
ve, it is f.; hóestavâ, in, by, with f.; moxozz zehóesta-
vēsz, fiery darts, arrow heads; mhóesta, outside of the
 f., around it; hóestav, f. place; Hóestavhan, Fire (in
 person); nitao taetto eohóestav, all around is f.;
ehoatovâ, f. and smoke issue, see smoke; hóestavonene-
šišinovoz, fiery-teethed-serpent; hóesta is also used
 fig. to denote excessive pain, burning sensation; hóes-
ta evešeameoxzetto maatameo, the train is driven (lit.
 goes by means of) by f.; hóestanēhan, lake of f; nahô-
ono (or nahoeòno), I set one (or.) afire (instr. mode);
nahóehaz or nahôhaz, I feed the f.; naamhôhaz, I keep
 on feeding the f.; ehóešeme, the f. is fed; emonhóeše-
me, it is just fed, kindled (the f.); namonhoxaetovana
hóesta, I just kindled the f.; namoneestovooxta hóes-
ta, I just kindled the f. (by blowing with mouth);
namonehoxaetovahàz and namoneexoasehàz, I just kindled
 the f. (by fanning); nahéstaa and namomóstaa, I stir
 the f.; naexooasenàno, I start to set one afire; nazé-
ha, I set f. to it, by touching (as with a match or a
 burning stick); nazeōstâno, I touch one (or.) with f.
 (burning stick or point of something); nazeōstá, I
 touch it with f.; nazeōstomovo, I touch it his with
 f.; navonâno, I destroy one (or.) by f.; navonâha, I
 destroy it by f.; evonâta, it is consumed; evonhâe, one
 (or. or in.) is being destroyed by f.; evonhâe, one is
 destroyed (state) by f.; hōetta, flash of f.; hōetâ-
toz, the flashing of f., light; see burn, flash; naenân,
 I set f.; ehóesetto, the f. is flickering; enšestovóe,
 it is f., a hot f.; ehāestovóe, it is very fiery, a very
 hot f.; hóestahóos, f. coal; hóos, dead f., coal; dead f.
 or dead coal was the emblem of peace or victory (when
 no f., no rancor, no fiery temper was felt any more);
 hence the painting black by war parties returning
 victorious; in 1894 at Cantonment, Oklahoma, the Ch.
 made peace with the Utes and painted with dead coals
 for the occasion. See coal.— Eoás, it is on f. (ref.
 to the flaming); eoáseoz, it catches f.; mhayo eoáseoz,
 the house is on f.; emomaoás, it is a large f. (with
 red flames); emaxeohāoás, it is a very large, great f.;
etāpeoás, it is a voluminous f.; eoóas, it is a prairie
 f., the grass is on f.; enmāoás, it is all on f.; evo-
hoás, it "fires", gives light, shine; evohokas, diminutive
 of the precedent; zexeoás, where there is f.;

- esitovavoás, the f. is smoldering, is smoky; ēšenotova, the f. is out, extinguished; ehotovaoz, the f. becomes extinguished [eótovaoz = it becomes shaky]; poeohovà-totoz, f. crackers; epoeohovàtovensz, they are f. crackers; see burn; hóestamhayo, f. house, furnace; maataehó-esta, iron f. = stove; hóestaonoz (hóestaon, sg.), f. brands, torches; vohoksenoman, f. fly, lit. f. fish (genus Photuris); hestaeon, f. poker; emaoaseha, it shines red (like f.); hóestasemo, f. boat, steam boat; hóestamesces, f. worm, glow worm; see worm; zehóesetto, f. light.
- firm, ehekono, it is f., strong; ehekonenhē, one (or.) stands f.; ehekonenhētto, it stands f.; ehekonhoe-manistove, it is a f. law, regulation; hoe zehešhekono nszenešhekonomaomâ, we shall be as f. as the ground, (lit. earth); nahekonemanisz, I make it f.; nahekonanen, I strengthen; nahekonana, I strengthen it; nahekonano, I strengthen one (or.), render him f.; heto hevovoešemazistoz nahessehekoneoz, I become f. by his comforting; ehekoneōe, one sets f., strong; ehekonehota, it sets f.; inf.-hekon- = strong, hard, firm, solid (from "heq" which means bone); inf.-toom- = f., stable, unchangeable, immutable; natoomeamèn, I walk f., stable (not vacillating, swaying); natoomenhē, I stand f.; heoxhestoz etoomattoz, his saying is f., does not change; see strong.
- firmament, voe, f., sky; evoeve, it is the f., sky; also cloud, q.v.; voeva, in the f.
- firmly, rendered by inf.-hekon(e)-; see firm; nahekone-tōena, I hold it f. (by hand); nahekonetōetanota, I hold it f. (in mind); nahekonetōetoham, I tie the horse f.
- firmness, hekoneozistoz, strength, solidity; esaaheszhekoneozistové, one has no f.; hekonstahàtoz, f. of heart; hekonetōetanoxtoz, f. of mind; hekoneótsetanoxtoz, f. of purpose, striving; hekonestàtoz, condition of being firm.
- first, inf.-vovo- = f., preceding [vovoz = egg, that which is inside, in cell]. Evovoetan, he wants to be f.; evovōemàzetan, he wants to have the f. honor, to be counted f.; evovōeme, he is f. to all, in worth; navovōemo, I value him f.; zevovōemsz, the f. one (or.) in value; evovoahe, one is f., foremost, prior; zevovoa-hesz, the f. one (or.); navovoaovo, I make one (or.) to be the f.; navovoaon, I am made the f.; evovoaœeo, they (or.) are made the f.; navovoemeto, I give f. to one; navovoemesevo, I eat f. (sc. before he eats), before him; vovoenotto, at f., firstly; vovohetan, the f. man; vovohēe, f. woman; navovoeoxz, I go f., preceding others; navovoeoxzetan, I go f., before one; zevovoonetto, the f. (of a line, chain, days); zevovoomoetto, the f. (in.); see numerals (ordinals); zevovahetto, I being the f.;

zevovoahétto, thou being the f.; zevovoahesz, one, being the f.; zevovoahéz, we being the f.; zevovoahess, you being the f.; zevovoahévoss, they being the f.; zevovoahessô, the f. ones (or.); zèvovoeoxas ešehe, the f. half of the moon; zèmonhōs ešehe, f. quarter of the moon; -mon- =new, just, fresh; inf.-notom- denotes f. in the sense of "prior to all others in time or occurrence, earliest"; notomōenoxz, the f. born child; nanotomōenoxzz, my f. born child; henotomōenoxzetto, one's f. born child; ninotomōenoxzenan, our f. born child; henotomōenoxzevo, their f. born child; enotomōenoxzeve, it is the f. born child; notomōenoxzevestoz, the being a f. born child; nanotomōenoto, it is my f. born child; ninotomōenotaz, thou art my f. born child; nanotomhoeoxz zeoxchoeoezessô, I arrive f. of those who come (before any one else); hotonom (used detachedly or as inf.), f., earliest; vovoenom, f. before any one else; notomson, firstling of animals; inf.-nitá- =f. in the sense of foremost, highest, leading, best, prominent, chief; enitáeve, he is a leader; enitáetto, it is f., of all importance, best, expedient; see leader, master, ruler; enitōeme, one is f., supreme, head in worth, value, honor; zenitōemessô, the chiefs, highest, supreme, most honored ones; vovoz, f., preferably, sometimes incorporated in the verb, as: navovozhessetamo, I deem one (or.) f., preferable; vovoz nametanāetan zeoxremeatto nanis, I would die f. rather than give my child; zèmmo-neasetto, from the f., beginning.

first-born, notomōenoxz (of people); notomson, f. (of animals); see first.

first-class, enanosepevae, he is f., of the best; enitá-etto, it is f., best, most prominent.

firstling, see first-born.

firstly, vovoenotto.

first-rate, etaohāpevae, one (or.) is f.; zetaohāpevaesz hetan, a f. man; zetaohāpeva mhayo, a f. house.

fish, noman, nomän (pl.); ("nom" ref. to a thigh shaped object); nomaeskson, young, little f.; maxenoman, large f.; hešksēsenoman, pike (long pointed nose f.), also called toseēsenoman (elongated nose); axeohova, catf.; heoveaxeohova, yellow finned f. (?); kàkoenoman, sunf. (kàko =flat, thin), lit. flatf.; noheškonaheo, a kind of boneless f.; maekàkoenoman, red sunf.; moeška-zenanoman, bass; nomanheponôo, f. bladder; nononō, f. line; oxētohaséo, f. hook; onohôo, f. net; eonohôoneve, it is a f. net; ôhaseo, a draught of f., also the one fishing out; neevatseo, float on fishing line (otherwise neevatseo =sign, indicator, something to go by). The Ch. are rather poor in expressions for fishes; in former days (about as late as 1600 or 1650) their meat fare was mostly fish, but after that they lived

on buffalo meat and fish cut little figure in their daily life. Nanononō, I f. with fishing line; naonohôn, I f. with a net; naonohòno, I f. one out (with net); naōhasen, I catch f.; naōhamo, I catch, f. one out; naōhaz, I f. it out; naonōena, I f., take it out from water, or eye. fisherman, ōhasenhetan, angler; onohōnehe, f., with net. fishnet, onohōo; eonohōoneve, it is a f. fissure, see crack, crevice.

fist, mahàz, the f., hand; nahekonana naàz, I close my hand, make a f.; nahàpanen, I clench my f.; nanonambōvo, I shake my f. at one.

fit, natāa, it fits; (rad. tā ref. to size, amount); heto voxca natāa, this hat fits me; heto voxca etāsta namekon, this hat fits my head; nananosetāa, I am most f. for it; nasaanhestatanohē, I am not f., not in condition for it; zeto eszehen natāovo, this coat fits me. The Ch. say: I f. one, it, where we say: it fits me (or. for garments). Etāoe, it (also or.) is fitted; etāoe-ha, it is fitting, reaches; natāena, I fit it together; zehetāeneonsz, the outfitter, finisher; etāoešena, it is fitted, provided with; epavemanoonetto, it fits well together (something related, connected in line with); eoxcenaneoz, he falls into fits of paralysis; eoxches-seoz, he has jerks, fits, convulsions; eseozeatahe, he is subject to fits, epilepsy (seoz ref. to ghost of a dead person; the Ch. believe that epilepsy is caused by "dead persons").

fitly, can be expressed by inf.-ta-, as in etapevae, it is f. good.

five, nohon; nohonov, f. fold (in one); enohonco, they (or.) are f.; enohonansz, they (in.) are f.; see numerals.

fix, inf.-seho- or -séo- =to f., set into; heceoesehoe, post, that which is fixed upright in the ground; naseoha, I f. it into the ground (instr.); nasehòno, I f. one (or.); see stake; inf.-toom- =fixed, unchangeable; napaeoha, I f. it against (instr.); napaeòno, I f. one (or.) against; napevana, I f., repair it; naevhapevanomovo hemhayo, I f. again one's house; navaxē, I am fixed, ready, adorned (for a dance, ceremonial or special occasion); navaxēno, I f. one, make him ready; see arrange, adorn, order; nansakōsan, I look fixedly; nansakōmo, I look at one (or.) fixedly; nansakōxta, I look at it fixedly; see look.

fixed, rendered by inf.-toom- =permanent, settled, immutable.

flabby, esaanōvonaesenattan, it is f.; see pliable; saanōvonaesenahestoz, flabbiness.

flag, see droop, tire, weary; hōeo, f.; nsthōeonan, our f.

flake, epopòpoax, it falls in large flakes (snow).

flame, the verbal stem -oás indicates "burning with

flames"; evohoás, it flames, shines; evohokas, it flames (small); emomaoás, it burns with great flames; suff. tovā denotes flames and smoke; eamnetovā, it flames, or smokes sideways; ezetatovā, it flames thus, or this way; ehoatovā, the f., or smoke issues.

flank, see side.

flap, ezetoaha, it flaps in the wind; ezetoahansz, they (in.) f. in the wind; emomooxtooxzena, it is flapping (the ears of tipi); emomosēzenōn, he flaps his wings; emomosēnaxeo, they (or.) fly flapping the wings.

flash, ehōetta, it flashes (instant flare); hōetàtoz, the flashing; nonoma eoezeoz, one f. of lightning; eoezē or evōoezē, it is flashing continuously (lightning); evohōōstâta, it flashes, flares (of light, flame); see lightning. Anything done in a flash, instantaneously, with a rush, dash or sweep is expressed by suff. -ōstaha (in.) and -ōstax, when the action is due to wind, rapid or hurling motion; by suff. -ōstax (in.) and -ōstaso (or.), for cutting motion; by suff. -ōstoha and -ōstôno (or.), for striking motion; by suff. -ōstâha (in.) and -ōstâno, for instantaneous heat or burning. See instr. mode in Ch. gr. Evokomeōstahâ, it becomes white in a f.; evokomeōstax, one becomes shining white in an instant; evokomēvaōstax, his skin becomes white (shining) in a f.; evokomeoaseōstahâ, it becomes shining white in a f.; see shine; evoneōstahâ, it is destroyed by wind in a f.; evoneōstâta, it is instantly destroyed by fire.

flat, epaponō, it is f. (rad. "p" = f. against); šistato zepaponasz, a f. board (lit. a f. piece of lumber); nakàkoeš, I lay f.; napapoemanisz, I make it f.; nakàkoe-manisz, I make it f., thin; nakàkoeovo, I crush one f.; ekàkoeszaha, one has a thin f. head; Kàkoeszehahetaneo, Flatheads; inf. -pō- denotes "to fall f. against", see fall; napoenēno, I strike one f. on the face, slap him; zistoxton, f., level prairie. Pono, denotes lower, f. country, land; eponoeoz, it becomes dry, low (of water).

Flathead, Kàkoeszehahetaneo, Flatheads; ekàkoeszehahetaneve, he is a F.; kàkoeszehahetaneno, F. country.

flatten, see crush; napapoanen, I f.; napapoana, I f. it; napapoanomovo, I f. it, his; nakàkoanen, I f. (flat and thin); nakàkoana (in.); nakàkoano (or.); epaponaē, it is flattened, is flat (state); papoanenistoz, the flattening; kàkoanenistoz, the making flat and thin; epeēs, he has a flattened nose; Peēs, Flatnose, pr. name; exaxoeoz, he lies (animal) flattened against, crouching; ekàkoemstaoešeš, he (animal) lies flattened, ready for leaping.

flatter, napopevooto, I f. one, say good words to him; napopevemo, I say flattering things of one; naeocemaného, I f. one, make him to be cheated; namomehemo, I

- speak fair,flatteringly of one; see blandish; emomehemoan,one flatters,utters flattery; emomehestomosan,he flatters (has the faculty of and does so); emomehemsetaneva,he has the habit of flattering.
flatterer, momchemoane; emomehemoaneheve, he is a f.; momchemosanehe,the f.; momchemsetanevahe, the f.(who does it from nature,character); emomehemsetanevaheve,he is a f.
flattery, momchemosanistoz,utterance of f.; popevemazistoz,f.,flattering words; momchemsetanevatoz, f.; see flatter,blandish.
flavor, suff.-ēno ref.to f.; zehetoēno, how its f. is; zeheeno,it flavors of; evaozevaheeno,it flavors of deer meat; eovaheeno, it flavors of something; ekamxheeno, it flavors of wood; evohokseameheeno,it flavors of lamp oil; evohoksenanistovheeno,it flavors of lamp; nasaahotoeàtohe,I do not like this f.; epeveeno,it has a good f.,taste; ehavseveeno,it has a bad f.,taste; see taste,savor; nanoheena, I f., savor it with; see savor.
flay, navèpeoēvaeno,I f.one; see skin; zevèpeoēvaenes-sò,the flayed ones (or.). Evidently the custom of flaying human beings was prevalent in former days,the scalping was a mere abbreviation of it, for lack of time (or perhaps to reduce the work?). An old Ch. tale tells of a younger man,eager to usurpate the position of "doctor",he ingratiates himself with an old priest,goes with the latter to treat patients, until he becomes an adept in the secrets of "doctoring",and one night kills and flays the old man, putting the skin on himself to deceive the "co-doctors"! Naoexoenno,I f.,skin one (by hand, like in skinning birds); naoexoého,I inflict flaying upon one (in part or whole). See skin,peel.
 flea, ēxova.
 fledgeling, monevat.
flee, nanōovhanoz,I f.from one,abandon him; ninōovhato-vaz,I f.from,abandon thee; nanoovhatovo,I f.to one; ninoovhatovaz,I f.to thee; naameohova, I am fleeing; naovhaetan,I feel like fleeing, want to f.; naovha,I am not brave,take flight; nitazeovhamà, let us f.there!; t'sa natatoneovhamàs, where shall I f.? The suff.-ōsem =to f. for refuge, before danger or storm; naasetōsem,I f.from danger,destruction, peril; naamōsem,I am fleeing for refuge; nahetōsem,I f.unto, towards; ninoxtosemetovaz, I f., seek refuge unto thee; nahetōsemeta,I am on my way fleeing to it; nahestōsem,I f.out from; naevhavōsem,I f.back to; zenxeeōsemevoss,during their flight; naasetōsemevamo,I urge him to f. for refuge; naamax, I f., am running away; naasetax,I start fleeing,running away; naamxe-

- mo, I f. from one; naamxesta, I f. from it; nasaa-amxstohe, I do not f., run away from it; zehavsevoētass esaa-tonšeamxestohenov maxeosàzistoz, evil doers cannot escape punishment; esaa-amxestôhan, it cannot be escaped, run away from; naéax, I f. upward; eamxetan, he wants to f.; zeamōsemsz, the fleeing one (for refuge); zeovhaz, the fleeing one (from fear); zehetōsemessô, the ones who f. for refuge (to a place); nanēhov zeamxetto, I who am fleeing; zeto hetan zeamxemata, this man who flees from thee; masaa-amxstohetto, if thou doest not f. from it; nanōoxtax, I f. from it, leave it running; nasaanōoxtxé, I do not f., leave running from; nanōoxtxenoz, I f. from one, leave him and f.; ninōoxt-xetovaz, I f. from thee; zenōoxtxessô, the ones who leave and f.; naasetoōva, I f. with riches (things); asetōsemeheo, one who flees.
- fleece, hekovašeon, fleeced cloth; qsaēva, sheep f.; esevonēva, buffalo f.; ēva, f., wool.
- fleet, rendered by inf.-vestov- =fleetingly; evestov'-netto, it is fleeing; niametanenstonan evestov'-netto, our life is fleeing.
- flesh, mavōxôz, the f.; navōxôz, my f. (also body); hevōxôz, one's f.; nivxotan, our (incl.) f.; nivxozevo, your f.; hevxozevo, their f.; esaavxozevhan, it is not f.; evxozeve, it is f.; mavxozeva, in the f.; nahevxozenoz, he is my f.; nahevxozetova, I am his f.; nihevxozetovaz, thou art my f.; nihevxozetove, I am thy f.; nihevxozetōen, we are his f.; nahevxotaovo, he makes me to have f.; nahevxozevaova, he makes me to be f.; natahesthoevoxkotaovo, I will give him, make him to have for himself f., also natasthoevoxkotaovo; ehesthoevoxkozeoz, one becomes provided with f., is made to have f.; epohoxos, one has swollen f.; epavxos, one has good f., is well fleshed; ehavsevxos, one has bad, poor f., is poorly fleshed; epavxoseo vehochotoā, the cattle are well fleshed; esēhetxseo, they (or.) have the same f.; nisēhetxshemā, we have the same f.; zesēhetoxessô, those having the same f.; ninokovavxshemā, we are one f.; enitavxos, one has different f.; enitavxoseo, they have different f.; see body, meat.
- flight; amxestoz, the f., the running away; asetōsems-toz, the f., fleeing from; see flee. Ameháestoz, the f., flying, see fly; vekseo zenxeeamehaevoss, during the f. of birds.
- flinch, navovoneoz, I f.; vovoneozistoz, the flinching; zevovoneozz, the one who flinches; see weak.
- fling, naōnstahàz henitō, I f. the door open; natatahàz, I f. it open (lids of boxes, also doors); naōnstahàtovo, I f. it his, open; cšēōnstahame, it is flung open; etatahame, it is flung open; naēstahàz, I f., throw it into; see throw; ōnstahasenistoz, the flinging open of

a door, gate; naséahàz, I f. it down into; naéahàz, I f. it upward.

flint, môso, large f. stone; môsoxq, small f. stone; môsox-konoz, f. knives; emôsōneve, it is f.; nexovhekone-tan zehexovhekonô môso, be as strong, hard as f. !; admonition given to Ch. to endure hardships without flinching, to be sturdy, adamant. Emooxoneta, one is adamant, "hard shelled", flinty, not being affected physically and otherwise, stoical; mooxoevostanehevestoz, flinty, Spartan life (way of living); emooxoevostaneheve, one has a Spartan way of living; Mozoooneohe, Flinriver = Arkansas river. Hòpa, a species of mushroom, (also =punk), also name for f. and tinder.

float, eamōeo, it floats on; eamōeonsz, they (in.) f.; naamōhesz, I make it f. (see boat, row); eamōesta, it floats, is suspended (said of obj. moving in space, also fatty substance on a liquid surface); eamōes, it floats (or.); eamōesena, it is floating; this suff. -ōes, -ōesena is or. and ref. to the motion of celestial bodies; eēōes, it floats upward, ascending, floating; etakaōes, it floats close (to the horizon), ref. to the sun nearing sunset; etakaōesena, it is nearing sunset; enestahāeōes, it floats higher (ref. to sun about ten o'clock in the forenoon); esitovōes, it floats in the middle (noon, midday); esitovōesena, it is midday, noon; etaešhomōes, it floats off, past (about three in the afternoon); emetōes, it floats, standing at the same spot; esaaōesenan, it does not f.; eamhaōes, it floats above; eamōesen, they (or.) f.; the term "eamōes" means also: his hand is stretched out, or he stands with stretched out hand; eonovōéo, it floats inshore; naonovōhesz, I make it f. inshore; t'sa semonoz zeoxceonovōstavosz, where the boats come inshore =harbor; eēstōestotto, it floats in; (eēstōestovetto has the same meaning but is obs.); ekakxkonōsta, it is floating, skimming the surface, ricochetting; neevatseo, f. on fishing line.

flock, emanoō, they f. together; nimanoēmā, we f. together; nhētohamestoz, a f., the whole of one's stock in a pasture; there is no specific term in Ch. for the Eng. "f.", but letter or sound "a" conveys collectivity. We find it in the suffixes of nouns indicating "collection of"; hotoā, bulls, also buffaloes; vèhoehotoa, cattle; voka, antelope; vaozeva, deer; matā, woods; hohona, stone, mountain; kòkoa, quails; qsan, sheep; kokôaxan, chickens; noman, fish; homae, beaver; maex, the eye (all that is eye); manison, all that is child; inf.-mano- =all together; inf.-ma(e)- =the whole of; na, and together, connected in line with; inf. -tā- =reach, amount, size.

flood, eohomōvatto and eomōvatto, it floods, covers over with water; emhaōvatto, it floods, covers all over

with water; eomōvaoz, it becomes flooded; namhaōvaszého, I cause one to be flooded; naomōvanen, I f., cover over with water (as in irrigation); eevhaanōvatto, the f. recedes (fig. in sp. of physical pain); naomōvana, I f. it; see water. Zēmhaōvatto, at the f., when the deluge took place; see deluge. The Ch. know that in the ancient days a great flood took place, they mention the name of a high peak "Hookovós", whose summit alone was above the waters.

floor, honoon; ehonooneve, it is a f.; emanhooneve, it is floored, paved; eohāpave-manhoonevstoona, it is beautifully floored; šistato zevešemanhoonevstonstove, lumber with which the f. is made; nahonoonevston, I build, make a f.; eohāpevhonoonevstoon, he floors it well, beautifully; honokon, little f., rug, carpet, quilt; honooneva and honokoneva, on the f.

flooring, honoone-šistato,

flour, pen'ôo, f., wheat; epen'nōoneve, it is f.; pen'ôo-emhayo, f. house, f. mill.

flow, esevo, it flows (as a river); eamesevo, it is flowing; ehōesevo, it flows out; esaahōesevohan, it does not f. out; eaenesevo, it flows without end; enxhestōesevo, it flows out from (coming from); eēse-sevo, it flows into; ohe ekōmesevo, the river flows quietly, placidly; eheceamesevo ohe, the river flows quietly, slowly; etaxesevo, it flows upon; eōmesevo, it flows between, thru; eēseōva, the water flows in, enters; nahōesevona, I make it f. out; ezhešseoz, it becomes descending, flowing down into a certain direction; eevhaomōvatto, the water flows back (where it was before, so as to cover over again); ohe emaxenševetto, the river flows very fast; ohe enševetto, the river flows fast; ohe emaxenševeameohetto, the river flows (runs) very swiftly; ohe eashāoetameoxz, the river is getting deeper (from the f. of more water); ehōnehao, it flows out (by force, as out of a pipe); esaahōnehaohan, negative of the preceding; ezheshonehao, it flows, spurts out (from pressure); sound "s" in Ch. implies "flowing, floating, issuing motion".

flower, zepevszehavoósz, flowers, lit. nice heads of grass; heovasz hešezehavoósz, all kinds of flowers; epevszehavoóeve, it is a f.; horzezemenoz, blossoms of cottonwood trees; mxeomātotoz, blossoms of trees, see bloom, blossom; the Ch. has no specific names for the different flowers; eheovszehavoóeve, it is a yellow f.; emaszehavoóeve, it is a red f.; zeotatavs-zehavoósz, blue flowers.

flue, mahešie-éōasenistoz, brick f., chimney; zevešéōasenistove, that by means of which the smoke ascends.

fluid, is expressed by rad. "ō" which denotes "liquid, not solid, out, space, not concrete"; suff. -ōva, de-

notes water, q.v.

flume, amevèpemax zevešeamōvanenistove, a continuous box with which water is led on.

flush, see blush.

flute, tàpen, tàpenonoz (pl.), f., same name for trumpet and the whistle used at the Sun dance; etàpenoneve, it is a f.; tàpenoneva, with a f.; natàpenon, my f.; tàpenoneheo, the fluter; see trumpeteer. This musical instrument is hardly ever seen or heard any more among the Ch. as it used to be in years gone by.

flutter, epopoezenōnenax, it flutters (bird); etaxepopoezenōnenax, it flutters over; eheamemetōn, it (or.) flutters above, on the same spot (as some hawks and flycatchers do); enemanistonevavēnax vecess, the bird flutters about (making noise with wings).

fly, v.eheamehá, it (or.) flies upward; eheamehá, they f. upward (act); eheamehatto, it (in.) flies upward; easehá, he flies away; easthá, he flies off (from); niaséhámā, we f. away; eamehá, they f. on; eamnimaehá, he flies circling; vōstson enimaeháo, the cranes are flying around; eanhoehá, he flies down; eēvehá, he flies about; eēvseo, they are flying, soaring; ehoehá, they come, arrive flying; en'nisehá, they f. hither; enševéháo, they f. swiftly; eōmevháo, they f. by; eheceamōsena, he flies quietly, soars; emosēnaoz, he flies, sails (with little motion of wings); emomosēnaxeo, they f. with flapping of wings; nochaeš heama eoxceamehá, they f. very high; navovozehátōe, they (or.) f. around, encircling me; nanoasehátōe, they f. away with me; nanxhoehátōe, they come flying to me, from; etanoosevoeš, it flies out of, as a knife or sword flying out of the hand; eōeš, it alights (from flying); eōeš hoxzezeva, it alights on the tree; eōeha, it alights (from flying); eōstao, it alights (from flight, remaining suspended on something).

fly, n.hés, héseo (pl.); ehéseve, it is a f.

flying machine, éoahamazistoz, f. (little known by Ch.); semo zeamehátto, flying ship.

foal, see horse.

foam, etavo; etavonevōmeoxz, it is foaming (water); eta-vo eoxcetootoxta, he foams at the mouth.

fodder, hoxomohamestoz, stock feed; ehoxomohamestove, it is f.

foe, see enemy, adversary.

fog, maen-enxphōs, f. (lit. the turtle hangs before); mae-no ehōs, it is foggy (lit. the turtle hangs before); [the Ch. connect turtles with the creation of the world, when it was moving about in mist]; eoanéha, it is foggy, heavy, drizzling f.; anstaeš, a mist trailing along creeks or on the sides of mountains.

fold, natoovanen, I f., double; natoovana, I f., double it;

etotooveš and etotoovemaeš, it (or., as drygoods) is folded in layers; etotooveha and etotoovemaeha, it (in.) is folded in layers (superposed); etovane, it is twof.; see double; nahoxpoemaena, I f. it up; ehoxpoe-maeoz, it is folded up; ehoxpoemaeš, it (or.) lies folded up; ehoxpoemaeha, it (in.) lies folded up; inf. -hoxpoe- ref. to binding, packing, in a bundle; see bind; suff. -maenen, -maeoz, maeš, etc. denote the folding of an object with surface; enokaemaeha, it (in.) is folded once; enokamaeš, it (or.) is folded once; enahaemaeha, it (in.) is folded three times; enahaemachansz, they (in.) are folded three times; enahaemaešen, they (or.) are folded three times; enasòtaemaeha, it is folded six times; napevemaena, I f. it well, nicely; napevemaeno hōma, I f. the blanket (or.) well, nicely; epopevemaeneo, they (or.) are folded nicely; epopevemaehansz, they (in.) lay nicely folded; epopevema-ešen, they (or.) are nicely folded; naonimotaoemaena, I f. it up in a roll (like a book roll); eonimotaoemaene, it is rolled up (in a scroll), lit. folded up by rolling; eonimotaoemaeha, it (in.) lies rolled, folded up; eonimotaoemaeš, it lies rolled as a scroll; the suff. -eha and -eš ref. to objects having no self support; eamemaeha, it (in.) is folded on, creased; eamemaeš, it (or.) is folded on, creased; see crease; nasèpemaena, I stretch it from being folded, unfold it; esèpemaes, it (or.) is unfolded; esèpemaeha, it (in.) is unfolded; esèpemaene, it is being unfolded; naeoxsemaena, I f. it wrong; eeoxsemaes hōma, the blanket, robe is folded wrong; the particle -ov-, usually as suff., denotes "folded in one" in connection with numbers; nokov, one f., package (in which there are several things); nisov, twof.; nanov, threef.; nivov, fourf.; nohonov, fivef.; nasòtov, sixf.; nisòtov, sevenf.; nanòtov, eightf.; soòtov, ninef.; matòtov, tenf.; nisoov, twentyf.; enokoväo, they (or.) are onef., one together; ninokovamā, we are onef.; notxeo enasòtoväo, the warriors are sixf., are six bands; èmehamatòtoväōn òtnisoväōn, they were twelvef., twelve tribes or groups; nanokovaovō, I make them (or.) to be onef.; enokovatto, it is onef., acts as such; enokovansz, they (in.) are onef., one together; -nokova- can be used as inf. meaning "as one, collectively"; nahotxaveoseo, I f. (lit. cross) my hands; nahotxavenaeva, I f., cross my arms; nakōmenae-va, I sit with folded arms; naakavana, I close it by folding (as a pocket knife); navehana, I f. it in, envelop, enwrap; see wrinkle; menao, f., enclosure; qsāemenao, sheepf., corral.

foliage, vèpozeše; evèpozešeeve, it is f.

folk, see people.

follow, nahoeosan, I f. (close behind); nahoeovo, I f. one,

where he is; nahôhoto, I f. up to one; [nahoehoto, I come up to one, meet him]; nahôoxzetovo, I f. where he goes; nahôoetovo, I stand next to one, behind him; en-mehoeōevo, they come to view, followed by them; naneheoxta or naheneoxta, I f. along after it; naneheoto and naheneoto, I f. one along; naneheovo or naheneovo, I f. after one; nanehea also naneha, I f. after it; nataanhôneha ohe, I f. down the river; inf. -nehe- =to keep along with, within, not distant from, in the range of; nanehaota, I leap after it (following); nanehaotovo, I leap after one, following; zehoeōess, my followers; zeneheoss zepevaez', the ones who f. after the good; see trail.

follower, hoeosanehe and neheosanehe, f.; zehoeosanessô or zeneheosanessô, the ones who follow.

folly, ononistastoz; eononistastove, it is f.; mashanēhestoz, f., madness, stupidity, unreasonableness; ononistoētastoz, f. in doing, acting; inf. -ononis- = foolish.

fomentation, matoovàtoz; see burn.

fond, inf. -hetos- denotes "fondness, inclination, habit, passion"; nahetostôham, I am f. of horses;

nahetosàz, I have a fondness, habit, an inclination for.

fondle, naaxaoto, I f., stroke one; eaxâeo, they (or.) are fondled, stroked; namâsevano, I f., feel of one (Ger. befühlen); nananevano, I f., discern who it is.

food, màtam, what one eats and drinks; emàtameve, it is f.; màtameva, by, thru, with, etc. food; nàtam, my f.; nstam, thy f.; hestam, one's f.; nstaman, our (incl.) f.; nstamevo, your f.; hestamevo, the f.; naheстам, I have f.; napavhestama, I am well provided with f.; ehestamestove, it serves as f.; namonstaman, I pick up f.; namon-novoestonan, I provide for f. on the way; meshestoz, f., victuals, that which one eats; emeshestove, it is f., is eatable; nahâesenche, I have plenty of f.; hâesenestoz, abundance of f.; evxseonoz, fragments of f.; nameneovo, I give one (provide him with) f.; nasaahestamé, I have no f.; nahooxtanova, I carry f. home (from a feast or a place where one had been invited to a meal); natâoxtanovoto, I carry f. for one (from a feast); chooxtanovàtove, it is a carrying of f. from a feast; see cook, prepare.

fool, see deceive; ononistahe, the f.; onistâtan, f., foolish man; zeononistasz, the f. one; naononistooto, I f. one, declare him f.; see foolish; emashanē, he is f., stupid, unreasonable, insane; mhayon zexhoevoss zeononistassô or zemashanēessô, insane asylum.

foolery, see foolishness.

foolish, rendered by inf. -ononis-; eononistae, one is f.; eononisetan, he thinks f.; eotaēveononiseman, he acts the f.; eononistoēta, he is acting, performing foolishly; nao-

nonistaeta, I act foolishly towards it; naononistaeto-
vo (or.); naononistoého, I treat one foolishly; naono-
nistoéesz, I treat it foolishly; eononiseēsz, he speaks
foolishly; eononisevostaneheve, he leads a f. life; ze-
ononistasz, the f. one; zeononistaessô, the f. ones; zeo-
nonistoētassô, the ones acting foolishly; zeononisô,
that which is f.; ehehetovanov, he is f., thick headed;
emashanēoz, he becomes f., stupid, insane. Ononistoanis-
toz, f. utterance; ononisetanoxtoz, f. thot; ononisevos-
tanehevestoz, f. way of living; ononishee, f. woman.

foolishness, ononistastoz, f.; eononistastove, it is f.;
ononistoētastoz, act of f.; mashanēozistoz,
f., stupidity, insanity.

foot, mazhess, the f.; nazhess, my f.; nszhess, thy f.;
heszhess, one's f.; nszhesenanoz, our feet; rad.
-àta- ref. more to the plant of the f.; nokanhesàtâtovâ,
one f. (measure, length of f.) nixanhesàtâtovâ, two
feet; see measure; nanāeàtaoz, my f. becomes asleep
(dead); nasèpeàtao, I stretch my f.; enišeàta, he has
two feet; eniveàtaô, they (or.) have four feet; enive-
oxtatto, it has four legs; naonšeàtaxena, I have a sore
f. (or feet); naosozeàtaxena, I have dirty feet; ez-
hešeàta, he is thus footed; naóeàtaxena, I hold my feet
from, away; naexovâtâe, I warm my feet; naoninšeàtâe,
nanšeàtaôstâe and naoninšeàtaôstâe, I burn my f.; also
naanôhe, I burn, scald my f.; see burn, scald; ehāesàta,
one is long footed; etoseàta, he has an elongated f.;
nakokoevâta, I stamp my f.; naoninšeàta, I hurt my f.;
ekatoeàta, he has a bent up f.; epâàta, he has a lump
f.; eoxàta, he has a split f.; naheniškomàtavôva, I
splash water on my foot (or feet); naheniškomàtavôvo-
to, I splash, sprinkle water on one's f.; nanšešeàtavô-
va, I wash feet (in general); nanšešeàtavôvoto, I wash
one's feet; zehešeàtaoes, at one's feet, where one
stands; zehešeàtas, at one's f. (when not standing or
lying); zehešeàtaenas, where he has his feet; ehāotao,
one is swift of f.; enisovâta, one is two footed; eni-
sovâtao, they are two footed, cloven footed; enisovavô-
heva, it (animals) is cloven footed (suff. -ôheva ref.
to horny substance); zenisovavôhevass, the cloven
footed ones (animals). The action done by feet is
rendered by suff. -aa or -a; napevaa, I fix it well
with the f.; nahavsevaa, I spoil it with the feet;
nahavsevaovo (or.); [the "a" meaning f., =also base,
thus: nahavsevaovo, I make one to be bad, lit. I am at
the base, bottom, foot of his badness]; namxaa, I touch
it with the f.; natóeoovo, I press one (or.) with the
f.; natóea, I press on it, hold it with the f.; naamô-
vá, I move the water with the f.; naéá (or naéohá) nà-
tonešeàton, I break it with the sole of my f.; navosá,
I dig it with the f.; following are pr. names ref. to

- f.: Honehāesàta, Longfootedwolf; Seozeatāsàta, Long-footedghost; Masàta, Crazyf.; Nàkoeàta, Bearf.; Katocàta, Bentupf.; Voxcàta, Crookedf.; Voxcàtahe, Crookedf.-woman; Pààta, Lumpf.; Seozevàta, Deadone's-f.; Menoxcàta, Finef.; Oxàta, Splitf.; Xomōnàta, Spearf.; Moceàta, Littlef. Zēneénomaōs hohona, at the f. of the mountain, lit. where the rocks end; zeénota vós, where the peak ends its setting, at the f. of the peak; naneàtax, I wipe my feet; naneàtaxena, I have my feet wiped; ne-àtaxestoz, f. scraper; eneàtaxestove, it is a f. scraper; nšešēàtavōvàtoz, f. washing; exovâtâhestoz, f. warmer.
- football, ohaseovàtoz, f.; this is a woman's game with a ball somewhat in the shape of a f., but not as large; it is kicked in the air and received on the foot; the strokes are counted and the player gets a stick for each successful stroke.
- foothold, toonešestoz and toonešeōhestoz, f., lit. foot rest; the first ref. to sitting and the second to standing posture; natoonešeō, I have a f.
- footprint, hotá, hotáenoz (pl.), track; nahessheneenovo hesthotáeneva, I know one by his footprints, tracks; nstotáenanoz, our footprints; see track.
- footsore, naeàta, I am f.; eoeàtaō, they are f.
- footstep, see step, track; enistonevàta, it is the sound of footsteps, one is heard stepping; enistonevanoxz, one's footsteps are heard, lit. he makes sound in walking.
- footstool, hoeàtaestoz, f.; nathoeàtaestoz, my f.
- for, óha noka, only f. once; ástometto, f. nothing, in vain; eotō, f. the obvious reason; inf. -hesse- = therefore, for the reason, because of, on account of; nahessepevetanooz, I rejoice for the reason....; nahessepevetanotovo, I rejoice f. one's sake on one's account; nahesshaônatovo, I pray to him for; nihesshaônatovazenotto, I pray to thee for one; the verbal suff. -etovo (or.) and -eta (in.) = for, unto, towards, concerning, at, in reference, relation to; nahozeohe, I work; nahozeohetovo, I work for, concerning one; nahavsevoôtaeta, I have done evil f., towards, regarding it; napevae, I am good, napevaetovo, I am good f., towards one; verbal suff. -omoxta (in.), -omoto (or.) denotes "f." in the sense of "in place of, for the value of"; naénanomoxta, I pay f. it, give f. it; naénanomoto (or.); namasenomotō zeaenom nāo, I spend all I have for the doctors; suff. -omotaho or -omotâ denotes "f. one" in the sense of "assisting, helping, in behalf of"; naomotaho, I assist, help, step in for one; naēsztomotâ, I speak, interpret f. one; nahaônavomotâ, I pray in behalf of one; nanāe, I die; nanāevomotāen, he died f. us; "f." in the sense of "sake, interest" is rendered in this wise: nitov, f. me, my sake; etov, f. thee, thy sake; heve-

tov, f. one's sake; nitovan, f. us, our sakes (excl.);
 etovan, f. us, our sakes (incl.); etovevo, f. you, your
 sakes; hevetovevo, f. them, their sakes; ènāe etovan, he
 died f. our sakes, for us; nataneoxz etovevo, I will go
 f. your sakes; natoseēsztovo etov, I shall speak to him
 for thy sake; nihaōnatovaz hevetovevo, I pray thee f.
 their sakes; suff.-(h)ootâ =to bestow, confer upon one;
 namanisz, I make it; namanstootaho (or -tâ), I make it
 f. one (to give him); nanaton, I butcher; ninatootaz, I
 butcher for thee, as when one kills a beef to provide
 his friend with meat; suff.-omevo =it f. one; namēsta,
 I explain it; namēstomevo, I explain it for one; na-
 ēsz, I speak it; naēsztomevo, I speak it f. him; nahoxe-
 ana, I clean; nahoxeanomevo, I clean it f. one (f. his
 advantage, interest); namanisz, I make it; namanstome-
 vo, I make it for him (not substitutive); nimēstomeva-
 zenotto, I explain of him for thee; nahōesta, I read
 it; heto mxistō nihōestomevazenov, I read this book
 (or of this book) f. you. The Ch. use this form in
 -omevo in the same sense as -omotâ to express substi-
 tutive meaning.- Navhestamaozetovo, I am f. one, I be-
 come one's stand by; nahevhestamenoz, he is f. me, my
 stand by; nihevhestametovaz, thou art my stand by, f.
 me; Maheo mxhevhestametōez, if God is f. us; "f.", in
 the sense of "with the intention, in order that" is
 expressed in divers ways: pref. zenxe(š)- =come from
 f., in view to....; ehoeoxz zenxenomaz, f. "to" steal he
 has come; pref. zistose- = "f. to, in order that"; nata-
 neoxz zistosevōmo, I go there in order to see him; me-
 to (sometimes infixed) =f., in the sense of "in place,
 lieu of, in exchange, in turn"; namet'kâe navostanehev-
 estoz, I give my life f., in exchange f.; nametomevo, I
 make room f. one, also: give him an opportunity.- Anos
 = "f." in the sense of evidently, obviously; anos epev-
 hetanevō, f. he is a good man; this "anos" requires the
 reflexive m. (see Ch. gr.); homaesta, f., owing to the
 fact; zexhomax- =f., in the sense of "offset by the
 reason that"; zexhomaxhavsevaevoss, f. the reason that
 they (or.) are bad; zeheš- =f., in the sense of "in as-
 much"; zehešhoneomevoss havs exheshhoehotāenov nāes-
 toz, f. that, inasmuch as they sinned death comes to
 them; hovae namesaahesseneševé, I will not do it f.
 anything; nomoss aanetto, f. ever.

forage, see fodder.

forbear, naōènovaeztovàzhemâ, let us be forbearing to-
 wards each other!; naonšhekotomae, I f., remain
 quiet, peaceful; see abstain; naōènovomosàz, I f., ab-
 stain myself.

forbearance, òènovaeztovazistoz; honšhekotomastoz, the
 remaining quiet; òènovomosàzistoz, f., self
 denial, restraint from.

forbid, nahōneto, I f. one (in words); nahōnesta, I f. it; nahōstomosan and nahōnistoman, I make a forbiddance; nahōstomevo, I f. it to one; the word "nhasto" = beyond and is incorporated in the verb to mean "f., taboo"; enhaston, it is forbidden, tabooed; ninhastóné, art thou forbidden?, (=habesne menses?, interrogatur mulier); enhastōe, he is forbidden unto, it is taboo unto one; nanhastooho, I f. one, make him abstain from; nanhastovo, I f. it to him; nanhastoosész navōxōz, I make my body to be forbidden, to be holy; see abstain; nhastooseo, that which is forbidden, tabooed, also forbiddance (Ger. Verbot); enhastooseoneve, it is a taboo, forbidden thing; enhastooseo, one's forbiddance. To-hanoha Maheo, God f.! Zehōstomoe hovae, something forbidden, interdicted; zehōstomonez, that which is forbidden to, for us; zenhastomonez, that which is tabooed to us.

forbiddance, hōstomosanistoz and hōnistomanistoz, the making a f.; nhastonestoz and nhastomosanistoz, f., taboo; zehōstomosansz, the one making a f., also zehōnistomansz, the one making a f., taboo, prohibition. force, inf.-momáta- =by f., violence; namomátahoxomo, I feed one by f., also namxtanehoxomo; namxtanevoého, I f. one, deal with f. unto him; namomátavonhosemo, I f. one (by influence, word), influence him by violence; nanšemasoanhōstan, I f. down (?); inf.-meo(h)e, implies "f., exertion, strain"; see strain; momátaestová ēšhes-tane, he has been taken by f.; namomátavoého, I do violence to one; nahešetxeovo, I f. one.

ford, see cross.

fore, maeto, f., before, in front;

foreboding, navavenavomoxta and navavenanistomata, I have a f. of death; nanistaómata, I have a f. of it; enistaómatseoneve, it is a f.; enistaómatōnan-etto, it forebodes, feels beforehand.

forefather, nista zehchezē, our forefathers; tozea (or nista) mahaciseo, the forefathers; ninistamahacsehamaneo, our forefathers, our "old men".

forefinger, moešq zevešezenistove; see finger.

forefoot, maeto mazhekon, f., leg.

forego, naōēnovomosàz, I f., deny myself; zeōēnovomosàzz, the one who foregoes; heto nitao estaōēnovomosàz etovan, he forwent all this for us. Heto zēmone-ēšemeeme, the foregoing explanation.

forehead, maoxta, the f.; naoxta, my f.; napōeoxtaneš, I fall on my f.; natapoeoxtanèno, I strike one on the f.; namaōveoxtanèno, I bruise one's f. bloody.

foreign, hestōevostan, f., outside person; hestōhetan, f. man; hestōhee, f. woman; hestō =from out; hestōevostanehevestoz, f. living; nahestōevostenehevetovo, I am a foreigner for (unto) him; hestōhestanov, f. world;

hestōehoe, f. country; noz, f., alien (this term usually applied to Indians from other tribes and means "not one of"); nota, feminine form of "noz"; notson, a young foreigner, stranger; enozeve, one is an alien Indian; notovatto, that which is f., alien, not of, outside; enotovaoxz, one is homeless, a foreigner; see alien; enozeēsz, enozevoan, he speaks with a f. accent, or: like a foreigner.

foreknow, maeto nanšheneeno, I f.; maeto nšheenovastoz, foreknowledge.

foreman, zenitáesz, the f., headman, leader, chief; see master, ruler.

forenoon, zsaaēšsitovōesenān, before it is noon.

forest, matā, f., timber; mataestxe, f. in general, woods; šistatoēše and šistatozeše, coniferous f.; ookomeše, oak f.; ešistatoēšeeve, it is a pine (or fir) f.; zēmhaó, where it is timbered; zēmamovó, where the timber or woods meet (name given to Cantonment, Okla. by the Ch. because the black oak woods come together on both sides of the North Canadian a little northwest of Cantonment); ehekonemaó, it is densely timbered, a dense f.; omenoeše, f. of elms; estazeoxz zēmha-oz', he went to the f., timber.

forever, nomos aanetto.

forgery, see deceit, cheat.

forget, navonetan, I f. (von- =to lose + -tan =mentally); navonetanota, I f. it; navonetanotovo, I f. one; navoneoho, I make one f., keep him forgetting; navonetan nasaamesé, I f. to eat, lit. I f. I eat not; navonao-vo, I cause one to f.; navonaszého, I cause one to f., to be lost, to be oblivious of; navonasztomevo, I make one f. it his; nanoosevonaész, I f., forsake, lose sight of it; navonaszehan, I am made to f., to be oblivious of; see forsake; navonoēta, I f. to do (in ceremonials, doctoring, performing); navonoész, I f. to do it; vonetanoxtoz, the forgetting; vonetanotovazistoz, the forgetting one; zevonetanoss, the ones who f.; zevonetanotoessó, the forgotten ones; zevonetanotōsz, the one who forgets me; esaazeševoneozehan natšetanoxzeva, lit. it is not forgotten in my mind, I cannot f. it (Ger. es bleibt mir unvergesslich). Havekoxz, now, in earnest!, f. it not! Esaatonševonetanotōhan, it cannot be forgotten; navonetanooz, I forgot, it dropped from my mind; navonetanoozeta, I just f. about it; navonetanoozetovo, I just f. concerning one.

forgetful, evonetanoheoneve, one is f.; vonetanohonevestoz, forgetfulness; eoxcevonetan, he does forget, is f.

forgetfulness, vonetanoxtoz; see forgetful.

forgive, the Ch. has no equivalent term for "f."; the term -vonan- =to wipe off; navonana, I

wipe it off; navonanomevo, I wipe it off for one. The last expression has been used for "f." only it must be followed by its complement "sin, fault, debt, etc."; nathavs navonanomon, my sin is forgiven me; evonana havs, he forgives sin; naevhavonanomeva naamhasenistoz, he forgives me my debt; the term "šivatam" implies "mercy, pity" and sometimes is a good synonym for "f." by infixing "-evha-"; naevhašivatamo, I f. one, lit. I pity him again. Gó zehešhavsevoētaz momoxe-šivatamemenotto, we are poor sinners, do f. us! Of late a combination has been made of both -vonan- and -šivatam-, thus: -šivatamevonan- which means "to wipe off in mercy". This term is nearest to the Eng. "f." and will be readily adopted by the Indians; našivatamevonanomeva nathavs, he forgives my sin; ēšešivatamevonanome hesthavs, one's sin has been forgiven unto him; esaavonanehan, it is not forgiven; evonanez' hesthavs, one's sin is forgiven; navovetanomevo, I f. it his for him (in the sense of making it better, reforming); naasetana, I remove, take away, f.; naasetanomovo hesthavs, I remove, f. one's evil. This term is also used by some Ch. to mean "f.".

forgiveness, vonanomevazistoz, f., the wiping off for one; zèvonane havs, the f. of sin; zèvonano havs, his forgiving the sin; nešetanotovsz zèvonane nathavs, give me f. of my sin! (lit. grant unto me that my sin be wiped off!).

fork, ehénevoonae, it (or.) forks (of branches); ehénevoonatto, it forks (something cylindrical); enisonatto, it forks; zènisonaetto, where it forks; ehéneozensz, they (in.) f. (of roads rivers), radiate from each other; see branch, radiate; enisovaoz, it divides in two; hooseo, hooseonoz (pl.), forked sticks used as supports for couches, etc.; zenaésetto, hay f., the three pointed one (in.); anekomohestoz, anekomohestoz (pl.), f., the "pecker"; naanekomoe, I peck; naanekòno, I peck, "prong" him; see peck, stab.

forktail, eonisovevas, it (or.) has a f.

forlorn, enxavstaomen, one is f., in orphan condition; enxavenōhe, he looks f., to be an orphan; esaahevistāmeozistové, one is f., has no help; esaahesthozeovosetanortové, one is f., has no hope.

form, nahevetovaoxz, I f. it (mavetov = the body), body it; nahevetovaovo, I f. one (or.); navešenēhovaoxz, I give a f. to it; etonševetovatto, how is it formed?; zehetoxsetto, the way I am formed, framed (bodied); esosxkae, one (or.) is well formed; suff. -eve sometimes implies "f.", as: hohona emamhenitōneheve, the large stone formed a door, lit. was a door; hestàtoz, f., condition, stature; nasaaheneenomovohe zehešhestas, I do not know his f., figure; nanhestana, I f.

thus (shape,give it a f.,visible being); Maheo ninhestanaen zehexovstavoz,God formed us thus as we are, as our stature,shape,visible being is; nanhestaovo,he makes me to be thus shaped, formed, to be in such a condition. Hozeon zehexovstaz' estaomenhestaovàz, he took the f.of a servant; Maheo namanhaen zehestaz or zehestavoz,God made us as we are (sc.formed,shaped,in existence). Namanisz,I f.,make it; maného, I f., make one;namanhaovo,I f.,make him to be; namanhaoxz, I f., make it to be; zehešemane,how it is formed,made,shaped; see make,design, construct; nanešemanehan, I am thus made,formed.

formalism, vhanetahoc-mómâtavoëtaſtoz,mere outward ceremonial (religious); evhanetahoc-mómâtavoëtaſtove,it is only f.(in religious doings); vhanē = merely + -tahoc = exterior,surface + -mómâtavoëtaſtoz =religious doing.

formalist, vhanetahoc-mómâtahe,mere f.; vhanetahoc-mómâtâtan,mere f.man.

formation, zeneame-mane,at the making, f.of it (ref.to past); zeheešemane,during its making,f.; manhaoxtoz,f.,making,creating.

former, nista; nistaēšiensz,f.days; nista ēvemehavosta-nehevestoz,f.way of living; see ancient.

formidable, eohāhotoanatto,it is f.,direful,very difficult; see difficult.

fornication, see adultery.

forsake, nanōhoxzēnoz,I f.one; ninōhoxzētoſvaz,I f.thee; nanōhoxzého,I cause one to f.; nanōhoxzēsz, I cause it to be forsaken; nanoosevonaēsz, I f.,forget,lose sight of it; navonaszehan,I am made to f., abandon,forget; nanoxtahōèn, I f., leave and go out; nanoxtahōènon,we go out,forsaking it; navohovaſzého,I cause one to be forsaken, abandoned, separated; see abandon,separated,leave.

fort, see fortify,fortification.

forth, naheſtōemeona,I bring it out,f.; eheſtoēſeēszēnoſ menoz,it (or.) brings f.fruits; ameſto,f., onward,continually; inf.-me- =f.,appearing into view, come up before; see appear.

forthcoming, eneameoxz,one is f.,on the way hither; enmeèn,one is f.,appearing,coming into view walking; enſtoſhoeoxz,he will be f.,about to come.

forthwith, inf.-tom- =f.; nſzetomenahaz, I will kill thee f.,immediately.

fortieth, zenivóanonetto, the f. (in succession); see numerals.

fortification, menao,enclosure to protect,f., windbreak (around a tipi); emenaoeve, it is a f.; menaoeva,in the f.; hohonaemenao,stone f.; ehohonaemenaoeve, it is a stone f.; nahemenaoēnoz,he is my

fort, protection all around; nihemenaoetovaz, thou art my f., fort; etâxtaen-menaoeve, it is surrounded by walls, is a f.

fortify, namenaoaoto, I f. one; namenaoaoxta, I f. it; namenaaoovo, I make one to be fortified; zehohona-emenaoeve mâevèhoeno, fortified town; natataemenaeneto-vo, I make an enclosure around one, f. him; natataemenaeneta, I f. it. Nahekonstahaovo, I f. one, hearten him; see strengthen, heart.

fortitude, hekonstahàtoz, strength of heart; naheszhekonstahàtov, I have f.; òenovstahàtoz, f., patience of heart.

fortnight, nixamaheonešēva.

fortune, ovhanevèhoa, f. teller (white woman).

forty, nivóe; enivóeo, they (or.) are f.; enivóensz, they (in.) are f.; nivóov, f. fold; nanivóeham, I have f. horses (or head of stock); nivó ešēva, f. days; also nivó ešiensz; see numerals.

forward, maeto, f., ahead, in front; emoxtotan, one is f., pushes himself to the front; moxtotanoxtoz, forwardness, desire to be first; see show.

foster, naéšēeseonetsan, I f., rear, bring up; éšēeseo, f. child; naéšēeseoò, my f. child; naheéšēeseoneno-vo, it is my f. child; niheéšēeseonetovaz, thou art my f. child; eéšēeseoneve, one is a f. child (Ger. Pflege-kind); naéšēesého and naešēého, I f., rear, raise, bring one up.

foul, see filthy.

found, naoomaosen, I f., establish on a basis, foundation; naoomaotana, I f. it; nataxoomaotana, I f. it, set it upon; nataxoomaoxz, I make it to be founded; zexoomaotana, where it is founded, where it "bottoms", its foundation; naoomaoseonan, I f., lay a foundation; naoomaoseonaoxz, I f., establish it (ooma = bottom surface, suff. -ota ref. to the setting without going below the ground; suff. -oseonan implies lower than the surface); nahekonomaoseona, I am firmly founded, grounded; zehešenietamez Maheo ninešhekonomaoseonaman°s, having our trust in God, we are thus firmly established; naénanen, I f., set, lay down; see set.

foundation, oomaosenistoz, the founding; oomaoseo, f.; eoomaoseoneve, it is a f.; hekonomaoseonàtoz, firm f. (state); oomahoestoz, f., seat, cushion;

fountain, votaen; see well; hoham, f., spring; ehohamēve, it is a f., spring, q.v.

four, niva; enivansz, they (in.) are f.; eniveo, they (or.) are f.; nanivēme, we are f.; nivov, f. fold; enivováo, they (or.) are f. fold; enivaemaene, it is being folded in f.; nivhetaneo, f. men; nīnivez, the f. of us; niva ešēva, f. days; nonive, f. at a time; nononive, to each one f.; see numerals.

fourscore, see eighty,

fourteen, matòt-òtniva; see numerals.

fourteenth, zematòtaonetto òtnivaonetto, the f., see numerals.

fourth, zenivaonetto, the f., fourthly; see numerals.

fox, voxces, voxceo (pl.), f.; evoxcese, it is a f.;

voxceheson, young, little f. (cub); mataevoxces,

wood or tree f. (has ref. to the red f., whom the Ch. believe to live part of the time on trees or in tree hollows).

Voxksehetaneo, Foxmen (name given to a warrior band of Ch.); evoxksehetaneve, one is a f. warrior.

fragment, evxseonoz, fragments (of victuals); peetto, dé-

bris; evaneonoz, fragments, pieces; eevxseonev-

ensz, they are fragments of food.

frail, see weak.

frame, naešston, I have framed, made; see make, construct,

form; zeoxcevešpanota vónhanistoz, window f., lit.

that which the window is set against; päozistoto

zes'senoešenavoss, picture f., lit. that into which pic-

tures are inserted; also zexhoevoss päozistoto (or.);

epavemanoonetto, it is fitly framed, connected togeth-

er; see connect, relate; nanešstoona, I am thus framed,

made.

frank, rendered by inf.-tâxta-, -tâxtanōv-; etâxtavos-

taneheve, he lives frankly, honestly; tâxtavostan, a

f. person; natâxtanōvae, I am f., open; natâxtanōvoēta, I

act frankly, openly; nasahezevaesta, I am f., bold; na-

saahezevemo, I am f. to tell about one; saahezevahes-

toz, frankness; tâxtanōvastoz, frankness, openness; na-

tâxtanōvemēsta, I explain, confess it frankly; tâxtaēs-

zistoz, f. speech.

fraud, see cheat.

fray, namocan epopoehâ, my shoe is frayed; epopoehansz,

they (in.) are frayed; epopoešeme nazezexōma, my

shawl (at the edge) is frayed; zezexoxtahâtoz, frayed,

fringed, worn edge on ones clothing.

freckle, epopeešen, one is pimpled in the face, has

freckles; see speckle.

free, našexanen, I f., disengage, deliver; našexana, I f.

it; našexano, I f. one (or.); našexanomevo, I f. it

his for him; ešexaneoz, it becomes f.; ešexane, it is

freed; naonisišeōevo, I try to get f., loose from one

(or.); našexax, I f. myself (by effort); naótsešexax, I

endeavor to f. myself, to get loose from; rad.-šeš-,

-šex- denotes loosen, get loose; ešešehōsta, it becomes

loose (of something suspended); naevhanonizeomēnano, I

let it go f. again; lit. I gently let one go (from

hold) again; naxaenšeevhanizea, I let it go again; na-

taevhanizeovo, I let one go f. again; naénoxena, I am f.

of burden; navèpanaoxenaovo, I make one to be f. from

burden; see burden. Ekanoxzea, one is f., available;

nasaatōenané, I am f., not held; hovanē nasaahoemaova-he, I am f., no one makes laws for me, no one controls me; tāma zetaometanotto navostaneheve, I live a f. life; sometimes the term "toxtō" (=plain, prairie, open country) is used to express f. in the sense of "without limitation or barrier, untutored"; toxtō nameaa, I give it f. (expecting nothing); toxtōvostanehevestoz, f., untutored life (not restricted); toxtomonetto = freely, in the sense of "informal, unrestricted, unartificial, unregulated".

freedom, šexastoz, the state of being free, delivered;

šexazhestàtoz, state, condition of being free;

šexaztaomenestoz or šexazhestaomenestoz, f.; the term "f." has no equivalent in Ch., and the words given above are little known; šexanevostanehevestoz, life of f.; eevhanonizeomēnane, one is in f. again; nanizeovo, I give one permission, f.

freely, inf.-xa- denotes "without restraint, restriction, interference"; examea, he gives f.

freeze, eahanos, one (or.) freezes; eahanoxta, it freezes; eahanōseo heneno, the tomatoes (or.) are frozen; eahanoxtansz, they (in.) are frozen; zeahano-sessō, the frozen ones (or.); zeahanoxtasz, the frozen ones (in.); eahanoxta natovooxz, my ear freezes, is frozen; ehekonoxta, it is frozen hard; ehekonos, one (or.) freezes hard; ehekoneōstoxta, it freezes at once; nanazēstavos, my ear is freezing (getting numb, dead from cold); naponos, I am frost bitten; naoeško-sevos, I have frozen fingers; naoeeosevos, I have sore fingers from frost, cold; nanazàtavos, my feet are freezing; nahekonàtavos, my feet are frozen hard; nao-eàtavos and natotanàtavos, I have frozen feet; eoóxta, it freezes (ref. to wet surface of an obj. in.); emeta-oevoseo, they (or., sp. of drygoods when hung wet and it is freezing) might f.; eōxomaoxta, it cracks by freezing; emaomeveoz, it becomes frozen (liquid); emaomevoxta, it freezes (liquids); emakomevoxta, it is lightly frozen (of liquids); emaomeōstoxta, it freezes in a sweep, instantly; ehekonomaoxta, it is frozen solid; hoe ehekonoxta, the ground is frozen hard; see cold. Hes-taseneeneo, hoarfrost; heōenona, minute, needle like particles of ice driven by strong wind, likely to make the eyes hurt painfully and even cause blindness, as the Ch. contend.

freight, nanoxtoene, I f., haul here; see haul; naamhovx-

toen, I f.; tahoetohamestoz, f. car (for stock);

amhovxtoenistoz, f. car (not for stock); hovxtoene-amoneo, f. wagon; hovxtoenistoz, the freighting; nanòztovo zehexovōemez' hovxtoenistoz (or tahoetohamestoz), I ask him how much the f. is.

Frenchman, Papsehevèho; Papsehc- may be derived from

"papas" which is equivalent to the Fr. "bah"; papas nasaahessetamohe, I care not a whit about him (Fr. bah! je ne m'inquiète pas de lui). It is not impossible however that "papsehe" is a corruption of the word "Français", which the Ch. of today could not pronounce otherwise (at first hearing) than by saying "pāpse" as they sound "p" for "f", elipse the "r" and will turn the "nçais" in "pse". The suff. -vêho =white man. frenzy, vonemomátaeozistoz; see fury.

frequent, is expressed by inf. -oxce-; eoxceneševe, he does that (not once but frequently, usually).

fresh, inf. -mon- denotes "fresh, new, recently"; emonee-xata, it is f. (of fruit, cooked food, something having just come to maturity); zemonaešz vovotoz, f. eggs; vaozevānoz, f. deer hides; see hide (n.), new.

fret, naôzetan, I f. worry; naôzetanonaveana, I f. about eating (from hunger); ehāesenov, he is fretful, cross; see anxious.

Friday, zeniveenō, lit. the fourth day; see day; zēniveenō, when it was F.; mataniveenō, when it shall be F.; nistoha niveenō, every F.; mxhosseniveenō, next F.; zexhosseniveenō, the following F. (past).

friend, there are two terms for "f.", male and female.

The male form is: nis'en, nis'eneo (pl.), my f.; es'sen, es'eneo (pl.), thy f.; heves'en, heves'eneo (pl.), his f.; es'enehan, es'enehane (pl.), our (incl.) f.; nis'enehan, nis'enehane (pl.), our (excl.) f.; es'enevo, esenevō (pl.), your f.; heves'enevo, heves'enevō (pl.), their f.; mave'sen, the f., that which is male f.; naheve'sen, I have a f.; niheve'senhemā, we have a f. or friends; naheves'eneton, I am a f.; naheves'enenoz, he is my f.; naheves'enetova, I am his f.; naheves'enetovāzhema, we are friends to each other; naheves'enemo, I am f. with him; heves'enemazistoz, mutual friendship; heves'enetovazistoz, the being f. to each other; naheves'enetan, I want a f.; naheves'enetanotovo, I want him for f.; naheves'enevōemo, I am related to him as f., count him my f.; nis'enehasz, ye friends! Zeheves'enestovsz, a f.; zeheves'enestovessō, friends. Namahaeamo, I am f. with him; namahaeamō, my friends; nimahaeaman, our f.; nimahaeamane, our friends (pl.); nimahaeamevo, your f.; maha, f.! This term "maha" is used between young men, or in addressing a younger man. Hōvé or hovā, f.!; both terms are used among older men. - The feminine form for "f." is: nishee, nisheeo (pl.), my f.; eshee, esheeo (pl.), thy f.; heveshee, hevesheeo (pl.), her f.; esheehan, esheehane (pl.), our (incl.) f.; nisheehan, nisheehane (pl.), our (excl.) f.; esheevo, esheevō (pl.), your f.; hevesheevo, hevesheevō (pl.), their f.; maveshee, the f., that which is f.; naveshee, I have a f.; nahevesheeton, I am

a f. (to one); nahevesheeno, she is my f.; nihevesheetovaz, thou art my f.; nahevesheetova, I am her f.; nihevesheetovàzhemâ, we are friends to each other; nahevesheemo, I am f. with her; nihevesheemazhemâ, we are friends with each other; nisheehasz, ye friends!; nahevesheetan and nahevesheetovàzetan, I want a f.; nahevesheetanotovo and nahevesheetovàzetanotovo, I want her to be my f.; hevesheetanoxtoz and hevesheetovàzetanoxtoz, the wanting to have a f.; hevesheetovàzetanotovazistoz, the wanting to have her for f.; zehevesheestovsz, a f.; zehevesheestovessô, friends; nahevesheevôemo, I count her as my f.; noxe and novâ, f.! There is no common term for "f." between men and women, the word "zehoxatamo" = the one with whom I am on friendly terms, my acquaintance.

friendly, ehotoa, one is f., kind, agreeable; hotoastoz, friendliness; ehoxaztae, one is f., from acquaintance, known and liked; nahoxaztaetovo, I am f. towards one; see acquaint; eaxane, one is f., pleasant; axanestoz, friendliness, kindness, being pleasant; emomenovahe, one is f., agreeable; eoanaxaesta, one is f. disposed; namaxehoxatamo, I am on f. terms with one (either sex); maxehoxaztastoz, f., being well known and liked.

friendship, heves'enestovestoz; heves'enemazistoz, f. (mutual); heves'enetovazistoz, f. towards one; heves'enevôemazistoz, f. in relation; heves'enetovàzetanoxtoz, desire of f.; the above ref. to male f. Female f. has following terms: hevesheestovestoz, f.; hevesheemazistoz, mutual f.; hevesheetovazistoz, f. towards one; hevesheevôemazistoz, relation of f.; hevesheetovàzetanoxtoz, desire of f.

fright, hèpôozistoz, f., scare; étotäozistoz, f., sudden fear; hèpôtanoxtoz, f. sudden apprehension.

frighten, nahèpôoz, I am frightened; nahèpômo, I f. one (by talk); nahèpôozetovo, I am frightened at one; nahèpôozeta, I get frightened at it; navesshèpôozemo, I am frightened with one; nahèpôtan, I am frightened (in mind, thot); eohâotôene, one looks frightened; emasohèpôoz, he gets suddenly frightened; see dread, fear, scare; zeamaxsz mohèno, a frightened horse; zeamaxessô mohènoham, frightened horses; eamax = one runs away.

frightful, ehèpôozesàzistove, it is f. (causes fright); eohâetanonov, it is f.; ehèpatamano, it is f. (general aspect); zehèpatamanoësz, f. things.

frigid, see cold, freeze.

fringe, zenšeš, f. of skin, leather; zezexoetto, the f.; zezezexoetto, that which is fringed; zezexotahàtoz, f., worn, frayed edge of one's clothing; ezezexotahàtove, it (or.) is fringed.

frisk, ekokaax, one is frisky, jumps about; ekokaexz, one walks, goes friskily, prancing; see brisk; kokaax-estoz and kokaexzistoz, friskiness.

frivolous, etonšenoxkae, he is f., loose; tonšenove, f., loose woman; enotovae, one is f., light, not serious; notovavostaneo, f., light minded people; tonšenoxkastoz, frivolity, lewdness; tonšenovestoz, f., lewd woman.

frog, oonha, oonhāo (pl.), also aonha and aonhāo; oxkoonha (also axkoonha), smaller f.; oxkoonhāson, young f.; momaxeoonha, large f.; ešeenoz, tadpole; eešeenozeve, it is a tadpole; hastoxkan, f.; popeoonha, pimpled f. = toad (pope = pimpled, freckled); soaxc, supposed to be a f. croaking in the water early in the spring, (possibly the species of frog *Hyla pickeringii*). Altho tracked by its croaking (or whistling), this special f. seems never to have been actually seen (by the Ch.); honehetan-oonha, Pawnee (Wolfman's) f., = the bullfrog; informants told writer that one evening some Pawnees tried to approach their camp crawling up a creek, showing only part of their heads and imitating the bullfrog's croak. One of the Ch. shot at the supposed bullfrog, which, the next morning, turned out to be a Pawnee, dead of course.

from, inf.-hestoe- = f. out; the sound "n" implies "f." in the sense of ref. to a starting point in the past or to a point ahead with motion or direction towards the speaker, similar to "hither". Nheš naneas, then I started f. there; nīnitā, f. then on (until now); nīzetā, f. then until to the present; eneameoxz, he is coming f., he comes hither; nanxexz I come f.; enšhesso, it comes, is f.; hen hoeva enxhesta, he comes f. that country; inf.-nxhesse- = f. out; tato hohona nanxhesseano, I shall fall f. that rock (implying "hither"); nanxhestoxovistavā, I come f., travelling; inf.-noose- = not with, without, f., to leave; nanooseohā nathavs, I rise from my evil, quit it; inf. -hesse- = f., thru, because; zeo natahesseanao (shortened into: natāseanao, I shall fall from here (tither); ehessō, it is f.; esaahesshan, it is not f.; nixahonestovā nanhētova, he stands two steps f. me; haeš enšhoeoxz, one has come f. far; tazetā, f. now on; nanitātomon, I have heard f. it; ninistomonetovaz, I have heard from thee.

front, maeto, in f., ahead; estóe, f. part (antonym: nooxtó = back part), usually ref. to a place within an enclosure; fronting is expressed by "t" = before; see face; nanoxtoena, I haul it here (hither); natoena, I haul it there (tither); estazeoxz, he went there; hence inf.-ta- = going to, forward to; maeto zehetaēetto, in f. of me; see before; maeto mhayo, in f. of the house; estó emehoestove na emepavenistomonstov, the f. place

- should be taken in order to hear well (Ger.man sollte vorne sitzen um gut zu verstehen); maeto zexeàtaoes, in f.of one's feet; natōeovo, I f., face, meet him.
- frost, see freeze; Hooemaha, the f. elf; Vocem, Frost, Blizzard; this appellation is recent. Vocem was a Ch.who froze to death in a blizzard.
- froth, see foam.
- frown, namomoetavene, I f.; nataovene, I f., from displeasure, anger; etaovetan, one feels angry, cross; momohetavene, the frowner; Takovene, Little-frowner (pr. name); emomohetazene, it becomes frowned, wrinkled; emomohetta, it frowns, wrinkles; easetaoveoxz, one goes away frowning, displeased, angry; see anger.
- frozen, see freeze.
- frugal, eomatahe, one is f.; see sober.
- fruit, men =berry and is used for f.in general; see berry; pavemenóe, good f.tree; epavemenóeve, it is a good f.tree; epavemenóevensz, they are good f.trees; ehavseveménóeve, it is a bad f.tree; mxoztamen, bad f.; namenam, my f.; nimenamanoz, our fruits; namenóam, my f. tree; naoenemen, I pick f.(berries); emenamatto, it yields, is provided with f.; epavemenamatto, it yields good f.; ehemenametto, it has f.; esaahemenamettan, it has no f.; emeneve, it is a f.; evovoemenameve, it is the first f.(of things and persons); nahoxeešemenam, I bring forth clean f.; pavemenamàtoz, good fruition, fruitage; namenômen, I dig my f.; pavemenóe coxchestoešeeszenoz pavemenoz, a good tree brings forth good f. The name hoxzz for trees, does not imply "f.trees", whereas ménóe is a f.bearing tree or shrub; see tree.
- fry, nahekōmanoxta, I f.it; lit.I roast it with grease; nahekōmanon, I f.pancakes; navêhoevanoxta, I f. beef (white man's fashion); ehékōmanohe, it is fried.
- fuel, zevešhōhazistove, wherewith fire is fed.
- fugitive, naasetōsemeheve =I am a f.; asetōsemeheo, f.; asetōsemhetan, a f.man; see flee; naàtoeš, I am a f., lie hidden.
- fulfill, navâxtana, I f., complete it; navâxsexana, I f., finish to completion; êšexane, it is fulfilled; navaxtoêta, I f., in ceremonials, doings, performances; zevâxshetometto, it shall be fulfilled (of saying); zemonevâxshetomeme, it shall truly be fulfilled concerning one.
- fulfillment, vâxtanenistoz, the fulfilling; vâxsexana-zistoz, f.
- full, inf.-ootom- =f., filling up; eootomoena, it is f. (state); eokotomoena, it is pretty f.; cheheotomoena, it is f.to overflowing; vêhoemax eootomoena máp, the barrel is f.of water; eootomoensz moesz amocneo, the wagon is f.of hay; eootomoene máe nazheponeva, my lung is f.of blood; eootomōvatto, it fills with wa-

- ter; eootomōva, it is f.of water; natovooz mée eheoo-en, my ear is f. of blood; naootomoenhoz vèhoemax, I keep the barrel f.; eootomoenhozenov, they (or.) keep it f.; eheozeha, it is not quite f.; eheotōva, it is overful (water, liquid); hōhenovå, sackful; nokstā-heo, a handf.; ootomozesistoz, armf.; emāhohanoena, it is f. round (as a quiver filled with arrows); evenotto vēno, the lodge is f. of smoke, lit. is smoky; eheameohetto ohe, the river runs f.; eoxenōvatto, it is f. to the brim (of other substance, not liquid); eoxenoena, it is made to be f. to the brim; naoxenoenoxz, I fill it to the brim; naoxenoenoto (or.); namasoeno, I am f. (of food); see enough, sat; tāēšehe zeonistakaoes, f. moon; enotostovoena, it is f., it is in a state of fullness; notostovoenàtoz, fulness, fill; notostovetto, to fullness; inf. -notostove- =to fullness; these terms in "notostov" are very old and little known by the younger generation; inf.-ota- can be used in the sense of "f." in the sense of "very, thoruly, quite"; eotapevac, it is f. good; eotaōzetan, one is f. of anxiety; eotamashanē, one is fully insane, unreasonable.
- fumble, naēvenohàz, I f. about one's person, in pockets, etc.; načvenohe, I f.; nazeena, I f. with the point of fingers, touch it; see grope.
- fume, zehestoneo zeohāe (or zeohāetto), rising fumes; zehestoneosz zeohāēsz, the rising fumes; (eohāe, eohāetto =it rises); see anger, rage, fret.
- fun, pavohàzistoz, f., good laugh; inf.-nxōs- =funny; en-xōs'an, one dresses funny; enxooxtae, one is funny, droll, cute; nxōsēsizistoz, f. in words; zevešohazistove, f., wherewith there is laughing; nanasoēmo, I make f. of one (in words); nanasoenheto, I say to one, in f.; nanasoēta, I make f. (in acts, practical joke); see joke.
- funds, zehovxtozēsz makātansz, f., lit. stored up money; zehemakātaemettonoz esaatāeozehanehensz, my f. are not sufficient, do not reach out to the full amount; esaahemakātaemé, one has no money, no f.; emohēanensz makātansz zehovxthozēsz, a money fund is being collected.
- funeral, àtohoestoz, f., burial; see bury; zexeàtohoes, at one's f.
- funnel, éňhanistoz and zeoxcevešénhanistove.
- funny, see fun.
- fur, expressed by suff.-ova which means "furred, haired (of animals)"; epevova, it (or.) has a nice f.; emeovatto, it is furry; emoxtavova, it (or.) has a black f.; emakova, it (or.) has a red f.; eheovova, it has a yellow f.; eotatavova, it has a blue f.; evoxpova, it has a white f.; ehekova, it has a soft f.; etonitova, what f. has it (or.)?; emoevatova, it (or.) is grass colored f.; ehestōcevova, it has fawn colored

- f., or it is fawn color furred; *eoxcnetovaō*, they (or.) are furred that way (ref.); *chomākotova*, it is beaver fur color; *evovoasevova*, it has a white spotted f.; *emoxtavotonova*, it has a rich deep brown color (ref. to f., hair); see hair, horse, where the colors are given. Suff.-*ēva* ref. to wool, fleece, cotton; *ēvātaneo*, f. people, name given to the Southern Ch. *Napoovaoho*, I pull its f. (hairs of it); *napoovaotovo*, I pull it (the hair, f., fleece of one); *nasèpovaha*, I cut it in bunches (of f., hair); *ehecevoxpoovoxz*, it quietly (slowly) turned white, the f.; see hide, skin.
- furbish, see bright, shine.
- furl, *naonimotaoemaena*, I f. it; see fold.
- furious, *eahanemomátaeoz*, he is f.; *ahanemomátaeozistoz*, furiousness, fury.
- furnace, *hoestamhayo*, f., fire house; *zexhāestovōe*, fiery f., where there is strong heat.
- furnish, *namhonheszhovaovo*, I f. him, appropriate one with; *heszhova* ref. to property, possession; see procure, provide; *namezevaena*, I f. it; *namezevaeno*, I f. one with; see give.
- furrow, *zeamomax* (ground cut lengthwise); *nataamomax*, I plow a f.
- further, *nhasto*; *enhastoeve*, it is f., beyond; *tazetā*, f. on, from now on; *tanetā*, f. from there on; inf. -*aàze*- = f., yet besides, at the same time; *naàzeosen*, I have f. (to spare); *aàzevetto*, f. more; inf. -*nee*- = f., ref. to what happened in succession; inf. -*neema*- = all that f. (sc. followed); *nixhòtahaovsz zeneemavehōxtom*, tell me what thou sawest f.! Inf. -*toom*- = not f., unchangeable, immutable; *etoomoz*, it stays unchanged, does not develop f.; *natoomoenoe*, I eat not f.; *natoomoého*, I prevent one from going f.; *etoomoéhàz*, he prevents himself from f. (progress), causes himself to be at the same point; see changeless. *Taetto*, f. away from, yonder; *tato voston*, yonder person; *taetto hesto hōma zexhestoematto mhayo*, on the shore f. from the house; inf. -*ve*- = f. developing; *etavetonetto*, it is f. cold; *etavomatto*, it is f. painful.
- furthermore, *aàzevetto*; *naàzeosen*, I have f. (Ger. *ich erübrige*).
- furthermost, *tonochaeš*; *etonochoešvoēseve*, that which is f.
- fury, *ahanemomátahestoz*; *vonemomátaeozistoz*, f., frenzy; *momátamashanēhestoz*, f., violent insanity; *etamomátaeoz*, he gets in a f.; *etavonemomátaeoz*, he becomes infuriated, frenzied; *etamomátamashaneeoz*, he becomes violently insane, unreasonable, furious.
- futile, *esaatoneozehan*, it is f., does not prevail; *na-saatoneozé*, I can do nothing; inf. -*ox*-, (more often -*oxtoxc*-) denotes "f., to no purpose"; *naoxcenheto*,

I otherwise told him but in vain, futilely; *naoxtoxce-ōhaevamo*, I warned him in vain, futilely; *coxtoxcepevo-ehe*, it is f. to treat him well; *naoxtoxceēsztovo*, my words to him are f., of no avail; *ástometto*, for nothing, falsely, in vain, f.

future, *maeto*, before, ahead; *maeto zetatoshesso*, *hovanē esaaheneenohe*, no one knows what will happen in f.; *hovae zenstoshònetto*, f. thing; *zenstoshònetoesz*, f. things, that which is to come. See Ch. gr. for f. tense particles. In the sub. cj. prefix *ma-*, *mata-* denotes f. meaning; *māvōna*, to-morrow, lit. when it shall be "morrow"; *matavōmo*, when I shall see him; *matamaheonešēve*, when Sunday comes; *matāeševostanehevez*, when we shall have lived (the whole amount of our life), when our life comes to a close.

fuzzy, rendered by *-mehova-* = hairy, furry, f.; *mehovama-xemenoz*, f. large berries, = peaches; *emehovatto*, it is f., hairy; *emehova-venotova*, he has a hairy, f. neck; inf. *-meše-* = hairy (implies longer hair); *emešeoxtae*, one has hairy, f. legs; *emomešeàzena*, one has f., hairy arms (or hands); *zemehovàtov*, that which is f., hairy; see hairy.

G

In Ch. "g" is little distinguished from "k" and "q", only pronounced a little softer; some Ch. however make no distinction whatever. It is pronounced like Eng. "g" in "go"; *kašgon* = child; *go* = poor!

gag, *nanxpazenàno*, I g. one; see mouth.

gauge, *etonitaoneheo*, what g. has it? *Ezetāoneheo*, it has this g.

gaiety, *hetotaetanoozistoz*; see happy.

gain, *naamha*, I g., receive; *nahoozeohe*, I g., get for working; *ehoozetan*, one wants to g.; *nahonaoveamha*, I g. (again as much); see win. *Hoozeohestoz*, g., that which one gets for working, wages; *amhastoz*, g.; *nahox-tamista*, I g., attain it, come up with it; *nahoxtamo*, I g., attain, reach up with one (or.); *heto zexhozeohetto navešeamhaenotto*, by doing this work I g. a horse.

gainsay, *nanonostan*, I g.; *nanonosta*, I g. it; *nanonostovo*, I g., contradict one (or.); see reply.

gait, *hešeam'nistoz*, way of walking; *heszhešeam'nistoz*, one's g., way of walking; *heceamènistoz*, quiet, slow g.; *nonotoveamènistoz*, fast g.; *coxceneeva-vohaeoxzeo*, they are known by their g.

gaiter, *hokon* and *vokon*, g. (with cloth or leather top); *vokonoz*, gaiters (Indian); see boot; *vokonemocanoz*, gaiters (of white man).

gale, emaxhāa, it is a g., great wind; see wind.

Galilee, Kaneneno; Kaneneetaneo, Galileans.

gallop, emomehax mohèno, the horse is galloping; emomehaxeo, they are galloping; namomeahaso, I ride

him at a g.; momehaxestoz, the galloping of the horse.
gallows, éhehestoz, the hanging, or where it is hung; see hang.

gamble, nanovšē, I g.; novšhehestoz, gambling; novšenoham, gambling, betting (on horse races); see bet. Namonšema, I g. (play) cards or dice; namonšemoto, I g. "one" (or.); nanohōsan, I g. (hand game); enovšhehestove, it is a gambling; see game.

game, naaxā, I go after g.; evoshoestoz, g., play; following are expressions in base ball game; ohònistoz, base ball g.; nitaohònhemā, let us play ball!; naohòn, I hit the ball; nohōo, bat; enohōoneve, it is a bat; ehōa, it goes out; nihoone, thou art out; nanohena oxzem, I catch the ball; noenenehe, catcher; natohaoa, I stop the grounder; noenenitoha, catching glove; ēsznistoz, base; eheama, it flies, is a fly; nanimaohēōxtohaoz or noka nanimaohaoz, I make one round, home run; asetahasenehe or zeasetahasensz, pitcher; hōstanehá, put him out!; noka namanisz, I make one tally, score. Following are names of games, which are explained under "play": oxzevónistoz, oešemàtoz, oaniškxtoz, nēsohestoz, evhozistoz, vavahestoz, sevanoxtoz, netohònistoz, nàkanistoz, okoemanistoz, evaceomàzistoz, aestomohamehanistoz, ohaseovàtoz, axkōo, hoonevoox, nistonistoto and others. Nahoxeevosoe, I am trained in the g., play; nonistoseo, I practice the g., play.

gap, inf.-tovo- denotes "g."; zetovoo, zetovoosz (pl.), a g., crevice; etovoonen, he has a tooth missing (Ger. eine Zahnlücke); natovoana, I nick, notch, make a breach in it; nitovoeozhemā, there is a g. in us (sc. our ranks), when one of a family, organization departs or dies; see dent.

gape, naohāōmo, I look at one with surprise, intensity; nansakōmo, I gaze, look fixedly at one; see look; emaàzenaōo, he looks with mouth open.

garb, honeō, g., clothing; hesthoneō, one's g., apparel; enethoneon, he is thus garbed; zehethoneonevoss, the way they are garbed, clothed; see clothes.

garden, zèpeēnānohestove, where seeds are strewn; peēnānohestoz, g. seeds; peēnānoehe, gardener.

gargle, nanšexàz, I g.; nšexàzistoz, the gargling; hetoesēcoxz nitoseveššexàz, thou shalt g. with this medicine.

garland, vèpozevoeha, g. of leaves; mōeevoeha, g. of grass; šistatōevoeha, g. of cedar branches.

garment, see clothing.

garner, see gather in.

garrulous, ehaonova, one is g., loquacious, talkative; ha-onovàtoz, garrulosity.

gash, see cut.

gasoline, vohoksenanistoveamsc zevešhomôsestove, lamp oil for cooking purposes; amsemaatachoesta, g. or kerosene stove.

gasp, namomaàzenaoz, I g., yawn; nahesseme, I g.; hesse-mestoz, the gasp.

gastric, see bile, gall.

gate, henitō, g., door; zehestaetta, the gateway; ehesta-etta, it is a g.

gather, nahoxpoanen, I g., pack together; see bind, pack; namohēanen, I g.; namohēananoz, I g. them (in.); namohēanō, I g. them (or.); namohēaovoham, I g., collect the horses; emohēoxzeo, they (or.) g., collect; rad. -mohē- =to center, collect; emohēozeo, they (or.) become collected; nahovsemohēananoz, I g. them up; namohēnenemo, I g. with one, implies not the coming together with one, but "the associating with one to g." (sc. something); Maheo emohenoōvanen, God gathers the waters into one together; emohenoōvaoz, it becomes gathered together (water); inf. -moheno- =g. into one; màvešemohenoēvoz navehestoz, when they (or.) shall g. together in my name; emohēmanoēeo, they are gathering, making up one body; namhaenenanoz peoxkonoz, I g., pick up sticks; emhonhekona, she gathers up the bones for soup (after the man have taken the meat); naoenemen, I g. berries, fruit; naoenanoz maxemenoz, I g. prairie plums (or apples); naetoéha, I g., garner in, into; zexetoeom, where I garner, g. it in; nimohēoton, we g. unto one; nimohēotazemeno, we g. unto thee; nahovxtanoz, I g., store, heap them (in.) up; hovxtōo, the gatherer, =hay rake; Maheo ehovxtōōvana, God gathers it (water) in a heap; namohēvamo, I call them (or.) together.

gathering, hoxpoanenistoz, g., packing; mohēanenistoz, the g., collecting; mohēoxzistoz, a g.; emaxemohē-tanevō, it is a great g., crowd; see crowd, multitude; mohēotazistoz, the g. unto one; oenemenàtoz, g., harvest of berries; oenoestoz, g., harvest of crops, fruits; mohēnōhestoz, the g. together; mohēaovohamestoz, the g. of horses (of their own accord or by some one).

gaunt, eohāonae, one is g., very lean, emaciated; see lean.

gauze, zeotōenovsz kakoeše, thin transparent cloth.

gay, ehetotae, one is g.; see happy.

gaze, nansakōo, I g.; nansakōmo, I g. at one; nazetōo, I am looking, gazing at; namšeneovō, I stand and g.; nsakōsanistoz, the gazing; zetōoxtoz, the looking at.

general, maxenotxenitāe, great warrior chief; zemaxevehonevsvsz, great chief.

generation, mohēoxtoz, g., term of about 40 years (future); nisóeā mohēoxtoz, a g., term of 20

- years; manhestanov, one g. to another; zeszexovstaomeo, this present g. (also zeszexovstanistov); manhestaomenhestoz, increase of g.; see increase.
- generosity, hotoastoz, g.; hotoameàtoz, g., liberality in giving.
- generous, ehotoa, one is g.; ehotoamea, he gives generously; epavstaha, he is g., good hearted.
- genital, mešenonoz, g. parts; mavetōxz, penis; mataxevot-to, testes; mazhoto, macesta, zeenevecez, zistaénoeenaēšēnoz, mas'z, heemas'z, moseškōz, various parts of female organs; zistōneoetto heszhoto, clitoris.
- gens, manhastoz, g., band; t'sa nihesta momenoemanhastovâ, to which g. doest thou belong?
- gentle, rendered by inf.-nonizeom- =g., tame; enonizeomae, one is g.; enonizeomezesta, one is of g. disposition; ninonizeomätovaz, I am g. towards thee; enonizeomenōhe, one looks g., tame; nonizeomastoz, gentleness; enonizeomstaha, he is g. hearted; nanonizeomēna-no, I set one free gently; nonizeomevostan, a g. person; nonizeomevostanehevestoz, a g., mild living.
- gentleman, napevōmsohe, I act gentlemanly, becomingly, seemingly, in a tactful way; napevōmsohetan, I want to be a g., am so disposed; the exclamation "hox-tā!" is similar to the Eng. "Sir!, Gentleman!" (m.sp.).
- gently, expressed by inf.-nonizeom- =without roughness; see gentle.
- genuine, rendered by inf.-xama- or -xa- which denotes "unartificial, actual, original".
- German, maevēho; emaevēhoeve, one is a G.; emaevēhoensz, one speaks G.; maevēhoenszistoz, G. language.
- get, naamha, I g., receive; naamhaenoz, I g. them (in.); naamhaenoz, I g. one (or.); natōe, I g. up (from lying posture); nameotōe, I g. up early; nahessetōevonèn šēš-istovâ, I g. up from the bed; enšēnahessetōevonèn šēš-istovâ, one is getting up from the bed; etōeoz, one gets up (quick); nachā, I g. up, rise to a standing position; nanoxtōneano, I g. one (when leading by rope, etc.); natameoanham, I g. the doctor (with pipe); naé-nae, I am getting old; nahestana heno, I g. it there; eponoeha, it is getting less (sp. of rivers diminishing, drying up); eevhazocetam, it gets shallow again; nanohozesz, I g. it; nanoozého, I g. one.
- geyser, mǎp zehōneō, rising water.
- ghost, seoxz, seoto (pl.), dead person, specter of deceased person, also means "corpse"; see dead; mxeeom, g. tent.
- giant, maxemista, g. (of former days); maxevostan, g., large person.
- giddy, see dizzy.
- gift, meàtoz, meàtotoz (pl.); emeàtove, it is a g.; emo-hē-hešemeàtovensz, they (in.) are collected as

- gifts; emohē-hešemeàtoveo, they (or.) are collected as gifts; menanonestoz, the taking back of a g. by the giver (the Ch. considered this worse than stealing).
- gird, naakozehe, I am girded; naakozēto, I g. one (or.); naakozētàz, I g. myself; naakozehenàz, I g. myself; suff. ēto ref. to girding with belt, while suff. -eheno ref. to girding with garments, blankets; eakozehestove, it is a girding.
- girdle, akozehestoz; hoxtahestoz, g., cinch, q.v.; hōesta-to, g., belt; nahōestatonao, I make one to be girdled, belted.
- girl, heekašgon, heekašgoneo (pl.), female child; kasehe-eson, young g.; eheekašgoneve, it is a g.; nazheekašgonam, my g. (not meaning own daughter nor the "sweetheart", but in the sense a teacher would speak of a g.); heekašgonasz, ye girls!
- girth, hoxt'taeseo, g., cinch; ehoxt'taeseoneve, it is a g.; hoxt'taeseonoz (pl.).
- give, namea, I g.; nameaa, I g. it (in.); nameanoz, I g. one away (Ger. ich gebe ihn); nameanotto, I g. them (or.) away; nimeatovaz, I g. thee (away), also: I send thee; nimeatove, thou givest me away (Ger. du gibst mich); nameavo, I g. it (away) one's; nameavonotto hesthoze, I g. (away) one's steed; nameaeomo, I g. one in marriage; nanēhov zemeatto, I who g.; zemeátto, thou who givest; zemeaz' and zemeasz, one who gives; zemeaz, we who g.; zemeass, you who g.; zemeavoss, they who g.; nameatan, I want to g.; nameatanotovo, I want to g. one (away); zemeatovessō, the ones (or.) given (away); zemeatoesz, the ones (in.) given (away); nameavomotâ, I g. for one (in his behalf, also substitutive); nameto, I g. it to one; nametono, I g. them (in.) to one; nametotto, I g. one (or them, or.) to him; nimetazenotto mohènoham, I g. thee horses; nametan, I am given unto; nametanenoz makâtansz, I am given money; nametanenotto mohènoham, I am given horses; emez, one is given unto; emezenoz maxemenoz, one is given apples; emezenotto eszehe, one is given a coat; emezenov, they are given it; emezenovoz, they (in.) are given to them; emezenov, one (or.) is given to them; mohènoham emezenovō, horses are given to them; nīmezz, g. to me!; meatovsz, g. me! (away); mezeha, g. thou to one!; nametatanotovo, I want to g. to one; nisima hesthoz nametamonotto zeto hetan, I g. my younger brother's horse to this man; nasaameahe, I do not g. it; nasaametohe, I do not g. to one; nasaametoheotto mohèno, I do not g. the horse to one; nameaton, I am given, sent; see Ch. gr.; ehoxota, he gives, issues food (used to be said of the one who distributed the rations for the Government); nīmezz vònitā kòkonhōo, g. thou me a piece of bread; namezevaena, I merely g. it, hand it; namezevaeno, I g., hand to

one, I am the medium by which one is given something, I furnish him with; nahootoemezevaeno, I turn to g., hand to one; nahonaovemetan, I am given unto more and more; nanīnitameoz, I g. up; nanīnitamo, I g. one up; nanīnitametān, I want to g. up; nīnitameozistoz, the giving up; see discourage; namet'kâe, I g. for; Maheo emet'kâenot-to Hēhya, God gave his Son for; namet'kâetovaz, I g., risk, stake my life for one; this term -met'kâ- is hard to give in Eng., it infers that "life is risked, staked, hazarded for", similar to the Ger. "ich setze mein Leben ein (auf's Spiel) für Jemanden"; naoneno, I g., furnish one with clothes; nameneovo, I g. one food; nazevaeoho, I g. one, loan to him (usually money, in gambling); nizevaeoxsz, g., loan me (something; usually said in gambling); zevaeohazistoz, the loaning. The v.-hooto or -hōto =to g. to one in the sense of "commit, entrust, endow, bestow"; nahooto, I g., bestow to one; nahetooto, I am bestowing upon one (in such combination the "h" is left out); nanetootan, it is given, entrusted to one; enetoohe, one is given, entrusted, endowed with it; zexhethooxemenotto, that which thou hast given, committed to us; this rad. -hoot- is also incorporated in other verbs like: nanatootâ, I butcher for one, to furnish, give him meat; namanstootâ mhayo, I build a house for one, to bestow, g. to him; nioxthootazenoz makātansz, I gave thee money by mistake. Namanhova, I g. drink, furnish with drink (water); this implying a constant recurring doing, becoming a state; namenanon, I take back that which I gave; namenaōhan, I am taken back that which was given to me; inf.-novse- =g. in, yield; nivénovsenizesta, do not yield to doubt!; nanoaeševe, I g., make a present (in public); nanoaešého, I g. one as a present; see present; nahossevá, I g. not up. Meahe, giver; emeaheoneve, one is a giver, is liberal.

glad, napevetan, I am g.; nahetotan, I am g., happy; napevetanooz and nahetotanooz, I become g.; navoešetan, I am g., rejoice; napevetano zèvehōmaziss, I am g. to see you; eoxchetotaetan nistoha ešēva, he is g. every day; navešepevetanonotto, I am g. with, in one; nivešepevetanotovaz, I am g. with thee, in thee; navessepevetanomo, I am g. with one (association); nahessepevetanotovo, I am g. on one's account; nahetotaetanona, I am in a state of gladness; see happy.

gladden, napevetanoho, I g. one; napevetanonaovo, I g. one, make him glad; navoešetanoho, I g., rejoice one (Ger. erfreue ihn); napevetanoozetovo, I become glad concerning one; see rejoice.

glade, zèpoota matā, where there is an open space in the woods.

gladsome, ehetotanonov, one is g.; esaahetotanonovhan, it

- is not g.; esaahetotanonové, one is not g.; esaahetotanonovhan, it is not g.
- glance, navehoeozeta, I g. at it; navehoeozetovo, I g. at one; eevhavoesh, it glances off; nanohévōo, I look, g. aside.
- gland, mešceotoz, glands; namešceotoz, my glands; hòpenehestoto, glands of beaver.
- glare, see bright, shine, stare.
- glass, nanivsetto, the transparent one; amōmàzistoz, looking g. The term nanivsetto is also applied to bottles and window panes.
- glide, natakahoe (fem.sp.), I send it gliding over knoll of ground (see play); naošemo, I make, send one (or.) gliding, sliding; see slide.
- glimpse, naescenaōo, I have a g.; hescenaōoxtoz, g.; nanaōxta, I catch a g. of it; nanaōmo, I catch a g. of one.
- glint, see flash.
- glisten, see shine.
- globe, eaq, it is g. shaped; eonistàq, it is round, g. shaped; enešeonistàq, it is g. shaped in this wise.
- gloom, etaōnoxtatamano, it is gloomy (general aspect), lonely.
- glorification, vohôoevatamahestoz, g., state of; pevatamanootazistoz, g., praise.
- glorify, napevatamanooto, I g., praise him; navohôoevatamanooto, I praise one glorious; Maheo nivohôoenôhetōen, God is glorious towards us; nivohôoenôhéaen, he glorifies us, causes us to appear glorious, shining; evohôoevatamahe, one is glorified (state); epevatamanoohe, one is being glorified, praised good.
- glorious, evohôoenōhe, one appears shiny, is g.; evohôeenono, it is g.; navohôoevatamo, I deem one g.; evohôoevatame, one is deemed g.; evohôoevatamano, it is g. (general aspect, sight); nivohôoenôhetōen, he appears, looks g. unto us; navohôoenôhéo, I make one to appear, look g.
- glory, vohôoevatamahestoz, state of g.; vohôoenōhestoz, g. in appearance, look, effulgence; evohôoevatamanoēta, he does acts of g.; the stem -vohôo- ref. to "shine".
- gloss, ehessox, it is glossy; ehessoxova, it (or.) has a glossy fur; esiškohotova, it (or.) is glossy (ref. to broadcloth, or fur bearing animal with new coat just after shedding); eoásevova, it has a shiny, glossy fur; ehessoxovatto, it is glossy (sp. of a fur, pelt); see smooth.
- glove, toha; natohaovo, I make one to be gloved, to slip over something, fitting closely; nahetoha, I am gloved; noenenitoha, catching g. (in baseball game).

glow, emaehóta, it glows (red from heat); vohoksemešks-son, g.worm; see fish.

glue, nomakôz; enomakozeve, it is g.; nanomakotana, I g., paste it; see stick; nomakozeva navešenxpeam, I shut it (as interstices of basket, crevices) with g.

glutton, hāpohetan, a g.man; hāpohestoz, gluttony, greed.

gnarled, epopēstaenatto, also eohāenatto, it is g.

gnash, ekokooneniš, he gnashes the teeth; zekokoonenšē-nassô, the ones who g.the teeth; kokoonešenàtoz, the gnashing of teeth; ekokonomensz vēsoz, the teeth g., chatter (from fear or cold).

gnat, onenxpenova, onenxpenovaeo (pl.); onenxpenovaes, small g.

gnaw, eeoxxsan, one gnaws; zeeoxxsansz, the one who gnaws; zeeoxxsanessô, the gnawing ones; eeomo, he gnaws one; eoeomo, he (mostly sp.of animals) gnaws them (or., as in sp.of claws, nails, etc.); eox-xova, he cuts thru by gnawing like motion; napooxta, I cut it off with the teeth, gnaw it; napoomo, I g.one (or.) off; esesenoxsan, one is gnawing; esesenoxta, one is gnawing it; esesenomo, one is gnawing one (or., as a dog gnawing the bones of an animal); naseseax, I g.with an instrument, scrape it.

go, the rad.-oxz, -èn and -as- denote "locomotion"; -oxz =rapid, longer locomotion; -èn =slower, stepping locomotion; -as ref.to locomotion away from, starting, beginning. Nataneoxz, I am going there; naēszèn, I g. in; nahōèn, I g.out; nahooxz, I g.home; naanhōneoxz, I g. down; naheameoxz, I g.up; natazeoxz hoxtovamhayo, I g. to the store; easeoxz, one goes away, leaves; etaaseoxz, he is going off; nitaashemâ, let us be going! Naheceameoxz also naheceamèn, I walk quietly, slowly; hoeva naamèn, I g.on foot; hoeva zeam'nesso, the ones who g. on foot; natamano, I g.for water; natamàno, I g.for wood; naséèn, I go, step into a body of water; naoxov-èn, I g.across; nahoxovaomèn, I g.across the ice; eoxzistoz, the going; naéoxz, I g.up, ascend; nahemseoxz, I g.to eat; hemseoxzistoz, the going in order to eat; naasenēnàno, I bid one go, leave; natanševeoxz, I g.very fast; zeo nataseas, I go, start from this place; nataemhon, I g.hunting (game); natahenonôn, I g.fishing; hanahan zetatastaeoxzetto, this is the way thou art to go; t'sa nistaoxzé, where hadst thou gone?; naataeoxz, I g.against, facing it; naataeoxzetovo, I g. towards one, facing him; meo eameoz, the road goes, passes by....; t'sa zeameoz meo, where the road goes; sitov etataeameoz, it goes straight thru the middle; enomeoxz, one goes with the wind; nanotameoxz, I g.against the wind; nahetóeoovo, I g.against one; natóeoavo, I go, rush against one; natatoxhoeoxz, I g.from one place to another, making the round of; natanimaèn, I g. around;

nahoshooxz, I g. backward; nataamaoxz, I g. sideways; n-
 nstaneva nataamevonèn, I go, crawl on my knees; naoxce-
 vamaeneoxz, I g. to and fro; nataamsenoeoxz matā, I g.
 thru the woods; ehooxzistov nāno etahotoanatto, the
 going there is difficult; naheneceoxz, I go on tiptoe;
 naamōhesz, I g. boating; nanonotoveoxz, I g. in a hurry;
 natoxoeoxzeta, I walk along its edge, skirt it; maeto
 naameoxzetova, he goes in front of me; nahooxhooxz, I
 g. for the last time; nahekotomaèn, I g. in peace, quiet-
 ly; naorksaaeštaeozeha, I g. at random, with no special
 goal; naheamemhayo, I g. up stairs; naanhôneamemhayo, I
 g. down stairs; navehona, I g. ahead; nameona, I g. my
 way; nanōhoxzenoz, I g. without one, leave him; naéàtoe-
 neoxz, I fear, dread to g. (having done wrong); áe naze-
 zèn, I g. a short distance; ešeevhaeotōvatto, it goes
 down again, recedes (water); nanovòno, I g. ahead of one
 (as in a race); navovoeoxzetovo, I g. ahead, before
 one; nasaahaveoxcaexzé, I g. hatless; natavoneš, I g. as-
 tray; nitanènhemā, we g. apart, asunder, radiate away
 from a center; nataomoxta mhayo, I g. past the house;
 naveoxzemo, I g. with, accompany one; naveoxzemota, I g.
 with it; haeš nstavéas, do not g. far! (beyond the lim-
 it of strength or distance); nasòpota, I g. thru it;
 nitao zeneešemāsòpotom, all I have gone thru; naahāe-
 oxz, I g. around, make a byway to avoid it; naahāeoxze-
 tovo, I g. round about, to avoid one; naahāeoxta, I avoid
 it, in going; t'sa evovoneoxzesz, where can he have
 gone? Etaešaxtax, she is a "go-between"; hešaxtax, a
 go-between; enišeozenz or epāeameozenz, they (in.,
 sp. of rivers, roads) g. parallel; nahóeoxzetovo, I g. af-
 ter, follow one (or.); naséohe or naseèn ohé, I g. into
 the river; naoxsezista vē, I g. to the wrong lodge;
 otavenaaha, g. ahead, g. your way! Natanšeēnano, I let one
 go; see free; nahestoxeoxz and nahestoxèn, I g. behind;
 esaatonitoksohan hooxzistoz, it is useless to go; na-
 taneoxzevo, I g. to where one is; natahōstoeoxz, I g. out
 of (enclosed space, as woods, town, etc.); etaèn, it goes
 down, disappears behind (as sun, etc.).

goad, naamaovo, I g. one, drive, guide him on; naaneceaovo,
 I g., spur, stir one on (by pricking); see drive.

goal, zexhōmaōez, where the blanket is set for us; this
 is an old term little in use now; nanosenaha, I
 reach the g.; Maheo zexhōmaōs nanosenaha, I reach the
 g. set to me by God.

goat, meàzeqòs, meàzeqsan (pl.), lit. the bearded sheep.

go-between, hešeaxtax.

God, Maheo or Maxemaheo. When writer came to the South-
 ern Ch. the name "God" was usually translated
 by "Heamavèho =the Whiteman-above, or the spider-
 above". Older Indians however were unanimous in say-
 ing that this was not the name they would use in

their prayers. Men like Lonewolf, Madwolf, Medicine-crazy, Pinetree, Lamebull, Redmoon and others, told writer that their old word for God was "Maxemaheo" or simply Maheo" which means "Allfather"; (see father). This derivation however is not commonly known and the term "maheo" stands for something supernatural, apart of the human and common, mysterious and sacred. Emaheoneve, he is God; Maheoneš, God's day, Sunday; namaheonevatamo, I deem one a god. Maheona, goddess; see godly, holy. Maheo zenanosohātamahesz, God the Almighty; Maheo Zevonoomēs, God the Ancient; Maheo Zemhonenitāhesz, God the Supreme-one; Maheo Zehotoanahesz, God the Almighty (in the sense of awesome, terrible, majestic); Maheo Zenanosheamahesz, God the Highest; Maheo Zevovohesz, God the First, most eminent; namaheonam, my God; nimaheonaman, our God; nahemaheonam, I have a god; nahemaheonametom, I am a god; nahemaheonameno, he is my God; nihemaheonametovaz, thou art my God; nihemaheonametove, I am thy God; zehemaheonametōez, the one who is our God; zemaheonevsz, the one who is God; zemaheonevessō, the ones being gods; zehemaheonametovsz, the one who is god (to some one); zehemaheonametovessō, the ones being gods (to some one); zehemaheonamsz, the one having a god; zehemaheonamessō, the ones having gods; emaheonevetan, he wants to be god; following are names used in ceremonials and prayers of Ch. to personified attributes of God in nature: Hōevōx, Generator; Tōvonos, Keeper; Ovhanoz, Wonder; Nemevota, Thunder; Hookovhan, Rain; Hessenetāhe and Hessenenovahe, God of the east; Notamota, God of the north; Sovota, God of the south; Onxsovota, God of the west; other terms are: Nemevonan, our Thunder; Niešehaman, our Sun or Moon; Nsthoaman, our Earth; Nivoaman, our Sky. Nsthotokkamaneo, our Stars. All these belong to ceremonial terminology.

godhood, maheonevestoz, the being god.

godless, enotovae, one is g., frivolous, wicked; enotovavostaneheve, one leads a g. life; notovavostaneo, g., lightminded people. Zsaaēātovohessō Maheon, the g. ones, the ones who fear not God; zsaatoxetanotovohesz Maheon, the g. one, the one who does not mind God; zsaatoxetanotovohessō Maheon, the g. ones; zeovahēovāzetovóss Maheon, the g. ones, the ones who keep away, separate from God.

godly, etoxetanotovo Maheon, one is g., minds God; zetoxetanotovoz' Maheon, the g. one; natoxetanotovo or naēātovo Maheo, I am g., lit. I mind, fear God; inf.-mómāta- denotes "religious, sacred, austere, grave, pious, holy, solemn, godly" and ref. to a Ch. who is exact in observing religious duties; see holy, sacred.

goiter, eohēpaenxpohō, they have goiters (said of the northern Ch.), this ref. to abnormal size of

throat; paenxpoho, Adam's apple.

gold, vehonemakät, g., chief metal; also maemakät, g., red metal; evehonemakätaeve, it is g.; evehonemakätaev-stoona, it is made, constructed of g.; zemaoao makät, g. gone, ehovanē, one is g., absent, dead; ehovahan, it is g., not here; etaešeaseoxz, one is g., has left; see go.

good, rendered by inf. -pev- or -pav- which denote "well, fine, right, nice; epevae or epavae, one is g.; zepeva, that which is g.; zepevaesz hetan, the g. man; pavhetan, good man; epeveēsz, he speaks well; epevoēta, he does g.; epevoētaheoneve, he is a doer of g.; napevoého, I do g. to one; napevoész, I do g. to it; napavoo-to, I declare one g.; napavemo, I speak g. of one; napavhossemo, I tell g. of one; napevhosesta, I tell g. of it; napavevamo, I urge one to be g.; epevōenov, it sees well (as eye glasses, etc.); esaapevōenovhan, it does not see well; nazhešepavazeona, it seems thus g. to me; epevetanonotto, it feels g.; napevetan, I feel g., happy; emaxepavoó, it is a g. grassy place; pavoóeš, g. pasture; nihamoxznhemā pavoóešeeva, we camp at a grassy place; enxovepeva zehexovaevo, he is as g. as I; heto enxovepeva zehexovoz' hoevoxkōz, this is as g. as meat; epevazeoneve, one has a g. character; epevazeona, it is g., agreeable; napevazeonazesta, I deem it g.; napavazeonatamo, I deem one g.; napevazesta, I deem it g., approve of it; napevatamo, I deem one g., approve of one; napevanen, I make g., fix; napevana, I fix it well; naevhapevana, I repair it; napavemanisz, I make it g.; napevemanisz, I make it well; ehēpepeva, it is better; enanosepeva, it is best; zepevaessō, the g. ones (or.); zepevaēsz, the g. ones (in.); napevaa, I fix it well (with the feet); napevetovo, I do g. unto one; napevaetovo, I am g. towards one; napavstav, I am in a g. condition, fare well, am g.; napavstamen, I am in a blissful condition; epavstaha, one is g. hearted; pavstahàtoz, g. heartedness; pavetanoxtoz, g., happy feeling; pēvomoxtastoz, g. feeling (physical); napevomoxta, I feel well; epevemxistonetto, it writes well; epevevohōotta, it shines well; epevevohokas, it lights, flames well; epeveeno, it tastes g.; pavhetaneo, g. men; pavheeo, g. woman; esaapevaehan, it is not g.; napevaovo, I impart goodness to one; epevatamano, it is nice, g. (general aspect). Pavetāeva, g. night; pavevōna, g. morning. The Ch. did not use these two terms formerly, they have been recently adapted. Votanxpavs, g. for nothing; zeheszhovetto, my goods, property.

goodly, expressed with inf. -pav-; pavhetan, g. man.

good-natured, enonizeomae, one is g., mild, kind; nonizeomastoz, n.

goodness, pavhastoz; pavstavestoz, the state of g.

good-will, paveamàtatoz; pavetovazistoz, g. towards one;

- pavematšetanoxtoz, g., good mind; pavetanotsanistoz, g., good disposition toward.
- goose, henahe, henaheo (pl.).
- gopher, heszema, heszema (pl.); heszemaše, mole hills; eheszemaēve, it is a g. (mole). The same terms are used for scrophulous glands, which the Ch. believe to be caused by an animal similar to the mole, or by the mole itself; if possible they avoid camping on ground where there are mole hills.
- gore, evhōshèpenotā, he has been gored (by horns of an animal); eevhōshèpenoto, he (animal) gores one (or.).
- gorge, nataheomoeno, I g. myself, eat over much; naahez, I g. myself, eat to my fill; enamakōva and enamakōvax, he gorges himself with water; zistovoota, where there is a gap, a narrow cut, valley; zistovokota, a g., narrow gap, pass.
- gorgeously, inf.-mxhastov- denotes "g., reaching it all, plenty, satiety,"; emxastovsan, he dresses g.
- gospel, pavhostō, good tidings; epavhostooneve, it is the g., good tidings; pavhostooneva, in the g.
- gossip, māzenanistoz; māzenaneheonevestoz, the gossiping; emāzenaneheoneve, he is a gossip.
- gouge, see pluck out.
- gourd, māxen, māxenz (pl.); namāxen, my g.; nimāxenenan, our g.
- govern, nanitāetovo, I g., rule one; nanitāeta, I g., rule it; see rule.
- government, nha zenitāetsanessō, the ones who govern, rule; Zevašitaevsz, the Government of the United States of America; this word is an adaption to the Eng. name "Washington"; nivašitaeman, our g. (implying the U.S.G.).
- governor, Zenitāesz (or Zehoemaosanz) Okohomaeno, the g. of Oklahoma.
- gown, hōstoz, g. (woman's dress); emoxtavōsta, one is black gowned; zemoxtavōstassō, the black gowned ones (Catholic priests); evoomōsta, one is white gowned; zevoomōstassō, the white gowned ones (Episcopalian priests); eszhešetōsta, one is thus gowned; see dress, robe; šešvōestoz, nightgown.
- grab, nanoxtaota, I g. at it; nanoxtaotovo, I g. at one; nahessevaeno, I g., seize one; nahessevaena, I g., seize it.
- grace, šivaztastoz, g., mercy, compassion; hoe(e)vatamahestoz, g. (Ger. das Zuvorkommen).
- graceful, epavemaseztaheoneve, one is g., courteous; pavemaseztaheonevestoz, n.
- graceless, esaananoné, one is g., implacable; Oksaananonēsz, Graceless, Implacable, (pr. n.); esaašivaztahe, he is g., has no mercy, pity; esaamaseztaheonevé, one is g., not polite, courteous.

gracious, ešivaztaheoneve, one is g.; našivatamo, I am g.,merciful to one; našivazesta,I am g.,merciful to it; nahoeevatamo,I am g.to to one (by giving); namaseztovo,I am g. to one, behave politely towards him; namàtatamo,I am g.to one,accept him as agreeable; emàtatame,one is acceptable,agreeable.

grade, eamomaene,it is being graded (road,railroad).

gradually, nonohono; inf.-neev- =gradually,further,q.v.

grain, ezceemenoe,it is small grained; rad.-meno- ref.

to granular objects; vecemàpemenoz,grains of the sugar cane; oacemenoz,small grains (also applied to laxative pills); this term or the word voxpemenoz are names for kaffir corn; evokomemenoe, it is white grained; ezetāemenoe,it is of that size grain; enetāemenoe,it is so grained (ref.to); ehàpemenoe, it is large,coarse grained; zeoacemenosz,kaffir corn plant; see berry.

granary, pen'ôoemhayo,g.,lit.wheat house; there is no specific term for g.

grand, eohātamano,it is g.(in the sense of powerful); eohāpevatamano, it is g. (in the sense of fine, nice,good,beautiful); eohāmoonatamano,it is g.(in the sense of beautiful).

grandchild, nixa,my g.; exa, thy g.; hevexa, one's g.; nixan,our (excl.) g.; exan,our (incl.) g.; exaevo,your g.; hevexaevo, their g.; the same terms are used for son- or daughter-in-law; nahevexa,I have a g.; nahevexaenoz,one is my g.; nahevexaetova, I am one's g.; zehevexaez,the one being our g.; zehevexaestovsz,a g.; zehevexaestovessô,grandchildren; naheve-xaevōemo,I am related to him as g.

grandeur, hohātamahestoz,hohāpevatamahestoz; see grand.

grandfather, namšem,namšemō (pl.), my g.(the same term is also applied to father-in-law); nimšem-an,our g.(incl.); namšeman,our g.(excl.); nimšemaneo, our grandfathers; nimšemevo,your g.; nahemšem, I have a g.; nahemšemeton, I am a g.; nahemšemenoz, he is my g.; nahemšemetova,I am one's g.; nahemšemetan,I want to be g.; nahemšemevōemo,I am related to one as g.; zehemšemestovsz,a g.; zehemšemestovessô,grandfathers.

grandmother, niscehem and niscem, my g.(same term applies to mother-in-law); niscehemo, (pl.);

escehem and escem,thy g.; hevescehem and hevescem, one's g.; esce(he)man, our (incl.) g.; esce(he)maneo (pl.); nisce(he)man,our (excl.) g.; nisce(he)maneo (pl.); esce(he)mevo,esce(he)mevō (pl.), your g.; hevesce(he)mevo,their g.; niscé,g.! Nahevescehem and nahevescem,I have a g.; nahevesce(he)menoz,she is my g.; nahevesce(he)meton,I am a g.; zehevescemestovsz,a g.; zehevesce(he)mestovessô,grandmothers. See Relationships (mode) in Ch.gr.

grandnephew, nazenota hēhya, my g., the son of my nephew;
náham hēhya, the son of my niece.

grandniece, nazenota hestona, the daughter of my nephew;
náham hestona, the daughter of my niece.

granite, otatavetoxq, otatavetoxkonoz (pl.), g. ware.

grant, naamevátomevaz, I am granted for my asking; na-
mea, I g., give; see give; nešetanotovsz, g. to me,
lit. think it so towards me; nešetanotovemenó nazepe-
vomoxtame, g. health unto us; nanizeovo, I g., permit
one; nanizea, I g., allow it; nahetooto, I g., confer up-
on one; see confer.

granular, granulated, see berry, grain.

grape, hòpæhemenez, grapes; also hòpazemenoz; nokov ze-
manohetto hòpæhemenez, one bunch,
cluster of grapes; naoenanoz (also naoenemenatanoz)
hòpæhemenez, I gather grapes; hòpæehemenóe, hòpæhe-
menósz (pl.), g. vine; ehòpæehemenóeve, it is a g. vine;
hòpæehemenoeše, vineyard.

grapple, see grasp.

grasp, nahessevaeno, I g., take hold of one; nahessevae-
na, I g., take hold of it; nahotano, I g., pinch
one; nahotàno, I g. one with instrument; nochotaneo, one
g., handful; hotanovàtoz, the grasping; nahospetanota, I
fail to understand, g. it. See scratch.

grass, móee, móesz (pl.), g., usually spoken of in the
pl.; emóeeve, it is g.; móeea, g. like; namóeevazes-
ta, I deem it g.; emóevatova, it is g. colored (sp. of
animals and ref. to the straw or buckskin color); eše-
nōnóeoz (móesz), the g. is mature (as in the fall);
suff. -ó, -hó or -oó denote "green, grassy"; eotatavoó,
it is blue g.; eoxoxzevoó, it (g.) grows green; emoo-
natamanoó, the g., vegetation is beautiful; emasomaóe-
oz, the g. turns reddish; epavoó, it is good g. (grow-
ing); pavoóeše, good pasture; ehekoó, it is buffalo g.;
ehekoóešeeve, it is a patch of buffalo g.; oxoxzz,
fresh, new g. Following are names of grasses: vanósz,
sage g.; veoxcevanósz, bitter sage; xamaevanósz, native
sage; hetanevanósz, male sage; moxtavanósz, black sage;
mēskahēsz (?); ononevonsce-moxšen, prairie dog sweet
smelling g.; the term moxšen ref. to scented g.; moe-
moxšen, mǎpemoxšen, veoxcemoxšen, are different kinds of
scented grasses; vèhoemoxšen, cloves; nàkoemoxšen, bear
sweet g.; oētoxkonósz, rank g. or weed with whitish
stems and yellow flowers; heškovoenoósz, sun flower
species; esoxoenósz, Chinese Chrysanthems; venósz,
sweet smelling g. used in incense and otherwise (usual-
ly kept in braids like hair); maevoeozevósz, tall, rank
weed, showing red sap (like blood) when twisted; vita-
nósz, cat-tail g. (of swamps); vèsevósz, swale g. (used
by the Ch. to make wind breaks around tipis); maósz,
bunch or prairie g., lit. red g., because it turns red-

dish in the fall; zestósz, long, wiry g. (bluish in color); hekósz, buffalo g.; heovemataósz, yellow yucca; matavósz, yucca; nōeānavósz, loco g. (or weed); náesevósz, g., medicinal herbs (chewed or used by priests); eohāó, it is grassy, there is much g., vegetation.

grasshopper, hākota, hākotao (pl.).

grate, enscevox, it grates (sound).

grateful, hahō ehešetanoheoneve, one is g.

gratification, aezistoz, g. (in eating and drinking).

gratify, niáezhemā, we g., indulge in eating or drinking; see satisfy.

gratis, ástometto, for nothing.

gratitude, hahōhešetanoxtoz, feeling thankful.

grave, emómātae, one is g., austere, solemn; emómātavazes-ta, one has a g. countenance, bearing, being; emómātavenōhe, one has a g. appearance, look; àtohoestoz, g., place of burial; eàtohoestove, it is a g.; zex-eàtohoestove, where the graves are, graveyard; seoto zeàtohoevoss, graveyard, lit. where the dead are buried.

gravel, see stone.

graveyard, see grave.

gravy, enhano; enhano nahoosz, I cook g.; namanisz enhano, I make g.

gray, epoq, it is g.; epoova, it has g. fur; epoovaneoxz, it (animal) becomes, turns g.; epoovaneova, it (animal) is grayish; epokova, it is light g.; epoktav, it is pearl g.; eheovepok, it is yellow g.; poōma, g. blanket; pokōma, small g. blanket; epokōme mǎp, the water is g.; see horse; zepooetto, g. (coloring material).

graze, eēvenoz, he grazes; eēvenozeo, they g.

grease, naxoaa, I g. it; naxoàno (instr.), I g. one; naxoeoxta-noham, I g. the wagon, vehicle; xo = to g. + -eoxta = leg, legged + amoeneo = the roller; the ending -noham ref. to something in connection with horses; it is preceded by -eoxta- which ref. to the legs or wheels, but the word wagon is only remotely implied; naxoestaano, I g., oil one's hair; naxōestā, I have my hair greased; naxoeonano(?), I g. one; naxoanen, I g., put on salve; naxoana, I g. it (by hand); naxoano (or.); naxoemazene-nàz, I g. my eyes, put salve on them; xoemazenenazistoz, eye g., salve; xoaneo, g., salve; xoanenistoz, the greasing, putting on of salve; xaoanevōenistoz, g., ointment for face; naxoanevoenèno, I g. one's face; nahekōmeona, I have greasy, oily hands; nahekōmàz, I have a greasy mouth; nahekōmoha, I g., oil it (instr.); ehekōmae naszezen, my shirt, coat is greasy; ehekōmemaen, it is soiled with g.; vita, vitazc and vizc, g., fat; evitazceve, it is g., fat; see oil, anoint, fat.

greasy, see grease.

great, inf. -maxe- = g., big; emaxemesestove, it is a g.

feast; Maxemaheo, g. God; maxevostan, g. person; inf. -hā-, -ohā- and -hā- denote g. in the sense of "much, strong, intense, long, extended, a g. deal, greatly"; eohā-etanooz, one is greatly excited, disturbed; ehāexov, it is a g. while; etahāeso, it is a g. distance; eohāmashanē, one is greatly, exceedingly foolish, mad, unreasonable; ehāenōheo, they (or.) are a g. many (seen); ehās-txeo, they are a g. number (or.); naohāpevetano, I rejoice greatly; namahaetan, I want to be g.; zemahaetaz nāa, my greater, older son; zemahaetaz nstona, thy greater, older daughter; etamahao, it is g.; emahaeneota, it is g., spacious (of room); nahèpemahaeta zehexo-vaevoss (or: nahèpemahaetaetovo), I am greater than he is; inf. -ohamōhā- = greater, superior in quality; nahèphāetovo, I am greater, mightier than he; eamhoomosan, one is greater, superior, higher; see big, increase, large, tall; namaana, I greaten, enlarge it; namahaemanisz, I make it g.; namahaemaného, I make one g.; ehāe, or ehātamahe, one is g., strong, brave.

greatly, see great.

greatness, mahaetàtoz, g. in size, stature; hātamahestoz or hohātamahestoz, g., might.

greed, nahozevatanoheoneve, I am greedy; hāpohetan, greedy, gluttonous man; hāpohestoz, g., gluttony.

green, oxoxz = g. derived from oxoozzz = young, fresh grass; eoxoxzeve, it is g.; eoseoxoxzeve, it is olive g.; eamanetata, apple g.; eoxoxzevxtav, it is, Nile g.; eoxoxzeveoxz, it (one) becomes g.; eoxoxzevaneōva, it turns g. (liquid, water); eoxoxzevaneotto, it turns g. (dry substance); eoxoxzevaneotto, it makes g. (what it touches); eoxoxzevōmano, it has a g. aspect, appearance; eoxoxzevōme, it looks g. (liquids); naoxoxzevana, I make it g.; zeoxoxzevoetto, g. paint; zeoxoxzevoetto, g. yellow = turquoise (ref. to color material, paint); eoxoxzevae, one (or.) is g.; eoxoxzevova, it has a g. fur, plumage; zehešemoonatamanoó eseomē, the verdure of the hills; zistōoomen zemoonatamanoó, the beautiful g. mountains; examaoxoxzeveō, it stands (or.) g.; examaoxoxzeveōeo, they (or.) stand g.; ehóe, it (in.) is g., raw (uncooked); ehóxao, it is g., (not dry, not mature); ehóxaonsz (pl.); ehóeta, it (or., as potatoes, beans, tomatoes) is g., raw (uncooked); esohóxae, one is still g., unused to something, tenderfoot; also said of trees not dried up; hóxaekamaxz, sticks of g. wood; esóhekōva, esóhestonēoō and esóhóxao, it is still wet, g. (also speaking of painted in. object); eoxcenšeaene-otatavoóm, it remains all the the time in a g. state.

greet, namaháovo, I g. one; naaxaoto, I g., cheer one; axa-otazistoz, greeting [eaxaōeoxz, he is pleased, showing pleasure, sociable, as a dog wagging his tail];

- etoxōcoxz, one goes to visit, g., salute, be sociable. None of these terms is the equivalent of the Eng. "g.". The exclamation "how!" is a corruption of the Eng., and is of recent use. Otherwise the name of the friend (who has not been seen for a while) is called with expression of surprise and joy. Especially do Ch. take notice of children, calling their names and saying something nice about them. Men used to embrace their friends on meeting after an absence; writer used to be greeted in such manner by a few old men.
- greyhound, hešksene, lit. pointed, tapering f.
- grief, anovastoz, g. (state); anovetanoxtoz, g., sadness; oeomastoz, g., sorrow; oeometanoxtoz, g.; see grieve; naocomosohe, I cause g.
- grievance, oeomosohestoz, g., cause of grief; eoeomosohestove, it is a g.
- grieve, naoeometan, I g. (mental); naeomae, I g. (state); naanovetan, I g., am sad; eoeomosetto, it grieves, causes grief; zeanovassō, the ones grieving, being sad; zeoeometanossō, the ones grieving; hevetov nahesseoeometanotovo, I g. on one's account.
- grievous, eoeomosetto, it is g., causes grief; eanovazeoneve, it (or one) is g., depressing; ehāonxoxistove, it is g., bruising, burdensome; naanovazesta, I deem it g., sad; zetohetaevešoeometanoxtov, all that is g., wherewith there is grief; ehavsevetanonov, it is g., causes bad feeling; see sad, sorrow.
- grim, eosēnitá, one is g., severe, rigorous, rigid; inf. -vovoxpon- denotes "stern, severe, unyielding, grim"; zeto hetan evovoxponae, this man is g.; vovoxponetanoxtoz, grimness, exacting; Nāevhan eohāvovoxponae, Death is grim; sometimes "veoxce" (=bitter) is used to express "g.", as: etaveoxcetonetto, it is g., bitter cold; osēnitàtoz, grimness, rigor.
- grimace, etotazeniš, one makes grimaces.
- grimy, see dirty.
- grin, naxaemen, I g., smile; naxaemeneotovo, I g., smile at one; xaemenestoz, g., smile; xaemeneotovazistoz, the grinning, smiling at one.
- grind, napéenen, I g., crush to powder, pieces; napeena, I g. it; napeenanoz, I g. them (in.); ēšepeenensz, they (in.) are ground; peeneo, grinder; zepeenēsz mataocemenoz, ground coffee; see crush; naéasen, I g., sharpen; naéàz, I g., sharpen it; oseena, grinder, file, grindstone; see whetstone. Eohotâzz, small g. or whetstone.
- grip, natonoe, I g., clutch; natonoetovo, I g., take hold of one; natonoeta, I g. it; namasotonoetomovo, I g. it his; nahessevaena, I g., grasp, seize it.
- gritty, chezkova, it is g., rough; chezkovaeta, one (or., as a stone or drygoods) is g.
- grizzly bear, voxpazena-nàko.

groan, naevoam, I g.; zeevoamsz, the groaning one; evoam-istoz, the groaning; naevoamèn, I walk groaning; eevoamevxtōe, one is heard groaning.

groin, hoxovoeō.

grove, zeamotō (same word as for ditch).

grope, nazeena, I g., fumble for it; nanoxzessevàn, I g. (with hands); na(noho)noxzessevaamèn, I g. (in walking); zeóoenessò eoxcenoxzessevanèneo, the blind ones do g.

ground, rad.-oma- ref. to "g. surface"; pavomao, good g.; havsevomao, bad g.; hotoanavomao, dangerous, difficult g.; ehekōvomao, it is wet g.; eóomao, it is dry g.; hekonomao, hard g.; zeezeomao, rolling (prairie) g.; eoxomaeha, the g. breaks up (state of); epoomaeoz, the ground breaks up, upward, when partly uplifted by spade, crowbar, etc.; emomoanahekomao, it is dangerous, treacherous g.; hoxeomao, sacred g.; ôxenitamomao, filthy g.; eévanxpomaeoz, the g. is upheaved (as mole-hills); esaahestoneomaohàn, it is dry g., without moisture; esaamahaomaôhan, it is not a large piece of g.; hetanomao, clay g.; hetanomaoxzeše, patch of boggy, clayish g.; eheseovomao, it is sandy g.; neomao, sandy place; nînitamomaoxzeše, g., place of discouragement (as Slough of Despond); eas-éoomao, the g. begins to rise; eas-seomao, the g. begins to decline; navovònitomaen, I take care of the g.; naàtohomaeno, I bury one under g.; eàtohomaene, it (or one) is buried, covered with g.; enonxpomaeoz, the g. shakes; eōxomaeoz, the g. cracks open; ensomaehóta, the g. is hot; nanimaekomaòno, I loosen the g. around it (or sp. of trees); nahossevao, I hold my g., do not give up; naheensehoe, I stand firm, braced; nataxoomaoto, I g., found one (or.), see foundation; nahoeonan, I prepare the field, g. (for a game); nahekonomaehoe, I have firm g., am grounded; zeoxtohetamao, all over the g., land, earth; enševéanhomao, the g. inclines downward; eohānševéomao, the g. is very steep (upward); ehātomseomao, the g. is very steep (almost vertical).

group, inf.-momen- =by g., for a time, by itself; nonivóe momenoeha, by groups of forty; nonisóe momenoeha, by groups of twenty; namomenohame, we are in groups; emomenohão, they (or.) are in groups; namomenohanō, I g. them (or.); namomenohaovō, I make them (or.) to be grouped; momenohastoz, a g., congregation; emomenohastove, it is a g., a congregation; emomenhaônao, they pray by groups (may also mean "for a certain length of time"); emomenhoeo, they (or.) stand in groups; zeonitassò notxeo emomen-amoneoeo, the different warriors sit by groups.

grouse, moxtavšenevahôas, moxtavšenevahôaseo (pl.), Franklin g.; henenevahôas, (-hôaseo, pl.), sage g.;

- šistatovahôas, (-hôaseo, pl.), ruffled g.
grove, manó and manoó, g., bunch of trees, patch of timber; zèmanó, at the g.
grow, naešeeše, I am grown; epeveešcheo, they are growing well; enovē, one grows up slowly; enetóe, one grows fast; naešeešeeta, I g. towards, unto, into; naeše-ešeetovo, I g. into one's stature; naešeesého, I cause one to g.; see foster; naešeého, I g., raise one; nae-šeész (in.); ešehestoz, the growing; eešehetto, it grows (not ref. to plants but to abstract things, as: nivostanehevstonan epaveešehetto, our life grows, increases); ēšhāēē, one is grown, is of age; emahaeoxz, it grows large; chāstaeoxz, one grows, becomes tall; etō-eoxz, it grows cool; emaeoxz, it grows, develops (see create), increases; ehoneo, it grows, ref. to vegetation; ehoneonsz, they (in.) g.; ehoneoeo, they (sp. of trees) g.; epavhoneo, it grows well; easethoneo, it starts, growing; epāehoneo, it grows close, parallel to (as ears of corn); etāmhoneo, it grows plentiful; esaahoneohan, it does not g.; enšhestovhoneonsz, they g. together; eexhoneo, it has grown thru (usually alluding to first growth of vegetation, especially grass); ēš-exhoneonsz móesz, the grass is full grown; Maheo eoxc-honeosesz, God causes it to g.; ehoneosetto, it makes, causes to g.; honeosohestoz, cause of growth (in plants); honeoxtoz, the growth of plants; see increase.
growl, emā, he growls, barks; see bark.
growth, ešehestoz, g.; honeoxtoz, g. of vegetation; ešee-sohestoz, cause of g.
grub, namenôn, I g., dig, hoe; see dig, hoe; menoestàzeo, g. ax.
grumble, naeoemešemasz, I g.; naeoemešemaszetovo, I g. at one; nahāonovatōe, they g., raise a talk at, about me; eōeva, one is grumbling, quarreling; eōevaeozeo, they become grumbling, quarreling; enonohevoan, one grumbles gainsays; nonohevoanistoz, grumbling, gainsaying; natotonšenhesta, I g. at, speak disparagingly of it; see speak.
guarantee, nanheeta, I g. stand for it; nanheetomotao, I g., stand for one; this is a new expression; nheetomohestoz, g., the standing for.
guard, naneevavōsan, I g., watch (with the eye); naneevavōmo, I g., watch one; naneevavōxta, I g. it; zeneevavōsansz, the one who guards; also neevavōsanehe, the g.; nanahetan, I am on my g.; nanahetanotovo, I am on my g., concerning one; nanahetan hoomētto, I am on my g., am watchful, alert continuously; namoenooovo, I g., keep one from all evil; namoenoa, I g., keep it from evil; namoenohē, I am guarded, kept from evil; Maheo niahane zemoenoovsansz, God is the one who guards from evil; tōhemhayo, g. house; nahessetaenoz, I g., protect,

defend one; nihessetaetovo, I g., protect one; see protect.

guarded, enahetanoheoneve, one is g.; eōhetan, one is g., considerate, cautious; see careful, cautious; inf. -tāos- denotes "guardedly, with care, savingly"; etāo-seēsz, one speaks guardedly; see save.

guardian, zeneevavōsansz, the one who guards; neevavōsanehe, the g.; eneevavōsaneheve, one is a g.; zehessetaetōsz, the one who guards, protects me; zeneevavōmasz, the one who guards, watches me.

guess, etoxtomonetan, one guesses, thinks at random; nio-none navhanenešetan, I simply g., think without guidance.

guest, nahestovoaemenoz, he is (male) my g., at meals; nahestovoaemetova, I am his g., or, he is my host; nihestovoaemetovaz, thou art my g., or, I am thy host; nihestovoaemetove, I am thy g., or, thou art my host; tovoae, g., at meals; nàtovoaemō, my g.; nstvoaeman, our g. (incl.); nstovoaemaneo, our guests; nazheeham, my female g.; nszheehaman, our fem. g. (incl.); naheszheehamenoz, she is my g.; niheszheehametovaz, thou art my g. or, I am thy host; niheszheehametōen, she is our g.; zemōhessō, the guests, the invited ones; see invite; navistoenaemo, I am g. with one, his convive; nivistoe-naemaz, I am thy co-g., thy convive; evistoenaemàzeo, they are guests, convives.

guide, naneevazého, I direct one; naneevazész, I g. it; naoneevaovo, I make one to be guided, I advise him; naameozého, I am guiding one, leading; naneevaovo, I g. one, give him his bearings; naneevaoz, I am guided, directed; neevaotšemenoz, g. thou us; nahoonaeno, I g., lead one (by the hand); nahooneano, I g., lead one (by rope or cane); naneonehana, I g. myself by it (as a rail, thong [not rope] by which one guides his steps); Ch. would tie a thong at the entrance of the tipi and extending to a certain distance to help blind people to go out and come in. Naneonehano, I g. myself (when rope is used for guidance); naamaovo, I g., drive one; hetonszeamaōenov, this shall g. you; nazetaovo, I g. one, make him to go a certain way; nazetaeno, I turn one towards a certain direction (with the hand); nazetaeam'nesého, I g. one by turning him (ref. to one's course, walk); nazetanoham, I g. the horse (with the reins). See lead.

guile, ocehestoz; see deceit.

guilt, maxàzistoz, g., punishment; naomaozeta namaxàzistoz, I feel my g.; see touch.

guilty, enohōeme maxeosàzistovâ, one is g., worth of punishment; eoehe, one is g. of; zeochessō, the ones g., accused of.

guinea-fowl, zevoxcepao, the arched back one.

gulf, zeēstōmoeha, g., bay, where a body of water enters

(sc.the land); zèvonoetam, where it is beyond depth, see abyss.
 gulp, namhaoz, I g.; zemhaozz, the gulping one.
gum, axc; eaxeve, it is g.; enomàkozeve, it is glue; axc eoxcepäoz, g. is sticky; axc zevešepâanenistov, g. with which it is glued, it is made to stick; see glue; eaxkam, one chews g.
gun, maatano, maatanosz (pl.); emaatanoeve, it is a g.; nahemaatanoe, I have a g.; ehemaatanoeo, they have guns; etōena maatano, he holds a g.; ehoaena maatano, he points a g.; noxzenavó, one barreled g.; nixzenavó, double barreled g.; nxpohoonevo, g., ref. first to breech-loading rifles and remains more or less the specific name for rifle; maxemaatanoe, big g., cannon.
 gunpowder, pä; epäve, it is g. (same term for ashes).
 gush, ehōnea, it gushes.
 gust, easetoeōstahâ, a g. of wind; see blow, wind.
gutter, ookoemàp zeoxceveše-ahāesevooz, wherewith the rain water flows off.

H

In Ch. the sound "h" denotes "tense, tight, taut, steady, firm, force, center". In many words the "h" is fugacious and at times it is difficult to know whether the word has an "h" or not, for in many cases it can be dropped or inserted. Emphasis, temper and individuality greatly influence the sound of "h" in Ch.
Habit, nahetosàz, I have the h., inclination, propensity, proclivity; havsevhotosàzistoz, bad h., inclination, bent; inf.-hetose- =habitual course of action, inclined to, fond of; -he- =tending towards + -tose = on purpose; ehetosemane, one drinks from h.
habitat, zexhestavoss, where they (or.) have their existence, being; zexēvnevoss, where they have their whereabouts; vaozevao esaahestaheo hezeno, deer have not their h. here; ēvastoz, h.; ēv'nistoz, h., whereabouts; t'sa zexēvas, where one's h. is; zexēvèns, where one's h., whereabouts are; zèvès, where one's h., abode is; zexhoes, where one stays, resides, lives, sits.
habitation, vē, h., dwelling, lodge; zèvès, where one's h. is; see camp, tent, lodge; zexhoes, where one lives; navenov, h., home; zexhevenovs, where one has his h., home, residence.
habitual, expressed by inf. -oxce- =done or recurring frequently; coxcēveniz, one is a h. liar.
 hack, see chop.
hackberry, kokoemen, kokoemenoz (pl.); kokoemenó, kokoe-menósz (pl.), h. tree; ekokoemenóeve, it is a h.

tree; nakokoeszesam, my little h. bush (used in a certain play); see play.

Hades, sean, habitat of the departed, dead ones. The Ch. believe it to be somewhere "down" in space; the road to it is "seozemeeo", which means "road of the departed = Milky way"; the part of the Galaxy which branches off and seems to disappear is called "hekozeemeeo" or, road of the "hanged ones". The Ch. say that all who commit suicide never reach "sean" but are led off by this branch of the Galaxy.

hail, haoseton, haosetono (pl.), h. stone; momahaoseton or momaxehaoseto, large h. stone; haosceton, small h. stone, falling in pellets; enonohaosen, it hails; haosetono eam'nettonsz, it hails, lit. hailstones are walking. Nanoonō, I h., shout; nanoonōoto, I h., shout to one; nanistō, I h., shout, q.v.

hair, meq, h., head; emekoneve, it is h., a head; suff. -ovess ref. to h. of the head; epevovess, one has nice h.; etonovovess, one has thick h.; ekaovess, one has short h.; emóovess, one has coarse h.; evoxpovess, one has white h.; ehāovess, one has much h.; emo-meovess, one has matted h.; emamanovess, one has wavy, curly h.; emoonovess, one has beautiful h.; evessovess, one has fine (thin) h.; emāmakovess, one has red (painted) h.; emaovess, one has red h.; naóovessesh, I have my h. dried (in the sun); naóovessenāz, I dry my h. (as with a towel); zepevovess, the one with nice h.; zeto kašgon zevessovesssz, this child with the fine (thin) h.; zeto hetaneo zekaovessessō, these men with short h.; napopoovessōsan, I pull out h.; napopoovessēto, I pull one's h. — Suff. -āe-, -hāe-, -stāe ref. to "haired" while suff. -ovā denotes "hairy, furry, covered with h.". Epavstāe, one has nice h.; emamaxkāe, one is wavy haired; ehāstāe, one is long haired; evoxpāe, one is gray haired; ehevovāe, one is yellow haired; evessēvāe, one is fine (not coarse) haired; esevaeš, one has the h. loose; nasevāe, I have loose h.; emomeexāe, one has matted h.; naxōestā, I have my h. oiled; xōestaatoz, h. oil, ointment; naxōestano, I oil one's h.; naéōstaesz, I wet my h. [naéōstae, I am baptized]; emhāvāe, one is covered with h.; ezekstovā, one has short h. (has a very vulgar meaning); ezekstovatto, it (of a fur) has short h.; ezekstovax, one's h. is cut short; hena zehesszekstovaxetto, why doest thou have thy h. cut short? Evonestāe, one has very long h.; zemomeexasz, the matted haired one; evoxpováoha, one dyes it (h.) white (with flour); ehevováoha, one dyes it (hair) yellow; namaováoha, I dye it red; namoxtavováoha, I dye it black; namanokovana(?), I bunch it (hair); namohenoōsan, I take hold of a bunch of h.; namohenoōseto, I take a bunch of one's h.; na-

poovaho, I pull its h. (of animal); etonetová, what fur, h. has it? (of animals); nepoovāo, h. erected; nasè-povaha, I cut it in locks, bunches (of h., fur); natovaseèno and natovaso, I part one's h.; napevetovaseèno or nahoxeetovaseèno, I part one's h. well, clean; zepevetováessô, the ones with well parted h.; zehoxeetovasehessô, the ones with well parted h.; tovaseho, pin shaped stick of hard wood, 8 or more inches in length and about 3/8 of an inch in diameter at its thicker end, used to part the h.; naonehaovess, my h. is unbraided; nahoxeotonohé, my h. is well, cleanly braided; eonehao-vaōstá, one's h. is unbraided (from having been braided before); naonehaovana, I unbraid it (hair); napevoeasenàz, I arrange my h.; nahoxeoeasenàz, I put my h. in order; nanēhov zepevoeaseno nanis, it is I who arrange my child's h.; emomenokovàz, one has bunches of h. (usually near the mouth, on lower part of cheeks or on chin); šēmeq, h. which is cut; nahooxtaso, I cut one's h.; nahooxtax, I have my h. cut; zehooxtxessô, the ones with h. cut; nahooxtxen, I am having my h. cut; hooxtxovavèho, h. cutter, barber (white man); hooxtxovambayo, barber shop; Hooxtxhetan, Hooxtxhetaneo (pl.), the Hair-cut-men = Oto Indians; emameaheš, it is a bunch of h. (loose); following are some pr. names implying h.: Zēstáe, Longhaired; Zekstáe, Shorthair; Atōszeha, Bushyh.; Havsevovess, Badh.; Hestotonovess, Thickbraided hair; Voxpáe, Grayh.; Heováé, Yellowh.; Maovess, Redh.; Kaovess, Shorthair; Mamxkáe, Wavyh. Etamooxtax, ones h. is banged; zetamooxtxessô, the ones with h. banged; nimoceohestoz, that which is used to wrap in the braids.

hairy, rendered by inf. -me- and -meše- (meše ref. more to "hirsute"); zemehovàtov, that which is h., furry, fuzzy; emehovatto, it (in.) is h.; emehova-venotova, one has a h. neck; meovamaxemenoz, h., fuzzy berries = peaches; see furry, fuzzy; meàz, h. mouth, beard; emeàz, one has h. mouth or lips, a beard; eqsaemeàz, one has a goatee; ehestovoozemeàz, one has side whiskers; emeše-ēs, one has h. nose; Mešeēsevèho, Hairy-nose-white man = Mexican; emešeoxta, one has an h. leg; emomešeoxta, one has h. legs, covered with hair or feathers; emešeàz, one has a h. hand or arm (also patches of hair on arm); emomešeàzena, one has h. arms; emešeàta, one has a h., hirsute lower leg, foot; emomešeàta, one has h. feet; epèpe, one is h., shaggy; epèpeeve, it is h., hirsute, shaggy.

half, oxé, h.; sometimes "ox" denotes the other one", when there are two making one set together, as in speaking of ears, eyes, cheeks, feet, legs, etc.; tāešehe eoxax, it is h. moon; oxé āneva, h. a year; ox nameta, he gave me h.; oxé makät, h. a dollar; naoxana, I divide it

in h.(by hand); naoxaso,I divide it (or.,as a stone, dry goods) in h.(by cutting); naoxax, I cut it in h.; see cut; ox ešeexa,it is h.done,cooked; ēs ="h." in the sense of "partly"; ēs eexâta, it is h.,partly cooked,done; -ešeetahoxoov- =h.way already; eešeeta-hoxoovhoeoxz,he has already come h.way (across).

hallow, see sacred.

halo, ešehe emanston,h.around sun or moon,lit.the sun (or moon) is building (sc. a protection against an oncoming storm).

halt, nanhēo,I h.,stop,remain standing; enòneka, one is h.,limps; nònkastoz,the halting,limping,see lame.

halter, honeetohamestoz; naesthoneetoham,I put the h.on the horse; našexoneetoham,I take the h. off the horse.

ham, mazhenom,the thigh; hešksēsehotam heszhenom, pig's thigh; nahaononaso,I hamstring it (or.,animal).

hammer, toxq,toxkono (pl.); etoxkoneve,it is a h.; natonôn,I h.; tonôneheo,the one who hammers; tonônevêho,blacksmith; tonônemhayo, blacksmith shop; nataxetonôn,I h.on,upon; natonoha,I h.it; nataxetonône-ta,I h.upon it; naēstoha,I h.it into; see nail. The Ch.stone hammer was modeled after the raised forearm with closed fist or holding a stone.

hammock, vavaestoz; see swing.

hamper, see hinder.

hamstring, nahaononaso vèhoehotoa,I h.the beef; zehao-nonxessò,the hamstrung ones.

hand, namezevaeno,I h.to one; namezevaena,I h.it; niszetanoz,h.it over; rad.-àz ref. to h. and forearm, while rad.-eona denotes the h.proper. Maàz,the h.,maàzenoz the hands [confound not with màz which means mouth]; naàz,naàzenoz (pl.), my hand; niàz,niàzenoz (pl.),thy h.; naàzenan,naàzenanoz (pl.), our (excl.) h.; niàzenan,niàzenanoz (pl.), our (inc.) h.; niàzenevo,niàzenevoz (pl.),your h.; heàzenevo,heàzenevoz (pl.),their h.; eamocs,one stands with outstretched hands or arms; maàzeneva,with the hands; naàzeneva,in or with my h.; namanoeàzenaeo, I stand with hands bound; namanocàzenaeto,I bind one's hands together; nahootameàzenaeto,I tie one's hands behind him; nixhoanehâ niàz,reach out thy h.; emaàzeneve, it is the h.; verbal suff.-an usually implies direct action "by h."; nahestana, I take it; nahēhestana, I reach out (h.) to take it; nahēestxtana, I reach out and touch it; naēnana,I lay it down; natōena,I hold it; naēstana,I put it in. Rad.-na- ref.to h.,arm; nocena naze-tanen,I lay on one hand (stretching it out and downward upon or toward an object);nišena nazetanen,I lay on both hands; nišena,both hands; nocena,one h.; ema-esena,one is empty handed,has no weapons; naheneaeve-

- naevao and naheamezēnaeo, I stand with uplifted hands; naanhônaevaoes, I let my hands down (from having had them uplifted); nahenchaevenaevano, I stay one's hands uplifted; nokatōeneo, one h., first said in measuring, the ending -tōeneo ref. to the holding with the hand; nixatōeneo, two hands or fists measure; nohonatōeneo, five hands; etapeveona, one has nice hands, is well "handed"; nahàpeona, I shut my h.; nahōeonao, I reach out my h. (from within); ehōenaevao, a h., arm issues out; naonšeonaoz, I hurt my h.; conšeona, one's h. is hurt; naēseona, I put my h. into; naséona, I stick, plunge my h. down into; naniseona, I withdraw my h. (from where I had put it in); naseonaovo, I put my h. into one (or., as a stone, rock); naseonao, I put, stick my h. into it; naseonaotovo hevecenhasto, I thrust my h. into one's pocket; ēseonaoxz, put thy h. into! Nixhōeonaoxz, reach out thy h.! Niseonaoxz, take thy h. out (from where it had been put in); nanonomeonax, my h. shakes, trembles; zenonomeonāxessō, the ones who have trembling hands; coxoxzeveona, one has green hands; emaeveona, one has bloody, red hands; evohomeona, one has white hands; etōeona, one has cold hands; nanšešeona, I wash my hands; nizhešeonaz, stretch out thy h.! Suff.-stāeona, ref. to palm of hand; etapavstāeona, one has nice hands (ref. to inside of h.); maztāhe, palm of h.; maztāheonoz, palms of hands; nokstāheo, a h., palmful; zenimaōstaz zehāess, the minute h. (of a watch), lit. "the turning around suspended, the long one"; zenimaōstaz zezecess, the hour h. (zezecess = the short, small one). Naaxaoto, I shake h. with one, am pleasant to one; nahesevaeno, I lay my hands on one, seize him; napoezessesz, I clap my hands; nazheamaxesto naàz, my right h.; namosesto heàz, one's left h.
- handful, nokstāheo, a h. (in the palm); nixotaozz pen'hôo, bring me a h. of flour; nišena nixotaozz pen'hôo, bring a double h. of flour (holding hands together).
- handicap, see hinder; zemomoanatto, that which hinders, is a hindrance, a difficulty.
- handiwork, manstō, manstōnoz (pl.), ref. usually to something built, constructed, designed; vehōxtomova Maheo hemanstō zehešhohātamanoez', behold how great and powerful God's h. is!
- handkerchief, hokota, ref. to anything worn around the neck; the first handkerchiefs the Ch. saw were used as fichus, hence the name hokota; ehemahes-toz, h. (ref. to its use of wiping the nose).
- handle, v. namomaxano, I h., feel, touch him all over; na-meemész, I h. it (also work it out); nanoaoxta, I h. it carefully; nanoaoto, I h. one carefully, reverently; the rad.-noa- denotes the "handing over, present-

ing" (see present), and informants disagree concerning the meaning of nanoaoxta and nanoaoto. Zenehesevaene, that which can be handled easily; zeoxckasesevaene, that which is within easy reach; nazetanen, I h., am busy with the hands; nazetana, I h. it.

handle, n. hooneanatto, h., bail (as pails, kettles have); [hōneanattonsz, chain]; tōeneo, h. (as cups have); hootó, h. (as tools, knives, hoes, spades etc. have); mozc emoxtavooó, the knife is black handled; epavooó, it is well handled, has a nice handle; emakātaevoó, it has an iron h.; emochevezevoó, it has a horn h.; emaoó, it is red handled; ekamxevoó, it has a wooden h. Suff.-oó ref. to stem, stock (compare suff. -ó under "grass", which is the same). Heszevax, its h., tail (said of pans, dippers, etc.).

handy, enotoxó, it is h., near at hand, convenient; enotoxonsz, they (in.) are h.; enotoxa, it is (state) h.; enotohae, one is h., in readiness; enotohaensz, they (in.) are in readiness; see ready.

hang, nahōsan, I h.; nahōsemo naeszehe, I h. my coat (or.); ehōseme eszehe, the coat is hung; ehōsz eszehe, the coat is hanging; ehōsta, it hangs, is suspended; eanhōsta, it hangs down; eavhōsta, it hangs over (as if to fall over); eavhōsz hohona, the rock is hanging over; ehōmahōsta, it hangs over (as spreading over); etatanōsena, it hangs all around, is suspended (as on the walls of a tent or room); epanōsena, it hangs against; eninovōsena, it hangs, is hanging for awhile; the ending -ōsena = to be hanging, suspended and ref. to or. objects which may be neuter in Eng.; esitovōsena, it is hanging in the middle, is midday (ref. to the sun); etakaōsena, it is hanging close (sc. to the horizon), it is towards sunset; epanhōsta, it (in.) hangs close by against; etatanōstansz, they (in.) h. all around; suff.-hōsz (or.) and -hōsta (in.) ref. to a hanging, suspended position; ehōsz votaenoneva, he is in the well; ehōsz hozzezeva, he is on the tree; etonehōsta, how does it hang? (ref. to hands of a watch or clock and wanting to know the time, from the former way of asking where the sun was "hanging" in the sky: etoneōesena?). Suff.-ōes and -ōesena ref. to a floating, suspended motion of bodies regarded as or. (as celestial bodies); eamōesena, they move about; ehetōesena, they are suspended (of celestial bodies); the in. form is -ōsta and ōesta; zemaōesta, the suspended fat on the surface of liquid substances; see cloud, move. Nahoneešemo, I suspend, hang one (or., as a flag, etc.) at the point of a pole, etc.; sitoxceo emce-anhōneoetovo vónhanistovâ, the string appears hanging from the window; emameanhōcto, it hangs down (as fringes of an Indian dress); eanhoetto, it hangs down,

from any place; hotanoneva eakavoeto or epanoeto, it hangs from or by a string, thread; toneoetōsanistovā eakavoeta, it hangs from a hook; mohēno eakavoeto or epanoeto, it hangs from the horse; mohēno eaxxevotane, it is hung to the horse's neck (as bells, etc.); navō-estatoeva eakavoeto, it hangs from my belt; naakavoe-tosesz hoxzezeva, I h. it to the tree; niakavoetosesezon, we h. it to . . . ; naakavoetosého naeszehen hoxzezeva, I h. my coat (or.) to a tree; eaavēsta, he hangs his ears; naakavaē, I sit with head hanging down; nahosze-ha, I h., bow my head; see bow, head. Nahekozēto, I h. (strangle) one; hekozemeo and éhehemeo, the road of the hanged ones (ref. to the portion of the Galaxy which branches out and which is traveled by those who commit suicide, according to the Ch.); hooneestoz and hekozeestoz, the hanging (of a person); ehekozehe and eéhe, one is hung; éhehestoz, the hanging (also gal-lows); éhehesanevèho, the one who does the hanging (white man), hangman. Ehāhoetonsz maxemenoz, many apples are hanging (sc. on the tree); see bear; anhon-coetoseonoz, hangings from belt of women, made of Ger-man silver; hoetoseo, anything hanging (badge, something from a saddle, wagon, etc.); zehoeto, that which is hanging at.

happen, exaheoz, it happens suddenly; zeevhessosz, hap-penings (sayings and doings); zetaēvemahessō, all that happens; eēvetónheso, how does it h.? Sometimes the verbal suff. -vaen denotes "h." when the action occurs without prevision or voluntary and intelligent intention, as: napeoxevaeno, I h. to hate one, merely hate him; namanševaena, I h. to make it, simply make it; nahoxthanevaeno, I h. to catch up with one; heto kamax naaxevaena, this stick happened to hit me; naéševaena, I h. to be afraid of it. Nixhòtahaovsz zeēvhenov, tell me the happenings, the news; navhanhoeoxz, I just h. to come (without special errand); etaomenhess, it hap-pens so (of itself); nasaataomhoeoxzé, I h. not to come; zistanhâxzevaz nitaomhovanē, when I came to thee, thou didst h. to be gone; nasaataomhoé hane zex-hoeoxzess, I happened not to be present when you ar-rived.

happily, see happy.

happiness, hetotaetanoxtoz, h. in mind; hetotan, H.; heto-taestoz, h.; hetotaestaomenhestoz, h. (state); hetotaestaomeo, h. (situation condition); pavstaomen-hestoz or pavstaomeo, h., bliss; see bliss. Voešetanox-toz and pevetanoxtoz, h., joy, rejoicing, gladness; heto-tanomoxtastoz, h. (in feeling); see comfort.

happy, rendered by inf. -hetota- and -hetotane- = h., gay, glad; ehetotae, one is h., gay; ehetotaetan, one is h.; chetotaetanooz, one becomes h.; nahetotaneševe, I

do it happily, gaily, gladly; zehetotanessô, the h. ones; ehetotanatamano, it is h. gay, gladsome (general aspect); see blissful; nahetotanestaomen and epavstaomen, one is in a h., blissful state, condition (Ger. Glückseligkeit); zepavstaomeněsz, the h., blissful one; heama pavoomē, the h. place above [the term pavoom expresses "h., delightful state", but as it became the favorite expression of a certain lewd woman (in the passing generation), and made vulgar by her, it is rather to be avoided until its recent connection be forgotten]; inf.-voeše- =h., rejoicing, joyful, glad; ešiensz zevešhetotanatamanoestověsz, h. days; hetotaeohe, h. river; hetotanevostanehevestoz, h. life; navešhetotaetanonotto, I am h. in one (in having one); navesshetotanemo, I am h. with one; nasaapevetanohe, I am not h., do not feel good; hetotanevostan, a h. person.

harass, namavetanooz, I am harassed, wearied; namavetano-
ho, I h. one; namavstaha, I am harassed (in heart);
namavstahaovo, I make one to be harassed; naôzetanoho,
I h., importune, bother one.

harbor, t'sa zeoxceonovôsta semo, where the ship lands;
semonoz zexěstôestovettosz, where ships float in-
to, land; zexěstômoeha, h., bay.

hard, inf.-hekon- =h., strong, fast, firm, solid (from heq
=bone); nahekonemanisz, I make it h.; nahekonanen, I
harden; nahekonana, I harden it; nahekonano, I harden
one; ehekoneoz, it or one becomes h.; hekoneozistoz,
the becoming h.; ehekonô, it is h.; ehekonae, one is
h.; hekonestoz or hekonastoz, the being h., strong;
ehekonomao, it is h., solid ground; see strong, solid;
nahekoněstana, I press it into; nahekonetôetanota, I
hold it fast in mind; nahekonetôena, I hold it fast
(with hand); ehéoseoz, it hardens, solidifies (of li-
quids); esaahokoxcesahe, one is hardened, rough, tough;
zsaahokoxcesahessô, the hardened, tough ones; ematáeta,
one is hardened, harsh, toughened; matáeveho, a h., ty-
ranical chief. Inf.-hotoana and -momoana- =h. in the
sense of difficult, terrible; ehotoanatto, it is h.,
difficult; ehotoanatto heto hozeohestoz, this work is
h.; ehotoanatto éoxzistoz, the going up is h.; nitov
ehotoanatto, it is h., difficult for me; nahotoanava-
zesta, I deem it h.; ehotoananàz, he makes it h. for
himself; see entangle; esaahotoanattan, it is not h.;
ehotoanavoēta, one does a h. thing, acts dreadfully; na-
haotoanavoého, I do a h. thing unto one; zehotoanatto,
that which is h.; ehotoana-tataeneoneve, it opens h.,
with difficulty (as a door or a lock); ehotoanavho-
zeohestove, it is h. work.

hardiness, hekonstahàtoz, h., stoutness of heart (Ger.
Beherzigkeit), hardihood.

hardly, ověno, h., almost not.

hardness, hekonastoz and hekoneozistoz.

hardship, nahotoanavoomen, I suffer h.; nahotoanavoého, I make one suffer h.; hotoanatanoxtoz, h. (more in a mental sense); heovasz hešehotoatanoxtoz, all kinds of hardships; heovasz hetoomeo, all kinds of h., hardluck; haestnova zehotoanatto naxhoehota, many hardships came upon me; hotoanavoomaozistoz, h. (in feeling); hotoanavomàtoz, h. (condition, situation).

harelip, etovoàzena, one has a h. (has a gap, dent in the lip); Tovoàzenanevého, Harelip-whiteman, pr. name.

harken, see listen.

harlot, matā, matāheo (pl.); ematāeve, she is a h.; matāevestoz, the being a h.; tonšenové, h., frivolous, lewd woman; tonšenovehestoz, the being a h., frivolous.

harm, natotonšenoto, I h., hurt, spoil one; see hurt, spoil; inf.-totonš- =to h., hurt, spoil; naonxoého, I h. one; esaaonxohan, it does not h.; natotonšetan, I am harmed, hurt (in feeling); natotonitoomen, I suffer some h.

harmless, esaaonxohan, it is h.; enonizeomae, one is h., good natured, gentle.

harmonium, nemenistoz, same name as for piano; mazeheseva zevešezetanenistove =played with the foot (in connection with nemenistoz, is real name for h.).

harmony, manohotoemazistoz, the being of one accord, agreeing together (not ref. to music); pevemanoeonistoz, h. (in singing); esaa pevemanoenemeneo, they do not sing in h. (together). Epavemanohozeoheo, they work in good h.

harness, naēst'taenoham, I h. the horses (or horse); mo-hèno naēst'taeno, I h. the horse; [našexanoham = I unharness the horse]. Sit'ceorz, h. (or.); hesseeseonoz, h. (ref. more to the tugs, chain h.); tohaetohamestoz, h. in a general way (that which is slipped on a horse).

harrow, penomaeneo, ground crusher; napenomaenèn, I h.; penomaôo, h., or garden rake; penomaôoneve, it is a h.; penomaenenistoz, disk h.; penomaxovàtoz, disk, cutting h.; napenomaxova, I h.

harsh, see rough, tough

hart, hotoavaozeva, male deer; see deer.

harvest, naoenoe, I h.; naoenoeta, I h. it; nahoeoenemena, I come from harvesting, I bring in berries; oe-noestoz, h.; see reap. Zeoenoeessô, the ones who h.; ze-oenoetoss, the ones who h. it.

haste, nonotovestoz, h., hurry; vessetanoxtoz, h.; naves-setan, I am in a h., hurry; ševetanoxtoz, h., diligence; ševastoz, h., swiftmess.

hasten, inf.-ševe- denotes h., be diligent; naševease- orz, I h. to leave; rad. -ohe incorporated before final suff. in the v., implies "hastening, quick ac-

tion"; naaseohetovo, I h. away from him; navoneoheta, I h. to lose it; navovistomevâhetovo, I h. to instruct one, give him hurried instructions; nahahaneohetovo, I h. to come near one.

hasty, rendered by inf. -ševe-; naševeneševe, I do it hastily; inf. -nonotov- = in a hurry.

hat, voxca, voxcasz (pl. in.); navoxca, my h.; navoxcanoz, my hats; nivoxcaanoz, our (incl.) hats; nahetoxca, I have a h.; nahetoxcaena, I am hatted; namonoxca, I have a new h.; nanisoxca, I have two hats; nanitoxca, I take off my h.; mahataenoxca, iron h., helmet; hoveokôo, summer hat, little shade (also umbrella); nahoveokôo-ena, I am provided with a summer h. (or an umbrella); nahovoeokôoaovo, I make one to be hatted.

hatch, ěšhokovao, they are hatched; ehokovaoz, it (or.) becomes hatched; Hokova, Hatch, pr. name usually translated as "Youngbird".

hatchet, hoxqx (same as ax); ehoxkxeve, it is a h.

hate, natotonsezesta, I h. it; natotonsetamo, I h. one; nansetamo, I h., despise one; nansezesta, I h., despise it; see despise; nseztastoz, hatred; nsetamazistoz, the h. against one; totonsetamazistoz, the hating (wishing harm); zetotonsetamessô, the hated ones (or.); zetotonseztahonevessô, the hating ones (or.); nanseztasého, I cause him to h.

hatred, see hate.

haughty, emenoxcetazetan, one is h.; menoxce = proud + -tazetan = contemptuous; eohāmenone, one is h., very proud; menoxcetazetanoxtoz, haughtiness.

haul, nanoxtoena, I h. it (hither); rad.-oen implies conveyance; natoena, I h. it (tither); nahooxtoena, I h. it home; nahooxtoenanoz amoneoeseonoz, I h. home fence posts; nahovtoenanoz, I h. them (in.) on a pile; navisthoenenemo, I h. with one (in association with); see freight; nameovōena, I h., pull it to the surface (of liquid); nameovō-oneana, I h., pull it up to the surface (by means of a rope); nahesseesan, I h., pull; nahesseeto, I h., pull one; nahesseesz, I h., pull it; see pull.

haunch, màzheton; heszheton, its h.; etōeseš, he bumps, falls on his haunches; natōesešemo, I throw him on his haunches.

have, nahoz, I h. it (with me); nahoho, I h. one (with, in me); nahozenoz makātansz, I h. money with me; inf. -hok-, -hokxa- = must, h. to, has to be; nasaahokovōmoheo, I must not h. seen them (or.); naaena, I h., own, possess it; naaeno, I h. one (or.); zeaenom, I, who own it; zeaenon, I who h., own them (or.); inf. -he- (becoming -hest before aspirated vowel) denotes "h." in various senses, as: nahevoxca, I h. a hat; nahemhayon, I h. a house; nahavehōmo, I h. to see one, am on my way to see him; na-

hemakätaeme, I have money; nahesthoze, I h. a horse; nahesthoen, I h. a field; nahenison, I h. a child; nahe-mesestove, I h. food; nahemocan, I h. shoes; inf. -eše- = h. (not "h. been"), where we use it in Eng. as auxillary with a past participle; naešemese, I h. eaten; naeše-ōsztovo, I h. spoken to one; zeešemesēs, after one had eaten; zeeševōmo, after I had seen him; mataešenās, when one shall h. died; mataeševōmo, after I shall h. seen him; nahesov, I h. hiccough, I hiccough; natavsta-oxz, I h. head ache.

hawk, āeno, āenō (pl.); ānos, young, small h.; moxtaveāe-no, black h.; totamenāenohe, h. with clipped wings.

hay, móesz, grass; móemhayo, h. loft; móetāseo, h. rack; moetaheo, h. fork; namóeam, my h.; zeakotās, móesz, stack of h.; eoexovanoz móesz, he cuts, mows h. (grass).

hazard, nasaahzevaeztō, I h. it; nasaahzevaeztō nitov, I h. myself; namet'kâ, I h., risk (in giving); namet'kâenotto, I h., risk one (or.); namet'kâetova, he hazarded, risked (sc his life) for me; see stake.

haze, anstaeš, trailing light mist along bottoms and valleys.

head, meq, mekonoz (pl.); emekoneve, it is a h.; rad. -szeha = headed; suff. -ae and -aeo ref to "h."; ehāszeha, one has a large, big h.; etaxceeszeha, one has a small h.; ekāgoeszeha, one has a flat, thin h.; kāgo-eszeha hetaneo, Flatheads (Ind. tribe); eōszeha, one is bald headed; emaszeha, one is red headed; eonimoxoeszeha, one has an ugly h.; eatoeszeha, one has a bushy, disheveled h.; zeatoeszehaz, the disheveled one; epav-szehavóoeve, it is a nice h. of grass, a flower; zepav-szehavooesz, flowers; enoceszeha, it (animals) is one headed; enišeszeha, it has two heads; enaheszeha, it has three heads; enisōxtoeszeha, it has seven heads; nahoszehe, I bow my h.; nahoszehoxz, I walk with bowed h.; nataomaovo, I h. one off, pass before one; navoxkae-no, I h. one off, turn his h. (by hand); navoxkaeovo, I h. one off (not by hand), make his head to be turned, bent; nahevae, I cover my h.; nahevaceš, I lie with h. covered; nahevaeoxz, I walk with covered h.; nahevace, I tie around my h. (as a blanket, cloth, sheet); nave-haena, I cover its h., its point; vechaenāzistoz, n. of the preceding; nahevaēno, I cover, tie one's h.; eōma-eš, one shakes his h. (to say no); eōvaeostax, it shakes the h. (of animals); naakavaē, I sit with h. down, hang-ing; naakavaéo, I hang, droop my h.; naxamaaeo, I bow my h.; namakstaeo, I bend down my h.; emamemaeo, it (ani-mal) raises its bulky h.; navonoaeo, I raise, tilt up my h.; heneavaeoxz, lift up thy h.; heneavaeom, lift ye up your heads; etómaeo, he erects the h., he holds his h. erect; tómaeoxz, hold thy h. erect; ekaeo, it raises its h. (as snakes when coiled and raising the h.); na-

anhaeo, I let my h. down; eaxtoneeo, he hides his h.; eevaseamèn, he walks on his hands (legs straight up and h. down); naevaseō, I stand on my h.; naevaseo, I fall headlong; nievaseomà, we fall headlong; nahotxa, I am bare headed; nahotxâe, the sun burns my h.; naenotovaso, I cut one's h., behead him (with knife); naenotovàno, I behead one (with a stroke); emomaoxz, he walks and holds up his h.; hootōoxz, turn thy h. and look! Hohona zexhoaes, h. of rock, projecting mountain; zexhoaeta, where there is a h., headlike projection; eanaēto, it is, stands h. downward; evorxaēto, it has its head bent downwards (like ears of maize); hooxz emaoxcē, the corn tassels, heads out; emaoxcēnetto, it heads out (of grass, etc.); emaoxcēna, one is provided with a h. feather (downy feather on top of h.); maoxcēneo, they (or.) wear h. feathers; namaoxcē, my h. feather; hemaoxcē, one's h. feather; nimaoxcēnan, our h. feather; napēszeaovo, I crush one's h.; nasosoeszehaovo, I stove in his h.; sóenec or sóenek, indentation, stove in the h.; nakōnaeš, I knock, bump my h.; nakōaèno, I bump, knock one's h.; etaomehemekone-nietame-tovàz, he is strong, pig headed; eoxksaa-àtahe, one is strong headed, does not listen; zistatooxtoneoz, zistamatoneoz and zistaenonoeoz, where water courses h., meet; see radiate, branch. Following are pr. names in which "h." appears: Kàkoeszaha, Slimh.; Maxszaha, Largeh.; Hēszechah, Strongh.; ōszeha, Shaveh.; Mistaameq, Owlh.; Seozemetaešq, Skull; Atoeszeha, Dishevelled-h.; Haestoestaema, Lousyh.; Zcemeq, Littleh.; Zeahe, Head; Tamszaha, Stumph.; Moxtavszeha, Blackh.; Hemekonemashanē, His-crazy-h.; Nàkoemeq, Bearh.; Heovemaoxcēna, Yellow-h.-feather. Enitáe, one is the h., leader; zenitáesz, the h., leader, master; hevacehestoz, h. covering; enahomaōeha, it is a h. land, promontory.

heal, naénoého, I h. one; naénoéšz, I h. it (in other connection this term can mean "to end, make an end of"); naénoestomovo, I h. it his; naénoestoman, I make, occasion a healing; énoestomanehe, a healer; cénoestomaneheve, one is a healer; énoestomanistoz, the making a healing; naénomoxtaman, I h., end the sickness; naénomoxtamaného, I h. one; énomoxtastoz, the being healed; énomoxtamanistoz, the making a healing; naénomoxtasého, I cause one to h.; énomoxtasohestoz, the cause of healing; naénomoxtasohē, I cause healing; naénoēta, I do h., perform the close of....; énoētastoz, healing, closing act; see end. Zehešhēmoxtätto nihehozetaz, being sick I come to thee for healing; nahehozeemetova, I come for healing; navenootan, I want healing, deliverance of unwell being; navostanevázetan, I desire to be healed, made sound, saved; navostanevsan, I h., save, q.v.; see doctor.

health, pavomoxtaſtoz; nasaaevhapavezheſtahe or nasaaevhapavomoxtahe, I am no more in good h.; ȳxheſta naheſta, I am in h.; ȳxheſta napavomoxta, I keep on in good h.

healthy, napevomoxta, napavomoxtae, I am h.; heto eveſepevomoxtaſtove, this is conducive to health., is h.

heap, ehonetto, it is in a h.; ehoneo (or.), they are in a h.; nahonez, I h.it; hōnez eo thou then ſhalt h.it (as in directions for future uſe of medicines), make it to heap (as a ſpoonful of dry ſubſtance); nahonéhȳ hohona eo, I am heaping ſtones; zehoneta, that which is a h.; etonovotanz vȳpotoz, the leaves are in a h.; etonovſena, it lies thick, in a h.; ſee pile.

hear, nanista, I h.it; nanistovo, I h.one; nanistomovo, I h. his (in.); nanistovamo, I h.his (or.); nanistomon, I h., it is told me of; nanistomonenoſ, I h.about one; nanistomoneta, I h.about it; ninistomonetovaz, I h.about thee; nanistomonetan, I want to h. about....; nanistomonetanotovo, I want to h.about one; nanistomonetanota (in.); nanistomoneseho, I cauſe one to h. about; zēnistomonetto, that which I have heard; nani-tatomon, I have heard ſo; ehoveatomon, one is dull of hearing; nananeatomovo, I know one by hearing his voice; naoneevatomovo, I h.one brokenly, not underſtanding well; eesoxotooſta, he is of hard hearing (not willing to h.); enamevon, it is heard coming (of ſound); enisto-evon, it is heard (ſound); en'niſevon, it is heard coming hitherward from; eemevon, it is heard far off; ehȳevon, it is heard (ſound heard but cauſe unknown); inf.-hȳ(e)- =heard (as ſound, noiſe); axxev ehȳevaha-me, the bell is heard ringing; axxev oxhȳevahameſz, when the bell is heard; ehȳehoeoxz, one is heard arriving; ehȳexeva, it is made heard, proclaimed, heralded; ehȳetazistoſve, it is heard (noiſe of battle); ehȳomo-eo, they are heard dancing; eoxcetovaxtȳe, it is heard (as a ſound far away); eniſtonevaveana, one is heard eating; camevanoxz, one is heard coming, walking (ref. to ſound of ſteps); ehȳeniſtȳe, it is heard calling, ſhouting; ſee noiſe, ſound; niſtomoneſtoz, the hearing; ſee liſten, obey; zeahatassȳ, the hearers; esaapeveahatahe, one does not h., hearken, obey; niahatanov, you h., hearken to it.

hearsay, vhaneniſtomoneſtoz.

heart, mazaheſta, the h.; mazaheſtoz, hearts; mazaheva, in the h.; nazaheſta, my h.; nszheſta, thy h.; heſzheſta, one's h.; nazaahan, our h. (excl.); nsztaahan, our (incl.) h.; nsztahevo, your h.; heſztahevo, their h.; naztaheva, in my h.; nazaahanoz, our hearts; ſuff. -(he)ſtaha- =hearted; epavſtaha, one is good hearted; ehavſevſtaha, one is evil hearted; naheſtanevſtaha, I have a h. of man, am a human being; etapſtaha, one is

weak, subdued in h.; ekastaha, one is high tempered, short hearted; zeéznetto màzhesta, the intents of the h.; eaenonevstaha, one is dark hearted, benighted; ehkonstaha, one is strong hearted; naóstaha, I am broken hearted; etakovstaha, one is angry, sullen hearted (takov =frown); eveoxcstaha, one is bitter hearted; ehanāstaha, one is heavy hearted; exanovstaha, one is straight hearted; nanexovstaha, I am so hearted; nahekonstahano, I strengthen one's h.; nahekonstahaovo, I make one strong hearted; naôzetanonavstaha, I am troubled in my h.; nanietamstahaosemo, I hearten one, inspire him confidence, trust (by talking to one); emavstaha, one is weary hearted; ehavsevstahaoz, one gets angry, evil hearted; nahavsevstahaozetovo, I get angry at one; enēhov Maheo zezhešstahanacz, it is God who made us thus hearted; zehexovstahas nasaanexovaevohe, I am not hearted as he is; nixanovstahaōen, he makes us straight hearted; nasēpotostahaovo, I give relief to one's h.; zepavstahassō, the good hearted ones; zepavstahanessō, the ones well heartened; zepavstahaoessō, the ones made to be good hearted; pavstahàtoz, good heartedness; havsevstahàtoz, evil heartedness; aenonevstahàtoz, darkness of h.; hestanevstahàtoz, the having a human h.; tapstahàtoz, weakness of h.; kastahàtoz, quick heartedness, short temper; hekonstahàtoz, strong heartedness; takovstahàtoz, sullen heartedness, rancor; veoxcstahàtoz, bitter heartedness; hanāstahàtoz, heaviness of h.; xanovstahàtoz, straight heartedness; hekonstahanazistoz, the strengthening of the h.; hekonstahaovazistoz, the making one strong of h.; ehavstahàtov, one has a good h.; ehesthavsevstahàtov, one has an evil h.; naheszhekonstahàtov, I have a strong h.; naheszhekonstahàtovetovo, I have a strong h. towards one; zeanenonevstahassō, the benighted in h.; ehesztahevetto, it is a h., h. shaped (in design, drawing); tâxta voston, an open hearted person; nazhesta enonomaha, my h. trembles; nazhesta ekokstaha, my h. pulses; nàzhesta emomoostaha, my h. pulsates quick; esaananoné, one is heartless, implacable; màzhesta zsaaomatôhan, a h. without feeling; zetohehtëhestahatto, all of my h., with my whole h.; hesta, name for a constellation; zenišstahanettoss, h. star (also morning star); màzhesta zevešhèpotomoenàtov, that which overfills the h.; Nàkohesta, Bearheart, pr. name; Heemàzhesta, Womanh., pr. name. Suff. -tan indicates "disposition of mind or h., the inner man"; nahavsevetan, I feel bad (in me, my h., my mind); napevetan, navoešetan and nahetotaetan, I feel glad, joyful, happy; eoxháovo, one hardens his h. against one, acts contrary to (against) one.

heartily, rendered by inf. -hotoe-; ehotoneševe, one does it h.

heartiness, hotoastoz, hotoestahàtoz and hotoeozistoz.

heat, nšhótàtoz, the h.; zenšhóta, that which is h.; nanšhoha, I h.it; nšohom, h.ye it; nanšhoôno, I h.one (as a stone); naōstâha, I h.it; naniseeszehenaōstâno, I cause one to take off his coat, by h.; nanso-omeha, I h.it (liquids); see warm; ovhóestoz, heating stove; ehénehóta, it radiates h.; henehótàtoz, the radiating of h.; see hot; zenocohānšhóta, the most intense h.

heave, eōeotōmaha, it heaves up and down (of the water surface), waves; epopoesevota, it heaves (in seething); eomotomax, one is heaving, ref.to breathing; omotomaxestoz, the heaving of the chest; navonoemanisz, I h.it, make it raised (as the ground); navhoneno, I h.one, (Ger. heben); exhózevhoneneoneve, it cannot be heaved, lifted, raised; navonoano, I h.lift one up; see lift. Voe, that which is heaved, the heaven, sky.

heaven, voe, h., sky, also cloud; hoe na voe, earth and h.; heama, h., the above; maheonhestanov or heama hestanov, the world above; heama pavoomē or heama vovòni-toomē, the blissful place above; hoaxtov-hestanov, the world of space (Ger.Himmelsraum); hoaxtovâ, hoaxtoveš and taxtaom, heavenly space, space under the sky; vovostoom, the space above the earth's surface; see under "above"; hovaeorx zehessosz heama, things from h., above; zeheamaeve, that which is heavenly, above; heama hestanovâ zeēvaessô, the ones who are in h.; enx-hesta heama hestanovâ, one is h.descended; heama mans-tōnoz, the heavenly, celestial bodies; nivoaman, our (incl.) sky, h. (in ceremonial language).

heaviness, hānanetàtoz, h., weight; hanāstahàtoz, h.of heart; see burden.

heavy, ehānano, it is h., weighs; esaahānanohan, it is not h., weighs not; ehèphānano, it is heavier; ehoso-ham-hānano, it is heaviest; ehānaneta, one is h.; zehānanetaz, the h. one (or.); zehānanetassô, the h.ones (or.); nanēhov zehānanetatto, I being h.; zehānano, that which is h., weighs; zehānanoesz, the h. ones (in.); nahanāstahaoe, it makes my heart h.; zetohetāe-hanāstahaōetto, all that which makes my heart h.; see weight.

hedge, zistaomoó, that which hedges (growing); etaomoó, it hedges, bars (of trees or brush); eamemataeve, it is hedged by woods.

heed, naonista, I h.it; naonemo, I h.one; nasaapavonistô, I do not h.it well; natonezta, I h., hold to it; natoneztovo, I h.one; natonezesta, I h.it (in mind); natonitamo, I h.one (in mind); natonitōmo, I h.one (in looking); naonistonitamo, I h.one, watch, examine him; napopaemo, I h., care, pay close attention to, concerning, one; napopaesta, I h.it; nasaapopaestô, I h.it not,

- pay not attention to it; nasaapopaemohe, I pay no attention to one; ehôhoto hēhyo, he heeds, follows his father's ways; zeto kasovā eoxháovo hēhyo, this young man does not h. his father (acts contrary to his father).
- heel, mazhesto(nos), h.; nazhesto(nos), my h.; nszheston-
anoz, our (incl.) heels; ezhešezhestonatto, it is
thus heeled (in.); etoszhestonatto, it is long heeled
(of shoes); naeszhestonaso, I cut one's h.; epavezhes-
tonaoe, it is well heeled; heto mocanoz esaapavezhes-
tonaôhanehensz, these shoes are not well heeled; napē-
zhestonaovo, I make one's h. to be crushed; naoxaezes-
tonavomo, I bruise one's h. (by biting); naoxaezhesto-
nāno, I bruise one's h. (by striking it).
- heifer, monemehe, young buffalo cow; also monscsess; na-
monsceham, my h.
- height, hako heama enxhesseanao, he falls from a great
h., from far above; haestàtoz, h., tallness (or.);
zehexovhaestatto, the extent of my h., tallness; see
high, exalt.
- heinous, eohāahansenova, one is h.; heto zhešezistoz
eohāmomaxàzistove, this deed is h.
- heir, naves'oneve, I am h., co-h.; nives'onevhemā, we are
joint heirs; zeves'onevsz, the one who is h., lit.
....related with; zeves'onevessô, the heirs; see par-
taker; ves'onemazistoz, joint heirship; see inherit.
- hell, àtonoomē, h., underground habitations (has not the
meaning of an infernal region); havsevoomē, h.,
place of suffering; eavôno, h., the place of the Devil;
eavôvox, infernal den; eavôvoxeve, it is the Devil's
den; nazeavôvox, my (Devil sp.) h., infernal hole; zex-
hoevoss havsevemàtasoomao, where the evil spirits
have their abode. All the above terms are of recent
origin; the Ch. seem not to have known of a hell where
human beings would be sent into after death. Never-
theless they held that very wicked men and suicides
would not reach the same place as the good ones (af-
ter death), and that the spirits of dead wicked people
roam about restlessly trying to find an abode in the
bodies of living people, and otherwise are bent on
causing disease and mischief. The head priest of the
Ch. tribe told writer, concerning an old man about to
die, "baptize him so he will not come back and worry
his people!". see Hades.
- helmet, mahataenoxca, iron hat; emahataenoxcaeve, it is a
h.; nahemahataenoxcaena, I am provided with a h.
- help, navistāmosan, I do h.; navistāmo, I h. one; navistā-
mota, I h. it; zevistāmosansz, the one who helps;
vistāmosanehe, vistāmosenehe, the helper; zevistāmasz,
the one who helps me; navistāmosenetovo, I h. concern-
ing one; vistāmazistoz, the helping one (the act of

- helping one); vistāmosanistoz, the helping; navhesta, I h. am with; navistāoz, I h. (quickly); navistāozemo, I h. one quickly; nahohevistāozemo, I come to his h. (quickly); naomotâ, I h., assist one; nahotševaeno, I h. one for a little while, I happen to h. one; hotševaensz, just h. me!; nihotševaenâz, I want thy h. (just for a while); nihozetaz, I come for thy h.; navistāmaetovo, I am a h. unto one; navistāmaeta, I am a h. unto, towards it; esaatoneoehan, it cannot be helped; evistāmotto, it helps; nahevistāmazistove, I have h.; navistāmâzetan, I want to be helped.
- helper, vistāmosenehe; evistāmoseneheve, one is a h.; vistahozeo, h., co-worker; see stand by; zevistām-aess, my helpers; zevistāmaezêe, our helpers; zevistāmata, thy h.; omotsanehe, h., assistant; eomotsaneheve, one is a h., an assistant.
- helpful, nivovōnestatovâzhemâ, we are h., of service to each other; vovōnestatovâzistoz, helpfulness; evistāmoseneoneve, one is h.; vistāmoseneonevestoz, the being h.; heto naveševistāman, this is h. to me; heto nitao zevistāmaetto, all this which is h. to me.
- helpless, eotašivatameoz, one is h., in a pitiable condition; emomoanae, one is h., in a hard fix; otašivatameozistoz, momoanastoz, helplessness; esaaxavistāmehe, one is without help; esaahēvistāmazistové, one has no help.
- hem, natoovenoe, I h., double it (by sewing); natoovenoto, I h. it (or. sp. of drygoods); natoovenoxta, I h. it; also natoovosenoe, natoovosenoto and natoovosenoxta; natotoovosenoe, I h. several times; toovosenoestoz, the hemming; emaxetoovenoe, it has a deep, wide h.
- hemorrhage, emomea, emomeaâz, one has an h.; see blood.
- hemstich, naotaotoenoe, I h.; nitaoतोenohemâ, we h.; naotaotoenoto, I h. it (or.).
- hen, kokôaxhee, female chicken; xâxcem, xâxcemo (pl.), coot, mud-hen.
- hence, inf.-hesse- =h., therefore, because; zeo nataas, I go from h.
- henceforward, zetâ, tâzetâ.
- herald, ehōxeva, he heralds; emooxeva, he heralds an invitation; also eonōsetaneva; evevhōeševa, he heralds the breaking, moving of the camp; nahōxevoxta, I h. it; hōxevâtoz, the heralding. The heralding is done only by men who have been given the right to do so.
- herd, namohēaovoham, I h., bring the stock (specific, horses) together; mohēaovohamestoz, a h. (gathered); enxpaovoham, he herds the stock; nxpaovohamehe, herder; nanxpaovō vehoehotoa, I h. the cattle; see flock.
- here, zeto, h., at this place (pointing forward); heze-to, h., at this center, place; zeo, also zo, h., at this

point; zeno, h. about (where speaker is); hezeno, h. at this place, in this enclosure; t't'sa, h. and there; sound "n" denotes "here-towards (Ger. hierher)". Ene-ēstax, he steps in h. (where the speaker is); nan'nhâxzeva, one comes h. (Ger. her) to me; every action implying motion of "hither, here-toward" requires the incorporation of "n". Niszeoxz, come h.! Nîmezz, give it to me! Nixhõtahaovsz, tell it to me! Namenîvehōma, he might come h. to see me; nazenmeta, he will give it, bring it to me; áe, h. close by; á zeno, close h. about; toha, h. it is (in giving something); noha is used like toha, but implies inward direction; ehota, it is, sets h.; esaahotahan, it is not h.; neš tāzetā, h. after, from this time forth.

hereby, heto followed by -veš- infixed in the v. denotes "by means"; heto nszevešheneenon, h. shalt thou be known.

heredity, áatastoz, ásanistoz, transmission from; noeatas-toz, hereditary fear of something (as from the beaver, etc.); nanoeatá, I have a fear from heredity.

heresy, ooxseovvistomosanistoz, h. (in teaching); ooxse-nohestoz, cause of h.; momenooënistoz, h., faction, sect.

heretofore, niszetā.

hermaphrodite, heeman, woman-man.

herself, tāma enēhov, (same for "himself").

hesitancy, tóhaoxtoz, tóhetanoxtoz; ononoveozistoz, h., doubtfulness; hestoveozistoz, the being in suspense; hestovetanoxtoz, the being in suspense in mind.

hesitate, natóhao, I h., hold back; natóhaom, we h.; natóhetan, I h. in my mind, hold back; inf. -ononov- denotes "hesitatingly, doubtful, not sure of, not knowing"; eononoveoz, one is hesitating; naononovetan, I h. in my mind, do not know well, am doubtful; ehestoveoz, one hesitates, vacillates, is in suspense; nahestovetan, I am hesitating (in mind); nahezevemo, I h. to tell one; nahezevoēta, I h. to act; zetóhaoss, the hesitating ones, holding back; zetóhetanoss, the ones hesitating, holding back (in mind); zeononoveozessô, the hesitating, doubtful ones; zehestoveozessô, the hesitating, vacillating ones; naxanixkonavetan, I am hesitating, undecided; naneštaha, I am hesitating, in suspense, apprehending from not knowing what to expect.

hesitation, see hesitancy.

hew, naeòno hoxzz, I h. the tree; naavòno, I h. it (tree) down; [naavoto, I fell one, not with instrument]. Nahoxeòno hohona, I h. the stone; nahoxeoha, I h. it; nahoxeôn, I h.; zehoxeônssz, the one who hews; hohona zehoxeoesz, the stone which is hewn; hoxzetto zehavohessô, the hewn trees.

hiccup, hessovàtoz; ehessova, one hiccups; eénhessova, he has stopped hiccuping; esēoxz zeveš-énhessovàtov, medicine for h.

hide, v. nanohōsan, I h. (something); nanohōesz, I h. it; nanohōeto, I h. one; zenohōsansz, the one who does h. (something); zenohōēs, the hidden one (or.); zenohōesz, the one who hides it; zenohōeszessō, the ones who h. it; nanohōstomon, it is hidden from me; nanohōstomovo, I h. his (in.); nanohoetamo, I h. his (or.); hovae esaanohōehan, nothing is hidden; esaanohōehe, one is not hidden; heto nitao nitaešenohōstomonenon, all this has been hidden from us; hovae nisaanohōstomevazé, I h. nothing from thee; enohōeo, one gets hidden; nohōsanistoz, the hiding (something, also a game, see play); ehōtataèn, it is hidden, disappears (as the sun, clouds); ehēvetovota, it stands behind, hidden by; ehēvetovehoe, one stands hidden by; nahevetovana, I place it behind something, so that it be hidden; èàtoeo, one hides under; èàtoeš, one lies hidden under; enohōe àtono hešeeeva, it is hidden under the dust; enohōe zèvōstovez', one is hidden in the camp; àtoeozistoz, the hiding (under cover); àtoešenàtoz, the lying hidden under; èàtohōmaeo, it becomes hidden from view (as by dust or clouds); nanoxzeōheta àtoeozistoz, I seek cover, a hiding place; esaahomosené, he hides his feeling (on his face); esaahomoxtahe, he does not show his feelings; naevaxkax, I turn, h. my face from; naevaxkaxetovo, I h. my face from one.

hide, n. hoea, fresh h. scraped; hoeanoz (pl.); nathoeanam, my h.; nathoeanamoz, my hides; nathoeanamanoz, our (excl.) hides; nataešhoneonoan, I stretch it (h.) on a pole; hóneo, h. to be tanned; honeoó, pole on which hides are stretched; vxtaakōz, raw h.; hoemskot, parfleche receptacle or case; hooxkan, h. in process of being tanned; nathooxkan, my h.; meseška, tanned h., leather; meška, old h.; vāzevānoz, deer h. (fresh); esevoeonoz, buffalo hides; mohēnotoz, elk hides; homaox, homaoto (pl.), beaver h.; vokaevōz, vokaevotoz (pl.), antelope h.; see skin, tan; esescemoz, esecemoto (pl.), part of buffalo h. with hair on, which the children used to have for bed covers. Following terms are used in tanning hides: naseòno, I stretch it; namaeō, I scrape it; naexōena, I depilate it; monàzetto, h. scraper; namonàzz, my h. scraper; naeóhē, I soak it; see tan.

high, ehāehōsta, it is h., steep (lit. it hangs h.); ehestahe, one is h., tall; ehāstahe, one is h., tall; etonestahē, how tall is he? Ehestoó, it is h., tall (of trees, plants); etonestoóhe, how tall, h. is it? Ehas-toó, it is very h., tall; ehestota, it is h. (in., setting); etonestota, how h. is it? Ehāstota, it is very h.; hako heama, h. above; vāxsheama, the highest; ehēp-

hōsta, it is higher; ehèpestahe, one is higher, taller; ehèpestoó, it is higher (of plants, trees); ehèpestota, it is higher (of setting objects); ohe ehaoetameoxz, the river is getting higher (lit.deeper). Zevâs-hèpâsz, the Highest one, also Zenochâheamâsz; see exalt; inf. -hâ-, -ohâ- denote h. in the sense of "much, intense"; eohâpevatame, one is highly esteemed; emax-hâoston, it is very h. in price; nokatōeneo, one hand (fist) h.; nixatōeneo, two hands h.

hill, zèpaomao, h., elevation of ground; zèpakomao, hill-ock; eseom, eseomensz (pl.), h., an extended h., ridge; eseomē, at, on the h.; eseomēhetaneo, h., ridge people, name given to a certain group of families, who probably camped on a divide. Writer knows of such names which originated within 25 years, like: eszehen-hetaneo, swamp people, name given to a few families camping in the neighborhood of a swamp. Nehamos and neamakoss, on the other side of the h.; hohamos, on the h., slope; nhasto nixhestohamos, on the other (back) slope of the h.; nixhoom, on this side of the h.

hillock, zèpaomao; zèpakomao, small h.

hillside, hohamoss; zemävhoessô hohanos hohonaéo, the stones on the h.

hilltop, hōehos, h., summit.

hilly, etataxq, it is h., broken.

himself, tāma enēhov, h. (same for "herself").

hind, see back, behind.

hinder, nahestomano, I h., prevent one; na(o)otōma, I am hindered by water; eneotōma, one is hindered by water (on his way toward speaker); inf. -hestom- = to prevent, hinder; nahestomeaseoxz, I am hindered by my going away; nahestomhozeohe, I am hindered by work; nahestomeoz, I become hindered; nahestomoého, I effect hinderance to one; nahestomoēta, I am a hinderer; nahestomàtovo hēszistoz, I h., prevent one's speaking; see prevent; natóhemanisz, I make a hindrance, hold back; natóhemaného, I h., prevent one; natóhaovo, I make one to be hindered, hold him back; natóhaeztovo, I behave hindering towards one; zehestomansz, the one who hinders; zehestomeozz, the hindered one; ehestomae, one is hindered, tarries; evešhoxpoeoz, one becomes hindered with, by (lit.becomes tied with); zeheševostanehevevo evešhoxpoeozenov, they become hindered, tied by my way of living.

hindrance, hestomeozistoz, tóhaovazistoz, h., the holding back; hestomanistoz, the making an h.; hestomoētastoz, the act of hindering; hovae zevešhoxpoeozistove, something causing h., tie; hestomastoz, h., delay.

hinge, henitō zevešhoetto, that by which the door stands firm.

hip, màzezeō; nàzeō, my h.; heszezeō, one's h.; nazeoona-

so, I cut one's h.; nàzeō evoeha, my h. is dislocated.
hire, nahozeoto, I h. one, same as "I use him"; nahozeox-
 tomovo, I h. his (in.); hoozeohestoz, h., wages re-
 ceived for labor; see wage.

hirsute, see hairy.

his, has no equivalent in Ch.; pref. he- = h., her or its;
 see Ch.gr.

history, hòtaheo; ehòtaheoneve, it is a h., story; same
 term can also mean "story telling"; see story.

hit, naōxta, I h., strike it; naōmo, I h., strike one; hena
 zeōxtom, what doest thou h.? Zeōmsz, the one (or.)

h.; zeōme, the one (in.) h.; zeōxto, the one who hits
 it; nivā zeōmata, who h., struck thee? Nanoemax, I am h.
 thereby (also fig.); natōenonemaso, I h. it right on
 top (of arrow heads, in games; see play); namxōno, I h.
 it (or.) [in games]; naatohe, it h. me (accidentally);
 naaxevaena, it happens to h. me; nanoòno, I h. it (or.)
 from beneath; naanoemaso, I h. it (or.) from above;
 this has ref. to ball or wheel in games; naanemaxesta
 máe, I h. the center of the wheel (in wheel game; see
 play); eōeha, it hits, lands, alights; eōeš, it (or.)
 hits, alights; eama eōeha, it hits, alights at the side
 (sc. of mark); nanetóno, I h. on this side of the mark;
 nahèpono, I h. beyond the mark; nahèpono hèpeš, I h.
 above the mark; esaamxova, it cannot be h. (by ball);
 see strike, touch; napoenèno, I h., slap one on the face.

hitch, natoaeto mohèno, I h. the horse; natoaetoham, I h.
 the horse or horses; zetoaetohamsz, the one who
 hitches the horses; toaetohamestoz, the hitching of
 the horses; rad. -toa- or -tova- ref. to "harness a
 horse to a carriage"; natōeto mohèno, I tie, h. the
 horse to something; natōetoham, I tie, h. the horse or
 horses to; tōetohamestoz, h. strap or h. post; zetōeto-
 hamsz, the one who ties, hitches the horse to; zetōesz,
 the one hitched, tied to; zetōaes, the one (horse)
 hitched to the carriage; tōaešenan or tōaetohamsz, h.
 the horses to the carriage; tōešenan or tōetohamsz,
 h., tie the horses to (something) [našexaenoham, I un-
 hitch the horses from the carriage; naonehaetoham, I
 unhitch, untie the horses]; see tie, bind; ēšetōaéo,
 they are hitched to the wagon; ēšetōeo, they are
 hitched, tied to.

hither, expressed by "n"; see here.

hive, hànomemhayo, hànomemhayonoz (pl.), bee house.

hoar, hestasheneneo, h. frost; ehonovonoatâz, it h. frosts;
 nàkos ehestao, the bear cub is born (a Ch. saying
 at sight of h. frost, probably because at about that
 time [in spring, in the North] the bear cubs make
 their appearance); emaomevoxta or emakomevoxta, it is
 h. frosted (when trees, grass, etc. are sheathed with
 smooth ice; Fr. il fait du verglas; Ger. es glatteist);

- emaenoevêto, it h. frosts, (caused from fog).
- hoard, nahovxtozenoz makâtansz, I h. money; see save, store up.
- hoarse, namooehahe, I am h., have a coarse, rough voice; naoxehahe, I am h.; zemooehahesz, the one who is h.; mooehahestoz and oxehahestoz, hoarseness; epahêha, one is h. (from a cold, cough).
- hoary, evoxpae, one is h., grayhaired; zeto hetaneo zevoxpaessô, these hoary men.
- hoax, see trick.
- hobble, eamekaeš, one is hobbling along; enxhestoxeamekaeš, one follows behind hobbling; nanišeoxtaeto, I h. him (both feet); zeníšeoxtaēsš, the one hobbled (both feet); namanoeoxtaeto, I h. him, lit. I bind his feet together; manoeoxtahestotoz, hobbling instruments, shackles; nišeoxtaetohamestoz, hobbles, shackles for horses; nanišeoxtaetoham, I h. the horse; amekaešenâtoz, the hobbling (in walking).
- hockey, see shinny, play.
- hoe, naookòno, I h. it (or., as a tree, plant); naookoha, I h. it (in.); namenôn, I h., dig; see dig; namenòno, I h., dig it (or.); namenoha, I h., dig it (in.); naemasô âstomamesesto (or.), I h., cultivate the potatoes; menoheo, menoheonoz (pl.), h., digger; menohestàzeo, menohestàzeonoz (pl.), h., grub ax; emenohestàzeoneve, it is a h., grub ax; zeookônsz, the one hoeing (cutting weeds); zemenônsz, the one hoeing, digging; zeookohe, that which is hoed; zemenohē, that which is hoed, dug; zemenohessô âstomamesesto, the digged potatoes.
- hog, (h)ešksêsehotam, dog with tapering nose; see pig.
- hold, natōenen, I h. (by hand); natōena, I h. it; natōeno, I h. one (or.); natōenomovo, I h. his (in.); natōenamomo, I h. his (or.); zetōenasz, the one holding me; zetōene, that which is held; zetōensz, the one (or.) held; natōena naàzeneva, I h. in my hand; ēvaeva navešetōena, I h. it with a rope; natonotoxta, I h. it with the teeth; natoenotomo, I h. one (with teeth); hotam etōenotom vekseo, the dog holds a bird in his mouth; natōetan, I h. with the mind, in thot; natōetanota, I h., keep it in mind; natōetanotovo, I h., keep one in mind; namohenoeno, I h. one by the hair (a bunch); namohenoena, I h. it by the hair; hemekon navešetōeno, I h. one by his (the whole of it) hair or head; nanooe, I sit and h. (something); nanoehoe, I stand and h. (something); nanoeš, I lie and h.; the rad.-no- =holding, having with, carry; nanoèn, I walk and h., have along; nanoeoxz màtam, I carry food along; nanooenoz, I h. one in my lap; ninooetovaz, I h. thee in my lap; nanoeōenoz, I h. one in my arms (while standing); ninoeōetovaz, I h. thee in my arms; natonoeōenoz, I have him for h., support; natonoeozenoz, I take h. of one, h. myself to him; natonoe-

tovo, I have my h.on, upon one; natohe man, I h.back, prevent; natohe manisz, I h.it back; natohe maného, I h.one back; nato haovo, I h.one from; eveštohaōenov, they are held back by it; natōhan, naevhaonista, I h. back (in words, from doing something); naevhaoneto, I h.one back from doing something, forbid him to....; natoaeno, I h., converse (with) one (Ger.erhalten); náo etoaenā, he is held, kept (alive) by the doctors; Maheo enēhov zetoaeno nitao, it is God who holds, preserves everything; natonezta, I h.on (Ger.ausharren); natoneztaetovo, I h.on towards one; natoneztaeta, I h.on concerning it; natonezta, I h.on to it; natoneztovo, I h.on to him; zetoneztoss henietame stovevo zetāxtamistanov pavstaomenhestoz, the ones who h.on to their trust shall reach happiness; essaahónitāohan, it does not h.out, is not sufficient, not enough until....; naótsetan, I h.on, endeavor, strive; inf.-ótse- =holding on, persevering, endeavoring; eótsev hônao, they are holding on in praying; ótsehe, one who holds out; enešev stove, it is done, held, carried out by doing; etosemohēoxzistove, a meeting is to be held; nahōstomevo, I h.from one; nahōstomon, it is held, withheld from me; nihōstomonenon heto, this is held, withheld from us; nanis nahōstomonenotto, my child is held, withheld from me; nahoonesetan, I h., abstain from (in thot); hoonesetanotovsz havseveva, h., keep me from evil; natomseo, I h. myself erect (rise and stand erect); etomaeo, he holds his head up, erect; nanxpaovo, I h.one within bounds, so that he cannot go out; enxpaovoham, he keeps, herds the stock; nanxpaovō qsan, I h., keep, herd the sheep; nahecehoešenana, I h.it straight up (something standing); hecehoešenanoz, h.it straight up! Hecehoešenanehá, h.it straight (or., as a board, etc.); nahoého, I h., keep back, refuse to let one go; nahoesz, I keep it back; inf.-he- denotes "holding on, course, is unto", see have; nahovâxshéahe, I h.fast to the end, to completion; eheahetto, it holds, endures, lasts; see endure; eheahé, one is enduring, lasting, holds out; nimanohâmâ, we h.together (as one); nanoaseto, I take h.of one (to lead him away); nanoaseozého, I h. one and lead him away; inf.-no- denotes "holding within, carry with or on one's person"; naekotxseno, I h. one by the waist; emetonetāvehota, how much may it h.? Tonstoha enhōoneva emevhotaz', how many measures may it h.? (of dry substance); see contain; nokatōeneo, one handhold, fist high; see measure; suff.-zesta (in.) and -tamo (or.) denotes "deeming, esteeming"; napevazesta, I deem it, h.it dear, good; nahēpepevazesta zehexovoz' māmākāt, I h.it dearer (better) than gold; zexhoes, where one holds himself, his place, residence, etc.; nahohāpevatamo, I h.one in esteem; natonoe, I h.on, clutch to; natonoeta, I

h.on to it; natonoetovo, I h. on to one; nahestana, I take h.of it; see take; naesevaena, I take h.of it, grasp it.

hold, n.esevaenàtoz, the h., grasp, seizure; hooto, h., handle, q.v..

hole, vox, h. (in ground), den; heszevox, its h.; voxeva, in the h.; evoxeve, it is a h.; evoxšeeve, it is full of holes (ground); voxše, place of holes; zeox, that which is h., is torn (in drygoods); eox, it has a h., is torn; eoxax, it has a h., is cut open; see tear; ezeze-eotō, it has, is full of holes (vertical, honey-combed); vosōne, a h. (dug); vovosōneo (pl.); eotāo, it is a h. (bored, pierced, made); zeotaesozevatto, that which is or has a h. in the stump (thicker end, as a needle); eotāesozeva, it has a h. thru its butt, thicker end; otāestaestotoz, holes pierced in lobe of ear; otāestàtoz, opening, h. of ear; zexhoazenatto, the mouth of a h., den; zenxhesse-ēstotaneōs, entrance of its (burrowing animal) h.; see bore, pierce, dig, cave.

holiness, mómàtahoxeastoz or hoxeemómàtahestoz, sacred cleanliness; mómàtavatamahestoz and hoxeemómàtavatamahestoz, state of h.

hollow, hohona evèpae, the stone is h.; hohona evē, the stone is h., concave; zevèpa, that which is h., empty; navèpana, I h. it; navèpoha, I h. it (with instr.); naveceana, I h. it out, make it concave; navecevano nathōma, I h. my blanket (to put in something, as when one is given something in the nature of berries, etc., which he cannot hold in the hand); navecevhov, I keep it in a h., pocket like place (as the fold of a blanket, etc.); navecevšemo, I lay one in a h. place; evecevo, it is h., concave; evecevonsz, they (in.) are h., concave; evèpotaxena, it is h. (ref. to sunken place in a carcass); mohèno evèpotaōstax, the horse's belly is h., sunken; evèpepešena, it lies h., empty (carcass); see empty; evovèpotōene, one has h., sunken eyes.

hollowness, vèpastoz, h. (state of); zèvecevthane, h., cavity in nape; veccevšenestoz, h., cavity near the collar bone; vosàtatoz, cavity, h. of instep; vovèpnistoz, loin h., cavities; vosesestoz, h. below os coccyx.

holy, ehoxeemómâtatto, it is h.; zehoxeemómâtatto, that which is h.; ehoxeemómàtahe, he is h.; ehoxeemómàtavatamahe, he is h. (state); zehoxeemómàtahesz, the h. one; zehoxeemómàtavōemsz, the H. One, the one counted h.; Maheonemesestoz, H. Supper; hoxeemómàtavoētastoz, h. act, ceremony; see sacred, sanctify.

homage, navového, I pay h. to one; navoveahetovo, navoveaheztozo, I do h. to, praise one (to show h., respectfulness); navehooto, I render h., praise him; vovehestoz, vovehazistoz, h., praise; see honor; vehootazistoz, the praising.

home, mavenov, the h.; ninov, my h.; enov, thy h.; heaven-
ov, one's h.; ninovan (excl) and enovan (incl.) our
h.; enovevo, your h.; heavenovevo, their h.; the preced-
ing is the regular old form, but some Ch. will say: na-
novan, our h. Nahevenov, I have a h.; zexhevenovetto,
where my h. is; nahevenovaovo, I make, procure a h. for
one; navēnonaovo, I make a h., an abiding place for
one; nanistavēnonaovo, I make a h., a tenting place for
one; vē, tent, h. place; zèvēs, where one's h. is; see
lodge, tent; zehes toxtoeomenessō, as many as are from
one h., lodge; suff.-omen =lodge, q.v.; nahooxz, I am
going h.; nahooxzetan, I want to go h.; hooxzetanox-
toz, the wanting to go h.; nanxhooxz, I come h.
from....; nahoox, I bring, pack game h.; hooxestoz, the
coming h., bearing, packing game; nahotōoxzheme, we
break up for h.; ehotōoxzistove, it is a breaking up
for h. (after a gathering); emohēhooxestove, it is a
gathering of packing h. game (when the hunters gather
h. bearing the game); nahooxtoena, I haul it h.

homeless, nanotovaeoxz, I am h., roaming about, an alien,
without affiliation; enotovae, one is h., alien,
heathen, is wicked; esaahevenové, one has no home;
zsaahevenovehessō, the h. ones.

homesick, eohāhooxzetan, one wants, is very anxious to go
home; naōnsetan, I am h., lonesome; hōnōsetanox-
toz, h.-ness, loneliness; zehōnsetanossō, the h. ones.

honest, rendered by inf.-mesē- =open, plain; emesēahe,
one is h., open; exanovemesēahe, one is right h.;
enohōeme mesēahestovā, one is counted h.; namesēatamo,
I deem, hold one h.; namesēazesta, I deem it h.; emesē-
atame, one is deemed h.; see frank, open; emesēvostane-
heve, one lives honestly; mesēvostanehevestoz, h. liv-
ing; emesēstaha, one is h. at heart;

honesty, mesēahestoz; mesēstahàtoz, h. of heart.

honey, hànome-paneaseo; paneaseo denotes "viscous, molas-
ses", hànom =bee; hànoma zexhevenovevoss ehēpa-
neaseonameo, the bees have h. where they live; hepane-
seonam, its (or one's) h.; hànom ehēpaneaseonam, the
bee has h.

honey-comb, zèvehota hànom paneaseo, where the honey is
contained; ezeetō, it is honey-combed, is
full of holes.

honor, naonooto, I h. one; naonooxta, I h. it; naonoevata-
mo, I h. one, deem him noble, straight; naonoevazes-
ta, I h. it, esteem it; nahaōemo, I h. one highly, count
him worthy, valuable; etaomeonoatamàz, he honors him-
self; eheamhōeme, one is highly honored; nananotōema-
ného, I make one to be exalted, in h.; enitōeme, one is
most honored, is a chief, leader; evovōemàzetan, one is
avid of h., wants to be honored, counted first; vovōe-
màzetanoxtoz, the being avid of h.; naonoetanotovo, I

show one h.; onootàzistoz, the honoring (in praise); onoatamazistoz, the honoring; onoatamahestoz, state of being honored; onoevatamazistoz and onoevatamahes-
toz have the same meaning as preceding terms; taomeo-
noatamazistoz, the self honoring; nanoshaōemestoz, high
h.; nananoshaōememanehan, I am given the highest h.;
haōemàzistoz, h., the deeming one much worth; naohāmas-
eztovo, I h. one, show him deference, politeness.

honorable, eonoazeoneve, one is h. in dealings; eonoazeo-
na, one (or it) is h.; naonoazeonazesta, I deem
it h.; naonoazeonatamo, I deem one h.; onoazeoneves-
toz, the being h.

hood, hoxca, same as cap, cape; hoxcaeszehe, hooded coat;
ehetoxcaena, she is hooded.

hoof, ehavsevhōheva, it (animal) is badly hooped; ehav-
sevhōevao, they are badly hooped; hetooveoson, be-
tween the hoofs (as in cattle, deer, pigs, etc.); maze-
hess, the h.; hehess and heszehess, its h. or foot; see
foot.

hook, heszevevezeva ehekòno hetano, he hooked a man with
his horns; nahékonoe, I h. branches (with a h. like
stick, to spring and break them for fire wood); héko-
noestoz, wooden h. used for above purpose [confound not
with hekonóestoz, which means strong bow]. Nahekonox-
ta, I h. it (to break it, as branches from a tree); ma-
kāta zevoxkaetto, iron h. (crooked iron); zevoxkaetto
tōneoetōsanistoz, crooked nail to tie to; sèpatoaneo,
sèpatoaneonoz (pl.), or sèpatoeneo, sèpatoeneonoz,
hooks to fasten edges (also implies hooks and eyes);
nasèpatoana or nasèpatoena, I h. it (as with hooks and
eyes, safety pins); naestxtaena, I h., button, buckle it;
estxtaenoz, h. it! (also speaking of hooking a chain);
oxētoeaseo, fish h.; eoxētoeaseoneve, it is a fish h.

hoop, hoxéseheo, h., binding; axkôo, axkoaneo, h., wheel
without spoke (only used in games and some cere-
monials); eaxkoanistove, the game of the h. (wheel) is
being played; see play. [There was such an "axkôo"
used in the ceremonial of the "Arrows", made of a
split sapling, about 1 and 1/2 inches wide, the hoop
being about 18 inches in diameter. The ends were
fastened together with thongs. At the close of an Ar-
row ceremonial writer found a sapling planted into
the ground to form an arch of about 6 feet wide and 5
high at its apex. To this arch were tied the ceremo-
nial hoop "axkôo" with feathers, four arrows, white
shell like disks and large discoidal blue beads of
vitrified substance made by the Ch. themselves for the
occasion. The axkôo and the arrows were painted red.
The feathers were black and tied in a bunch to the
axkôo.

hop, nakaax, I h., jump; nakokaax, I h., jump several

times (or with both feet); natoseanôka(ax), I am going to h.down; nanazeka(ax), I am played out (from hopping); naamekaax, I h., jump along; kaaxestoz, the hopping, jumping; nanševka(ax), I h. diligently; the suff. -ax is left out by many and used in the sense of jumping.

hope, nahozeovosetan, I h., expect in confidence; nahozeovosetanota, I h. for it; nahozeovotazesta, I h. it; nahozeovotatamo, I h. concerning one, have confidence that he will....; nahozeovostomosan, I cause h., expectation; ehozeovostomohetto, it causes h., it promises, leads to expectation; zehozeovostomohe, that which is hoped; nahozeovosemo and nahozeovoseto, I make, inspire him h., talk to one to make him expect; Maheonotom nivešehozeovosetanenon, we are made to h. by the inspired word; nahozevōxta, I h., look for, expect it; etahan zehozevōxtomaz, this is what we h. to get, that which we deserve; hena zekanōze-hozevōxtom, what more (in surplus) doest thou h., expect to get? Hozeovosetanoxtoz, the hoping; hozeovostomohestoz, the making h.; hozeovosemazistoz, hozeovosetazistoz, the causing, inspiring h., confidence; zehozevōxtomohez, the h. we have (to get); ninietamestonan, our (incl.) h., trust, faith; hozeovotatamazistoz, the h. concerning one. Nha zsaahesthozeovosetanoxtovehessō, the ones without (having no) hope; inf.-eovos- denotes "hope, assurance, confidence"; nahozeovose-hozeohe, I work with h., confidence, expectation; etoseevhapevomoxta nasaahesthozeovosetanoxtovetovohe (or: nasaahozeovotatamohe), I have no h. for his recovery.

hopeful, etahozeovosetanonov, it or one is h.; esaahozeovosetanonovhan, it is not h.; esaahozeovosetanonové, one is not h.; ehesthozeovosetanoxtov, one is h.; ehozeovosetanona, one is h., hoping, in a state of hope.

hopeless, esaahozeovostomohestovhan; ehózehozeovosetan, one is h., cannot hope; enazehozeovosetan, one is h., is wearied of hoping; enazehozeovotatame, one is deemed h., in whom hope is killed.

horizon, voe zeššého, where the sky sets; voe zistamxe-ha, where the sky touches; voe zistaanhōsta, where the sky hangs down; enomacha, it is horizontal.

horn, vevsz, vevetto (pl.or.), h.; vōevsz, voevetto (pl.), h. (when detached from animal); voxcevetto, crooked h.; voxpemoehevsz, white elk h.; voxpemoehevsz nataēs-toen, I tip it with elk h.; xamavoxcevsz, buffalo h.; zevokomass vevetto, white horns; emoceevezeevo, it has a h. handle, is made of h. (of elk h., as buttons, tools, etc.); qsaevōevetto, ram's horns; qsaevōevsz, ram's h.; tàpenenov qsaevōevetto, they (or.) sounded the ram's h.; heszevezeveva ehekōno, he butted, hooked one with his horns; heszevezeveva eexomovo, he speared one

with his horns; eheszeveveš, he is horned. [It sometimes happened that buffaloes and even deer charged Indians hunting them. One old man (Goodbear) told writer that a charging buffalo threw him up twice and prepared to gore him when the Indian succeeded in getting his hunting knife and cutting the buffalo's eyes and nose. Another man (Blackbeard) having wounded a stag was attacked by the latter and the hunter escaped only in holding the deer by the horns close to the ground, walking backward until he reached a low oak tree upon which he leaped, letting go of his assailant.] Enoceevess and enocavess, he has one h.; ematòtoevess, he has ten horns; enišeevess, he has two horns; enišeevseo, they have two horns; eatoevess, he has mixed up horns (speaking of antlers, when growing unsymmetrically or when the prongs are entangled with each other); eatoevseo, they have entangled, mixed horns; heszevevetto, his h.; moehevšz, mochevetto (pl.) elk h.; qsaeevetto, sheep h.; vehoehotoaevevšz, vehoehotoaevevetto (pl.), cattle horns; eonimotaevess, he has twisted horns; ekaevess, he has short horns; ehāevess, he has long horns; epavevess, he has nice horns; evoxcevess, he has crooked horns; naséevšseso, I cut one's h., dehorn him; eevseš, he is dehorned; nanoveevšseso, I dehorn him (leaving a stub); enoveevseš, he is dehorned (with stub left); napoevšseso, I cut, chop off his h.; epoevseš, he has a h. chopped off; eotaevoeve, it is of h., horny; etomsevess, he has erect horns; Tomseveš, Erecthorn, pr. name of an important personage in the history of the Ch. Kaevse, Shorthorn, pr. name.

horrible, eohāezhess, it is h.; eohāoētastove, it is an h. deed, doing; eahanétotastove, it is h., dreadful in the extreme.

horror, ohāétotastoz, h., great dread; hohāetanoozistoz, a sudden h., fright.

horse, mohèno, mohènoham (pl.); mohènoham is also used for the singular; mohènohamson or mocemohènoham-es, colt, young h.; vèhoevoham, white man's h. (all horses that are not ponies); xamamohènoham, original h., pony; hetaneham, male h.; mozènoham, breeding h., stallion; heeham, mare; mocenohamson horovoeson, young h., colt (after having shedded); oxtaenoham, one year old h. (h. that has passed the winter); mohèno ēvenoz, the h. is browsing; monemohènoham, young h.; maacnoham, old h.; nàthoze, my servant, my pet, but generally applied to one's mount or own h.; nàthoze, my h.; nsthoze, thy h.; nàthozehan, our h.; nsthozeevo, your h.; hesthozevo, their h.; hesthoz, one's h.; nahestoze, I have a h.; nahesthozeenoz, it is my h.; zehesthozeetto, I having a h.; zehesthozēšz, the one having a h.; nàthozeo, my horses; nsthozeeo, thy horses; nsthozehaneo, our

(incl.) horses. Bear in mind that above expressions may also ref. to any animal owned by one, also to servant (from hoze =servant); navōsonoto nàthoze, I show my h.; mohēnohame-novetāzistoz, h. race (with betting); novšēnoham, race h.; enovšēnohamestov, it is a h. race; voxpoham, white h.; zevoxpehamsz, the one who has a white horse; moxtavoham, black h.; heovoham, yellow h.; otatavoham, blue h.; following are terms ref. to various colors of horses: emoxtavova, he is black; moxtavoham, black h.; moxtaveheceham, black mare; evoxpova or evokova, he is white; voxpoham, white h.; voxpeham, white mare; (-eham =female h.); evonevova, he is light bay; vonevoham, bay h.; enōnova, he is grass brown; nōnoham, brown h.; emoktavenōnova, he is dark brown; moktavenōnoham, dark brown h.; evenohoozeovoxpova, he is yellowish white (not pure white); ehōmetova, he is of a strange color (does not look natural); hōmetoham, odd colored h.; evōstasoevova, he is crane color; vōstasevoham, crane colored h.; eqsaevova, he is of buckskin; ehevonevova, he is cream; heovonevoham, cream colored h.; emoevatova, he is dun; moevatoham, dun h.; evōxpemoevatova, he is grey dun; emaova, he is red; maoham, red h.; eotatatavova, he is blue (roan); otatavoham, roan, bluish h.; epoova, he is grey; poovoham, grey h.; ehestoocevova, he is fawn (mottled); hestoocevoham, mottled, fawn h.; ehomākotova, he is beaver; homākotoham, beaver h.; examanova, he is bay; xamanoham, bay h.; emoxtavotonova, he has a rich deep brown (as the color of buffaloes in the fall, when their hair is at the best); ehevotonova, he has a deep yellow color; emaotonova, he has a deep red color; emoxtavene, lit. he has a black face, but means: he is mouse; moxtavené, mouse h.; moxtavenéhé, mouse colored mare; evoxpexōen, he is dark grey (the suff. -ōen ref. lit. to the face); moxtavevoxpexōen, he is black grey; eheoveesta, he is grey haired (ref. to mane). Suff. -vo-vo(h)as denotes "spotted" (which is abbreviated as "s."); evovoas, he is white s.; vovoasé, white s.h.; vovoasehé, white s.mare; eheovevovas, he is yellow and white s.; heovevovoasé, yellow and white s.h.; heovevovasehé, yellow and white s. mare; emoktavevovoas, he is black and white s.; moktavevovoasé, black and white s. h.; moktavevovovasehé, black and white s.mare; emaevo-voas, he is red and white s.; examanovaevovoas, he is bay and white s.; eotatavevovoas, he is blue and white s.; emocēvāševovoas, he is dun and white s.; emoēvāševovas, (deeper color than the preceding); epoevovoas, he is grey and white s.; emoktavenevovoas, he is mouse and white s. Suff. -hehema =speckled (abbreviated to "s."); ehehemahe, he is s.; zehehemhassō, the s. ones; hehemahe, s.h.; hehemahehe, s.mare; emachehemahe, he is

- red s.; eotatavhehemahe, he is blue s.; otatavhehemahe, blue s.h.; otatavhehemahehe, blue s.mare; emoxtavhehemahe, he is black s.; evoxphehemahe, he is grey and white s.; ehevchehemahe, he is yellow and white s.; emoceeväšhehemahe, he is straw and white s.; emoktavehehemahe, he is mouse and white s.; emoktavhemenhōn, he is a black roan; eheovehemenhōn, he is yellow roan; emacehemenhōn, he is red roan; eotatavchemenhōn, he is blue roan; emoceeväšehemenhōn, he is straw roan; emoktavenehemenhōn, he is mouse roan.
- Etonetova, what color is he? Eoxcenetovao, they (horses) are of that color; naseaovoham, I drive horses to water; namanoham, I water the h.; namohēaovoham, I gather the horses together; emozēnoham, the mare is rutting; nakaneozeham, I have tired horses; navoneozeham, I have lost horses; nahaestnōham, I have many horses; natoaetoham, I hitch the h. to the carriage; naest'taenoham, I harness the h.; naonehaetoham, I untie the h.; natōetoham, I hitch, tie the h. to; našexaenoham, I unharness the h.; nazetanoham, I guide the h. (with reins); naamaenoham, I drive the h.; naheceamaenoham, I drive the h. slowly; nanonotovaenoham, I drive the h. fast; nahosovaenoham, I back up the h.; see drive; nahoxomoham, I feed the h.; hoxohamestotoz, h. feed; napevōham, I have nice horses; ehezax, the h. bucks; eoevaseš, he bucks, kicking and running; etovtao, he rears; etaheceamohae, he walks; etaasevovoeoxz, he starts trotting; etaasemomohax, he starts galloping; emasóamhoāozeo, they start off running (at a gallop) to run a race; eevoenaaz, he rolls; eōveoz, he shakes himself (after rolling or being in water); nōmahetohamestoz, h. blanket; natahoestoto, my riding h., charger; nitahoestonaneo, our riding horses; moxtavovoasehamehe, owner of a black and white spotted h.; zevovoasehamsz, the one who has a spotted h.; zehehemāhamsz, the one owning a speckled h.; hehemahehamehe, owner of a speckled h.; natahoenoz, I ride him; mohēnoham hoxeesóhestoz, h. training; ehoxeetahoetoe, he is trained to riding.
- horseback, natahoenoz mohēno, I go on h.; zetahoesz, the one on h.; zetahoessō, the ones on h.; ehoetahoe, he arrived on h.; [ehoetahoe amoeneoneva, he arrives riding in a carriage].
- horseman, tahoenotax, tahoeenotxex (pl.), h., cavalry man; hetahoenotxemo, his horsemen; tahoenotxistoz, cavalry; natahoenotxeve, I am a h., cavalry man.
- horseshoe, maataevātanoamestoz, h; see shoe; emaataevātanoamestove, it is a h.
- hose, aseonehe (of rubber); see stocking.
- hospitable, ehotoemaseztaheoneve, one is h.; nahotoemaseztaetovo, I am h. towards one.
- hospitality, hotoemaseztastoz.

host, nahetov̄ahemetova, he is my h., or I am his guest; nahestov̄ahemenoz, he is my guest, I am his h.; see guest; zeh̄āen̄hess̄o, a h., multitude, q.v.

hostile, rendered by inf.-ōne- =adverse; nāneztahe, I am h.; nāneztaetovo, I am h. towards one; nāneztaeta, I am h. towards it; nānevoého, I treat one with hostility; ònovoētastoz, hostility, h. act, performance; nāneneševe, I do it adversely; nāneztovo, I behave h. towards one; zēneztoess, the ones h. to me, my enemies; see adverse, enemy.

hot, ensoometto, it is h., boiling (of liquids); ehāometto, it is very h. (liquid); en̄šestov̄o, it is h. (fire); eoh̄āstov̄o, it is intensely h. (of fire); eh̄óta, it is h.; en̄šh̄oe, one (or.) is h., has fever; eh̄āeh̄óta, it is very warm, h.; etakanah̄óta =etakan̄āta, it is tiresomely h.; eahan̄āta, it is killed by heat; eahan̄āe, one is killed by heat; evon̄āta, it is lost, destroyed by heat; see burn, fire; eoh̄āeomaeh̄óta, the ground is h.; nahotx̄āe, it is h., burning on my head (sun's heat); see warm, fever.

hound, neheoxzetsane-hotam, trailing dog; nehematozetsane, h. (trailing by smell).

hour, noka zeh̄ōsta (kok̄ōaseo), one hanging (of the watch), one hour; nixa zeh̄ōstaz' kok̄ōaseo enexovhoe, he stayed two hours; haestoha zeh̄ōsta kok̄ōaseo, many hours. Some insert inf. -nima- =the round of; noka zenimaeh̄ōsta kok̄ōaseo, one round of the watch (sc. the suspended hand); when the connection is clear "kok̄ōaseo" is left out; etoneh̄ōsta (kok̄ōaseo), what h., time is it? In former days the question was: etoneh̄ōes, where does it (the sun) hang?

house, mhayo or mh̄āo, mh̄āonoz (pl.); emh̄āoneve, it is a h.; emh̄āonevensz, they (in.) are houses; nahemh̄āon, I have a h.; namh̄āonan, I build a h.; zēpaepaonatto mh̄āo, h. roof; mxistonemh̄āo, school h.; maheonemh̄āo and maheonēszemh̄āo (or shortened to: ēszemh̄āo), church, sacred h.; hamoxtaemh̄āo, sick h., hospital; vēhoem̄āpe-mh̄āo, whiskey h., saloon; es̄coxzemh̄āo, medicine h., drug store; hooxtxovamh̄āo, hair cutting h., barber shop; hoxtovamh̄āo, trade h., store; moh̄enohamemh̄āo, horse h., stable; h̄ō̄enemh̄āo (and mesekamh̄āo), privy; hoemh̄āo, cellar; aenonemh̄āo, prison; t̄ōhemh̄āo, guard h., prison (see tie); hetoxkonemh̄āo, hardware store; mak̄ātaemh̄āo, bank building, money h.; hossoemh̄āo, dance h., hall; šeš̄emh̄āo, bed room; toxt̄o eneota heto mh̄āo, how many rooms has this h.? Zexhemh̄āonetto, where my h. is; zeh̄ēmh̄āonsz, the one whose h. it is; esaamh̄āonevhan, it is not a h.; ēš̄exaota mh̄āo, the h. is finished, made ready; maš̄q, maš̄konoz (pl.), small h.; veksehemaš̄q, bird's h., cage; nāēstax mh̄āo, I step into the h.; nāēszèn mh̄āo, I enter the h.; nāēsz̄evo (nāēsz̄eovo) he-

mhäo, I enter one's h.; naonenxana mhäo, I demolish the h.; nāa namanstootâ mhäo, I build a h. for my son (giving it to him); mhäonaneheo, h. builder; ziskakoevō-natto (mhäo), h. top, ridge of roof; zeaeno mhäon, the owner of the h.; zenitaeto mhäon, the ruler of the h. household, mavenov, h., home, q.v.; nšemomeheom, the whole h., family (inmates); eamēeo nšemomeheom, they journey, travel in households, by families; zehestoxto-eomenessō, as many as are of the same h., home.

housetop, zēpaepaonatto mhäo.

hover, etóhoeš, one is hovering (in a lying posture, heva nasz zetosešenas, as one near death); natóhoes, I am hovering, suspended, floating in the air or water; etóhōsta, it is hovering; eēvōe, one hovers, also said of birds; eēvseo, they (birds) h. high; vekseo zēvōessō heama, the birds hovering above, in the sky.

how, tah, h. could, would..., in which way (usually followed by inf. -tonš- or -me-); tah emetazeoxzé, how could he go there?, let see h. he could....; inf. -tonš- =h., by what means? Inf. -tone- =h., what size, amount? Etonšhāmoxtaeoz, h. did he get sick? Etonexovhāmoxta, h. sick (in what degree) is he? Etonehesso or etonehesso, h. is it? Etonhesta, in what condition is one? Etonetā, how much of it? (Ref. to size); toxtō, h. many? (Ref. to numbers); etonetāo, how large is it? etonetāeta, h. large is he? Toneš, h. far? Also when or where? (Ref. to time or distance); toneš ehoeoxzé, when did he arrive? Toneš etaešhoxovistavāe, h. far has he traveled? Etonemahao, h. big is it? Etonemahaeta, h. big is one (or.)? Etonestahé, h. tall is he? Etonestotóhe, h. tall, high is it? (Sp. of plants trees); etonestota, h. high? (Sp. of in. standing [set] objects); etonehōsta, h. high is it (hanging), also: what time is it? Etonehōes, h. does it (sun, moon) hang? Etonečs, h. long is it? Etonetāoné, h. big around (cylindrical bodies) is it? Etonetāoneheo, h. wide, what diameter, gauge has it? Etonexové, h. much, to what extent, degree? Etonetāpeoné, h. big around? (of large bodies); etonetāpeta, h. big, voluminous is he? Etoneotō, h. deep? (of ditches, wells, anything dug); etonetāoetam, h. deep (of lake, river) is it? Etonetonotto, h. thick is it? Etonetāeneota, h. much room within? Etoxtoneota, h. many rooms? Etonezceo, h. small is it? Tah zehešezceo, h. small it is! Eonezceta, h. small is he? Tah zehešezcetas, h. small he is! Nitoneehoe, h. long doest thou stay? Nitosetoneehoemé, h. long are you going to stay? Inf. -toneeš- =for a length of time, until when, h. long until; etoneešhāmoxta, h. long has he been sick, for h. long? Nszetoneešhavsevoētamé, for h. long will you do wrong? Nszetoneešsaaevhavōmazé, for h. long a time shall I not see thee again? Etoneešhoxovistavá,

- h.long,h.far has he been traveling? Etoneešhāmoxta, for h.long has he been sick? Nineevetonetoexovahé, h. didst thou further get along (fare)? Nineevetonšeevostaneheve,h.(in which way,manner) didst thou further live? Nitonšemanesz,h.dost thou make it? Nitonševōsané,h.(by what means) dost thou see? Nitonevōsané,h. much dost thou see? Etoxtrevo, h.many (or.) are they? See many. Etonšeevetozhesso, h. it is, h.ever it happens,happened; etonšhomista nasaahenenomovohe, h.he escaped I do not know; tāh zehešhohātamahes Maheo, h. great God is! Tāetto ootam,h.then (h. much more will it be the case); heva havsevoētaz zehešsōmonhas,tāetto ootam mataešhāeasz, if he is a wrong doer while young,h.much more when he shall be older! Mona followed by inf.-me- denotes "h.could...., impossible!" Mona emehozeohevo,h.could they work (cannot be expected)! Pref.zehexov-=h.,to what degree; zehexovepeva niheneena,thou knowest h.good it is; nimēstomevaz zehexovomoxtātto,I tell, explain thee h.I feel; etahan zehešetanotto,this is (pointing to) h.(what) I think; zehešepeveeno,h.sweet it is! Zehešemoonatamanóó,h.beautiful green (of vegetation) it is!
- howbeit, vātometto,oxtovavetto (detached); ōvoxponetto, h.,implying a concession,relenting; nametanse-tamo ōvoxponetto napevoého,I could hate him,h.I treat him kindly.
- however, see howbeit; zetatonšhomista nasaaheneenohe,h. he will escape I do not know,lit.by what means he will escape I do not know.
- howl, eevātō,he howls about (being heard here and there); esevon toxtō exaēvātōeo, the buffaloes roam about roaring (kind of a low muttering bellow); etovātō,it howls in the distance; ehoveātō,he howls feebly,dully; ehōevonātō,it is (or.of thunder) heard howling,muttering; Moxzevātōsz, Howlingelk,pr.name; zeēvātōsz,the howling one; zeēvātōessó, the howling ones; heovasz hešeevātōhestoz,all kinds of howling.
- hub, zeonistākoeoxtatto,the h.itself; zeonistākoeoxtas, zeonistākoeoxtans,h.,in sp.of the wagon (or.),where it has a ball, globe provided with legs (spokes) around it; zeonistākoeoxtas amoeneo etahavsevae, the h.of the wagon wheel is bad.
- hubbub, emomoevon, it is a h.; see sound.
- huddle, etáovāzeo,they h.,crowd,press each other; ehonotàzeo,they h.together,are thick together; see crowd,press,nestle.
- hue, expressed by suff.-tav; emoktav,it is of dark h.; emaktav, it is of red h.; eotatatav,it is of blue h.; zeoxpazenanevxtav,the h. of grapes, dark violet; cheovxtav,it is of yellow h.; epoktav, it is of gray h.; eotatavemāaseonevxtav,it is of lilac h.; eneama-

neheovxtav, it is cherry h.; emäaseonevxtav, it is of purple h.; eneamaneotatav, it is of Antwerp blue h.; emoxtaveotatav, it is of sapphire h.; eneamanemoktav, it is of coffee brown h.; eosepoktav, it is of drab h.; eneamaneoxkostav, it is of mauve h.; eosozeovxtav, it is of salmon pink h.; enanivsemaktav, it is of scarlet h.; emaomazevxtav, it is of pink h.; eosemakomaoxzevxtav, it is of rose h.; epoeotatav, it is of lavender h.; eoxoxzevxtav, it is of green h.; evoxpevxtav, it is of white h., tint; ehaestnoxtav, it has many hues., is multicolored; epavevxtav, it has a beautiful, good h.; zepavevxtavessô, the nice colored, hued ones (or.); zepavevxtavēsš, the well hued ones (in.). This suff. -tav ref. to the general tint, colored appearance; eva- ozevaevxtavensz, they (moccasins) have deer "designed, tinted, colored in" in beadwork; eohešksotavensz, triangles are beaded in color; evksevoxtavensz, birds are beaded in colors; zexhoxtav, tint, h., colors in bead work, etc. See color; Epapanooxtav, it is hued, colored in big spots; ezeooxtav, it is hued, colored in spots; see spot.

hug, nanskoxtaseno, I h. one; zenskoxtasenàžessô, the hugging ones (or.); nskoxtasenzistoz, the hugging; zenskoxtasensz, the hugged one (or.).

hull, naōena, I h., shell it (by hand); eōene, it is hull- ed, thrashed, shelled; hestōmósš, its h., husk, pod (hōm =covering); see shell.

hum, eemenon, eemōsenon, he hums, is humming; emenonistoz, emōsenonistoz, the humming.

human, voston, h. person; votostatatan, votostataneo (pl.), h. being; evotostataneve, one is a h. being; evotostatanežess, it is h. like; votostoom, the h. world, place; notostoom, the whole, full h. world.

humane, emehoxtahe, one is h., kind; enonizeomae, one is h., meek, gentle, good natured; emomenovae, one is h., agreeable, nice.

humanity, votostatanevstoz, h., mankind; votostatanevstanzov, the h., human world; mehoxtastoz, h., kindness; nonizeomastoz, h., gentleness.

humankind, votostatanevestoz.

humble, natapoého, I h. one, subdue him; Maheo eoxcetapoé- hō zemenoneziss, God humbles, subdues the proud ones; etapstahae, he is humbled in heart; etapae, one is h., subdued, weak; see weak; emomoxae, one is h., simple, low; emomoxazeoneve, one is h. (of character); emomox, it is h., simple; emomoxhetaneve, he is a simple, h. man; namomoxazesta, I deem it h.; namomoxatamo, I deem one h.; zemomoxhassô, the h. ones; namomoxemanhàž, I make myself h.; navovonataamàž, I h. myself; navovone- oz, I am humbled, repent; evovonae, one is h., (state); navovonamanhan, I am made h., repentant; naoanaxaesta, I

am h., lowly, meek (in condition, disposition); pref. momoxe- denotes "h. entreaty" and governs the sub. cj. in Ch.; momoxevehōmemenotto, may thou see us! Namomoxze-mo, I entreat one.

humbly, expressed by pref. momoxe- (in entreaty, imploration, wish); h. in the sense of quietly, unassumingly, peacefully the inf.-oanaxan- is used.

humid, see damp, moist.

humiliate, natapoóho, I h. one, subdue him; natanevoo-ma-vo, I h., put one to shame; natanevoo-men, I am humiliated, suffer shame; natanevoo-men-esého, I cause one humiliation, shame; tanevoo-ma-ovazistoz, the humiliating (done to one).

humiliation, tanevoo-men-hestoz, h., shame; tanevoo-men-es-hestoz, cause of h.

humility, momotata-ma-hestoz; momotata-ma-hestoz eneevavo-voènetton's oxtoseonoatamazistovezēsš na men-oxcetazetanoxtoz eneevavovoènetton's oxtoseanaoxtove-zēsš, h. goes before honor and pride goes before the fall.

hummock, see hillock.

humor, namomenomoxta, I am in good h.; esaamomenomoxta-he, he is not in good h., see cross; navového, I h. one, praise him (Ger. streicheln); nahotoetanoho, I h. one, keep him agreeable, glad; hotoetanohazistoz, the humoring, keeping one glad, agreeable.

humorous, evešeohazistove, it produces laughter; enxōs, it is h., funny; enxooxta, one is h., funny; eo-hazeheoneve, one is h., jolly, a laughter.

hump, rendered by rad. -pa-; epaomao, it is a h. of ground, hillock; paepaona, camel; Hotoavō, Buffalo-hump, pr. name.

humpback, ekosàceve, one is h.; zekosàcevsz, the hump-backed one; zekosàcevešš, the humpbacked ones; zeanaos èvešekosàceva-oe, by falling he was made h.; kosàcevestoz, the being a h.

hundred, matòtnóe, h.; noka matòtnóe, one h.; nixa matòtnóe, two h.; matòtoha matòtnóe, ten h.; ematòtnóe-ensz, they (in.) are h.; noka matòtnóe enistansz, they (in.) are one h. in all; ematòtnōeo, they (or.) are h.; noka matòtnóe enistxeo, they (or.) are one h. in all; zematòtnóessō, the h. (pl. or.); zematòtnóēsš, the h. (pl. in.); matòtnóe òtnoka, h. and one; matòtnóe òtnixa, h. and two; matòtnó òtniš hetaneo, one h. and two men; enokamatòtnóe ānam, one is one h. years old; zematòtnóe ānamaz, the h. years old one (or.); nokamatòtnóe āetanexov, it is now h. years (sc. since); nimatòtnóhēmā, we are h.; noka matòtnóe ninistxhemā, we are one h. in all; enokamatòtnóe ānam òtnokoe ānam, he is one h. and ten years old; nīmatòtnóez, h. of us; matòtoha matòtnóe òtnohonamatòtnóe òtmatòt òtnohon, ten h. and five

h.and ten and five (=1515); matòtoha matòtohamatòtnóe òtnasòtohamatòtnóe òtnohonóe òtnasòto,ten (times) ten h.and six h.and fifty and six (=10656); enohonamatòtnóeham,he has 500 horses (or head of stock); nanixamatòtnóehamtō qsan,I own 200 sheep; ematòtoha-matòtnóevōemeo,they (or.) are worth a thousand (sc. dollars). Hundredth,zematòtnóeaonetto; see numerals.

hunger, nahāeana,I h.,I am hungry; namesetan, I h.,want to eat; ehāeanaō,they (or.) h.,are hungry; zehāeanaz,the one who hungers; zehāeanassō, the ones who h.,who are hungry; nahāeanata,I h.for it; zemesetan-oz,the hungry one; namesetanota, I am hungry for it, want to eat it; hāeanàtoz,h.; ehāeanàtov, it is h.; ehāeananov,there is a hungering; naavōn mesestovā,I perish of h.,am famished (also: I am fasting); nako-kōmoxaveana,I am hungering,famished(when bowels are growling); naxamakokōmoxta, I sit hungering, hungry; eahanehāeana,one is extremely,deadly hungry; in Ch. there is no difference between "h." and "hungry". In former days the Ch.did not have regular meals. On war and hunting expeditions some dried or pounded meat would be taken along,but seldom in a large or bulky amount. Writer saw Ch.at home and on the trail going without food for one or several days at a stretch, seeming to take it as a matter of fact. A healthy man who has gone several days without food is not very particular in what he makes his first meal of. This has led Indians to eat certain things rather raw or very dead.

hunt, nataemhon, I go hunting game; eniseneva,he is hunting with bow and arrow (after small game); eemhoneheoneve,one is fond of hunting; navešhēmhons-tovenoz māhoz,I h.with arrows,also navešemhonenoz māhoz; eamēmhon,one is keeping on hunting (game); naamēnevozeto,I h.for one on the way (to provide); eamēnevozetaeoxz,he proceeds in hunting (to provide); eamēnevozeta,one is a provider (by hunting). Hunting was not a pastime for the Ch.,it meant the providing for food,garments,lodges,bedding,etc.the staples of a free,wild life. This providing was strenuous work and entailed many hardships with which only hardy men could cope.An old man told writer that sometimes provisions would fail in the heart of the winter and it meant to go hunting afoot,in the freezing weather of the North with almost no food for days,and pack home the game,if found. He once was four days to find a deer,had to pack it from a day's distance thru a blizzard,fell exhausted at the outskirts of the camp and would have frozen to death if his calling had not been heard in time. See seek.

hunter, emhoneheo; eemhoneheoneve,one is a h.

hunting, emhonestoz; zeešseemhonstove, after the h. (past).
hurl, is expressed by suff. -ahâ, also -aoe, -âe, implying
 swift passage thru the air, dash, driven; inf.
 -ahan- also implies hurling, violence; naēseoeahâz, I h.
 it into; naēseoešemo, I h. one into; naasetoeōstax, I am
 hurled, blown away by the wind; see blow, wind; naase-
 toaoe, I h. away; ehoaoe, it comes hurled (as telegraph
 or telephone message); navâenotto hohonaxceo, I h.,
 throw small stones; ehōevâestove, it is hurled (as
 from a catapult); natakâe, I h. (in certain games, see
 play); naasetahasen, I h., throw it off; see dash,
 throw, thrust; emasó-onovōvaoz, emasó-onovōmeoz, it
 hurls (itself) inshore (of water); eomahame, one is
 hurled from on, above (as from a horse or a carriage,
 platform); eseahame, one is hurled down into; eahaneoe-
 šena, he is hurled to the ground; naahaneoešemo, I h.
 one to the ground.

hurry, rendered by inf. -nonotov-; nanonotoveas, I h.
 away; enonotoveōsz, he speaks hurriedly, rapidly;
 navessetan, I am in a h. (on the way); navesshaovo, I h.
 one; navesshaovâz, I h. myself; nonotoveneševsz, do it
 in a h.! Nonotovestoz, h., n.; enonotovhozeohe, he works
 in a hurry; enonotoveoz, one is hurried; nonotoveozis-
 toz, hurriedness; enonotovstaha, he is hurried of heart
 (ref. to mad dogs); enonotovstahaoz, he gets mad (of
 dogs); see haste, rapid.

hurt, inf. -onš- and -onx- denote "hurting"; eonxo, it
 hurts, is hurtful; esaaonxohan, it does not h., is
 not hurtful; naonšého, I h. one; naonšeoze, it hurts me, I
 am h.; natonš eonšeoze, my stomach hurts me; naonenxâe,
 I am h. by burning; naonenxâno, I h. one with burning;
 naonenxâha, I h. it by burning; eonenxōvaoz, it is h. by
 water; naonenšeàta and naonšeàta, I h. my foot, my foot
 is hurting; naonenšeona and naonšeona, my hand hurts;
 naxaoneniš, my teeth h.; naonšeoha, it hurts me; see
 inf. -totonš- under "spoil" and -onenx- under "demol-
 ish"; onševostanehevestoz, hurtful, painful life; onšeo-
 zistoz, the h.; naonxanen, I h., spoil, harm; naonxana,
 I h. it; naonxano, I h. one; nahaeōstòno, I h. one (by
 striking); nahaeōstoe, I am h., hit by it (in a flash);
 navešehaeōstoe hohonaeva, I am h., hit, struck by a
 stone; naomosemo, I h. one's feeling (in words); naomo-
 sého, I h. one's feeling (by treatment); naomoseztovo, I
 act hurtfully towards one (against one's feeling);
 naheskovaovo, I h. (with sharp weapons as knives, ar-
 rows, etc.); zeheškovoeve, that which is thorny, hurt-
 ful; eheškovoeoz, it is thorny, hurtful; hēszistoz eta-
 heškovoeozensz, his words h., are thorny.

hurtful, see hurt.

husband, nāhyam, my h.; nēhyam, thy h.; hēhyam, her h.;
 nāhyaman, our h.; nēhyamanezo, our (incl.) hus-

- bands; nēhyamevo, your (pl.) h.; hēhyamevo, their h.; nahēhyam, I have a h.; zehēhyamsz, the one having a h.; nahēhyameton, I am a h.; nahēhyameno, he is my h.; nihēhyametova, thou art her h.; nihēhyametovaz, thou art my h.; nihēhyametove, I am thy h.; nihēhyametōeneo, we are their husbands; zehēhyamestovsz, the one being a h.; zehēhyamestovessō, husbands; zeheszheemsz, the h., the one who has a wife; zeheszheemess, husbands, the ones having wives; zehēhyametto, I having a h.; zehēhyamez, we having a h. or husbands; zehēhyamezē, the ones, our husbands; zehēhyamevoss, they, having husbands; nahēhyametan, I want a h.; nahēhyametanotovo, I want him for h.; see mode of relationship in Ch.gr.
- husband, v. natāosen, I h., save, am careful in its use; natāoszhova, I h. my property; natāoseexan, I h., save my eyes; natāoseēs, I h., save my word; inf.-tāos- =with discretion.
- husbandman, ēnanoehe, farmer; ēnanoevèho, white h., farmer; eēnanoeheve, he is a h.
- hush, oanōsz naheto, h.! I say to him; emaxhekotomatto, it is a great h.; emaxhekotomatamanooz, a great h. takes place (in general); see peace, quiet, still.
- hustle, nanēokaovo, naetaovo, I h., crowd him; eetáovàzeo, they (or.) h., crowd each other, see crowd.
- hut, mašq, maškono, (pl.), small house; emaškoneve, it is a h.; mašq ehoe, he is in the h.
- hymn, nemeoxz, nemeoxtoz (pl. in.); nemeozeva, with, by an h.; nitaaseaxzenon heto nemeoxz, let us start to sing this h., song; see sing, song.
- hypocrisy, vhanenhessemanistoz, the making a mere appearance; vhanenhessemaneheonevestoz, h., mere pretence; vhanetahocemómâtahestoz, h. in religion; vhanetahocemómâtavoētastoz, h. in ceremonials, mere external pious doing, ceremony; momehemazenàtoz, h., flattery.
- hypocrite, evhanenhesseman, he plays the h., merely pretends to....; evhanetahocmómâtahe, he is an h., externally pious; evhanetahocemómâtavoēta, he plays the h. in ceremonial, religious doings; the preceding terms denote more "externally, by mere form" than "hypocrisy"; suff.-man, in this connection ref. to "play the rôle, pretend", q.v.; vhanenhessemanehe, h., mere pretender; evhanenhessemaneheoneve, he is an h., a pretender.

I

"I" is in Ch. the shortening of "e" sound and is pronounced like "i" in "tin". "î" is pronounced as if the "i" were followed by the hard Ger. "ch.", but not

quite so hard as "ich" is pronounced in the Swiss dialect.

I, nanēhov; nanēhovestoz, my I, person, own self; as a pers.pronoun before a v.only na- is prefixed; nane-oxz,I go; nameese,I eat; only when special stress is laid upon the "I" is "nanēhov" used; nanēhov zemeset-to,it is I who am eating; nanēhov esima,it is I,thy younger brother; nanēhov zeoóenetto, I who am blind; nanēhovheme,I and one of them =we (excl.); ninēhovhema,I and thou or you =we (incl.).

ice, maom; emaomeve,it is i.; maomeva,on,in i.; makom-es,little i.,icicle; vèho eoxchòtovanov maom, the white people do sell i.; maomè-hoemhayo,i.cellar; etonovaomoxta,the i.is thick; eàtoaomoxta,it is covered with i.; eàtoaomoxtansz, they (in.) are covered with i.; eōxomaoxta,the i.is cracking; emaomevoxta,it is frozen to i.(liquids); see freeze,hoarfrost; nao-hāos,I am i.cold; maomevhos,i.peak,iceberg; heōenona, minute,needle like particles of i., driven by wind; emakomevoxta,it is a thin sheet of i.; emaomeveoz,it turns to i.; emaomeōstoxta,it is turned to i., frozen as with one sweep; ehekonomaomoxta,the i.is solid,it is frozen solid.

iceberg, maomevhos; maomevhōseva,on the i.

iceboat, semo zeoxceamōes maomeva,boat floating on ice.

icy, emaomezhesso,it is ice like; etōeona, one has i. hands; see cold,freeze.

idea, matšetanoxtoz,i.,thot; epavhetšetanoxtov, he has good ideas,thots; see mind,thot.

identical, eneha,it is i.,the same; enehahe,he is the i.,the same; etónēhov, it is the very one (or.); etónēhovetto,it is the very one (in.).

identify, nahetomemo zeheštónēhovs,I i.one, declare him to be truly the one; nanhesta zehešenēhovs,I i. one,say that it is he; nanēhovemo,I i. one, tell that it is him,declare him to be the one.

idiot, emashanē,one is i.,unreasonable,insane. Writer has only known one case of idiotism among the Ch. during the last 25 years. The word "mashanē" has a wide application,from dull,stupid to crazy,frenzied.

idle, nasaatonševe,I have nothing to do,am i.; esaanà-kahe,he is i.,not industrious; nasaahesthozeohes-tové,I am i.,have no work; naēkokanomoe,I sit i.,have nothing to do; naēkokanomahe, I am i., superflous,at leisure; the inf.-kanom-,-kokanom- has the meaning of "without effect,in vain,superfluous,uselessly"; zekanozzeassō,the i.,unoccupied ones (usually ref. to women not encumbered by household duties, having no special work); in the distribution of Christmas presents,"ekanoma" is said of an article left over after all children have been given something; ekanoma =it

it is i., it has no special aim, has no use, is superfluous. See lazy.

idleness, saanàkahestoz, the not being industrious; saatonševehestoz, the doing nothing.

idol, vonhäxa, vonhäxasz (pl.), i., fetish; evonhäxaeve, it is an i., charm, talisman, mysterious symbol; navonhäxaan, our i.; nahevonäxaenoz, it (or.) is my i., talisman; navonhäxaevston, I make, design an i.; mátavonhäxa, special large peyote, symbolizing the peyote worship, carried by peyote men and addressed in prayers. It is not the peyote which is eaten during the worship, but a special specimen (usually kept by the priest in an ornamented case, tied to a string of Mexican beads in the shape of a necklace hanging over the chest of the wearer). The term vonhäxa is related to vonháe = priest, medium, burner. [The Sun dance tent is called maxevonhäom, while smaller lodges for purification (sweat lodges) are called vonhäom; the term vonháe = consumed, wiped away by fire]. The Ch. do not address vonhäxasz as gods, but regard them as powerful mediums and tangible representations of the spirit or god to whom they make their petitions. The ceremonial Arrows belong to the category of "vonhäxa", wielded by the priests to keep the people under their (the priest's) influence. The coming of the peyote worship added a regular fetish "mátavonhäxa", and it is in a fair way to be worshipped as a god, becoming a new idol of the younger Ch. generation. See peyote. ōcevonhäxa, false i., deceitful fetish; ōcemaheo, false, spurious god.

idolater, zehevonäxasz, the one having a fetish, a medium; nha zetoxetanotovoz' zeōcevonhäxaeveziss, i., lit. the one who minds an idol.

idolatrour, ehōvenietamenoz ōcemaheon, one is i., trusts a spurious god; eoxcenietamenoz zevonhäxaeveziss, one is idolatrous, trusts in a fetish or medium, talisman; zeoxcenietamsz zevonhäxaeveziss, the i. one.

idolatry, hevonhäxahestoz, the having idols; vonhäxa zeoxchaônatoe or zeoxchaônatoesz, i.; vonhäxa oxt-hônatoēs ez etahavsevoētastov, the worship (=idolatry) of idols is wrong.

if, heva (governs the sub.cj.), if, in the sense of "on the supposition that, provided or on condition that, whether....or"; heva hovanēs, i. he be absent; heva peva na mo hovahan, i. (whether) good or bad; heva nēhovsz zemetata, i. it is he who gives to thee; when the sub.reflective m. is used in the v. following "heva" this latter denotes that the condition is doubtful, improbable or impossible, as: heva nomàzeheonevettonhao, i. I were a thief; heva metaeō, i. one gave me; heva

hāmoxtaezēs namsaahoeoxzeheme, i. we had been sick, we would not have come. Hevânš, if., in the sense of "on the true supposition that, altho, because, implying the truth of the condition", as: hevânšstamenōhevetto nasaahavsevoētahe, i. I am poor I am not wrong (doing); hevânšheneeno esaamēstohe, i. he knows it, he does not explain it. Pref. ve- (governing the sub.m.) = i. in the sense of "i. yet, in case that, i. further...., i. still (implying persistence of being or acting)"; vehovahan, i. it is not; venhesso, in that case; venšemesēs, i. he persists on eating; vesaa-amàtovatahetta, i. he still disobeys thee. Pref. ox- (governing the sub.m.) = if, in the sense of "whenever", combining the ideas of condition and time; oxvōmàzevosz eoxcepevetanō, if, whenever they see each other they rejoice; oxneševēzēs nioxcemetaenon hovae, if (whenever) we do it, he usually gives us something. Pref. má- (before consonant) and mx- (before vowels and aspirated sounds) = i. in the sense of "in case...., should...."; mxhāmoxtasz, i. he is sick; mxooko, i. it rain; mxhavseva, i. it is bad; màvōmoz, i. we see him; [confound not mà- with ma- which means "when"]; màvōmata, if he sees thee; mavōmata, when he sees thee; natavōmata, when he shall see thee. Heva is often combined with mà- or mx-; mxhetometto, i. indeed, i. true; mxhetomsz, i. he is true, i. so (as he says); hevamxooko, i. it rain; heva mxhāmoxtasz, if he be sick. Pref. eo- (governing the sub.m. and often preceded by "heva") = i. in the sense of "whether", introducing an indirect question or object clause; as: nòztoveha eotoseaseoxzz, ask i. he will go; nasaaheneenohe eotosooko na mo hovahan, I not know if it will rain or not; nasaaheneenovohe eoešhovanēs, I do not know i. he is dead. Hootam, i. so now, what (sc. will it be then).

ignominy, aestometanevoomenestoz, i.; naaestometanevoomen, I suffer i.; naaestometanevoomenesého, I inflict i. on one.

ignoramus, emashanē, one is i.; zeamshanēs, the i., dull, stupid, idiot, insane one; ononoveozistoz, i., the not knowing well.

ignorance, saaheneenovahestoz, the not knowing; hetozehešsaaheneenôhan, the i. of this, it not being known; oxsaaheneenôhanchēs hoemanistoz eoxcemaxeosàzistov, i. of the law is punishable.

ignorant, esaaheneenovahe, one is i.; zsaaheneenovahesz, the i. one; zsaaheneenovahessô, the i. ones; nasaaheneenovaetohe, I am i. of it; also nasaaheneenohe, I do not know it; nasaaheneenovaetovo, I am i. concerning one; Oxsaaheneenovahēs, Ignorant, pr. name; evèpeš, one is i., is empty minded; inf. -ononov- = i. of, not knowing well, dubious of; naononoa, I am i. of it, do not

know it well; see know.

ignorantly, nionone, i., at random; ononovetto, i., not well knowing, dubiously.

ignore, nasaananovohe, I i. one, do not recognize him; nasaananoho, I i. it; nasaananoné, I am ignored, not recognized; saananovazistoz, the ignoring, non recognizing; nasaananomevahe zehešepevoého, he ignores my kind treatment of him. Tsē esaananatanotohe, one purposely wants to i. it; tsē esaananatanotomovohe Maheon hešivaztastoz, he does not want to recognize, purposely wants to i. God's mercy.

ill, esaapevomoxtahe, one is i., not well; ehāmoxta, one is very i., sick; ehāmoxtaeoz, one becomes i.; saapevomoxtahestoz, the i.; etakovstaha, one is i. natured, i. hearted, rancorous; etakovetan, one is i. disposed (frowning); esaahotoahe, one is i. bred; emomáta, one is i. tempered, irascible; nahes'senovoého, I i. treat one; hes'senovoēstoz, i. treatment; nahestoēmo, I speak i., hatefully of one; nahessevoto, I speak i. to one, accuse him of; inf.-havsev- in an i. manner, badly; ehavseve-manhe eszehe, the coat is i. made; ehavsevetan, he feels i. in mind; inf.-saapeve-, -saapave- = i., not well; esaapavemanahan, it is i. made; esaapavenóonettan, it is i., not well connected, related; nahavsevemo, I speak i. of one; nasaavoemohe, I speak i. not well of one; havs, the i., evil, bad; ehāmoxtaenōhe, one looks i., sick; inf. -ato- denotes "i." in the sense of "entangled, mixed, in disorder"; eatoēta, he acts i., transgresses; eatoeszaha, he is i. haired, has a bushy, disheveled tangled head (hair); see tangle; zetohetāehavseva, all the ills, all that is bad; heovasz hešehāmatazistov, all the ills (infirmities, pains); zetohetāheškovoeve zeoxchoehotaez, all the ills (thorny things), hurtful thrusts that come to us.

illbred, hehetovanohetan, i. man; ehehetovanov, one is i.; eonisyomhekonēstata, one is i.; see bred.

illegal, esaahoemanistovhan, it is i., not lawful, see law.

illegitimate, eemoxtōèn, she has an i. child; emoxtōen-oxzz, i. child; heemoxtōenoxzetto, her i. child; niemoxtōenoxzz, thy i. child; eemoxtōenoxzeve, it is an i. child; (from emōs = secretly + -ōèn = have, give birth to a child); zeemoxtōenoxzevessó, i. children. Eemoxthossē, she is with child illegitimately, see pregnant.

illicit, hovae zenhastoohe, something not allowed, forbidden, unlawful; see forbid; hoxtovotazistoz zenhastoohe, i., forbidden trade; hovae zenhastoohe nivéneševenov, do not that which is i.; heto neševestoz ninhastomonenon, this doing is i. for us; hoemanistovā nioxchōstomōenon vèhoemàp, by law whiskey is i. to us.

illimitable, esaatāenehan, esaatāenistovhan, it is i., boundless; also esaatāenettan.

ill-natured, ehāesenov, one is i., cross, crabbed; emomá-ta, one is i., irascible.

illness, hāmoxastoz, see sickness.

illuminate, see light.

illusion, rendered by "hōve" =under the impression; see mistake.

image, päozistoz (in.), usually päozistoto (or.); epäozistove, it is an i., picture, photograph; navostaneme, my i., my person in the sense of statue (less in use now, was said of the whole person, represented by a doll or something formed with clay); vonhäxa, zevonhäxaevsz (or.), i., idol, talisman, fetish; see idol; nivāehenēhovstovsz, whose i. is it? Ehemātasoomaeha, it is an i., reflection; ehemātasoomatto, it forms an i., reflects (as in the water). [The Ch. holds that the i. of a person (especially when reflected) is his spirit; mātasooma =spirit]. Niseešenemo èyo, thou art the i. of thy father (thou art like thy father, in the face); Maheo èmanoōn vostano tāma zehestavos, God made man after his own i. (stature, being).

imagination, vhanetoxtoetanoxtoz, mere fancy (in thot); evhanetoxtoetanoxtove, it is i., it is imaginary; zistoxtoetanos eoxcetaomeametan, he lives after his own i., fancy, his own way; see fancy.

imaginative, evhanetoxtoetanonov, one is i.

imagine, navhanetoxtoetan, I i.; zevhanetoxtoetanz, the one who imagines; navhanetoxtoetanota, I i. it, concerning it; navhanenhešetan, I i., think, suppose.

imbibe, see absorb.

imitate, natōszého, I i. one; nahoxeszého, I i., counterfeit one; nahoxeszesz, I i., counterfeit it; nahoxeszistovo zehešehaes, I i., counterfeit one's voice; natóaovo, I i. (when putting on something to resemble another, as Jacob did with the kids to resemble his brother).

imitation, tōszehàzistoz; hoxeszehàzistoz, i., counterfeit; tóaovazistoz, i., the making to resemble; voz, in i. (mocking).

implement, zetaneneo, zetaneneonoz (pl.), i., tool; ezetaneneoneve, it is an i.; zetaneneoneva, with an i., tool.

immaculate, esaatasehe, one is i., has not spots, defilement; esaahestasehestové, one is i., has no blemish; zsaatasehēs, the i. one; zsaatasehehan, that which is i.

Immanuel, Maheo-nivessevaen, God-with-us (or: Maheo-oxvessevaezēs).

immaterial, esaatonsohan, it is i., of no consequence; inf.-kanom- carries also the meaning of i.;

ekanomeēsz, his speaking is i., let him speak, it matters not; ekanomehomos, it is i. that she cooks, it matters not that she cooks.

immediate, áe., i., close by.

immediately, inf.-tom- = i., forthwith, at once; nitatome-nahaz, I will kill thee i.; inf. ònehe- = very soon, i.; zeešéénemesetto exònehehoeoxz, he arrived i. after I had eaten; see instantaneous.

immense, rendered by inf.-mame- = very great of bulk, but always used with the v.; see bulk; èmamemanszeno, he made (something) i.; hovae navōxta emamhota to, I see something i. on the prairie, lit. setting i.; soss emahao, it is i., of large size; soss emahaeta, one is i., of large size.

immerse, see dip, plunge; eàtohōva, one is immersed, buried under water; writer hears Ch. speaking of the "zeséènessō" to designate such who have been baptized by immersion; the term -séèn means "to step, descend into a lake or river" but does not imply a complete immersion.

immersion, àtohōvatoz, the burying under water; séènis-toz, the descending into water; séènistovà evešéōstahe, one is baptized by immersion, descending into water; zeséènessō, the ones baptized by i. (only the connection will make this understood, otherwise the term means simply: "the ones descending into water").

immobile, esaamomoozehan, it is i., does not move; esaamomoozé, one does not move; eheceō, one stands i., without moving; ehecea, it stands, sets i., fixed.

immobility, saamomoozhestoz, the non moving; heceōhestoz, the standing immobile, rigid.

immortal, zsaahenāestovettan, that which is i., has no death; màtasooma esaahenāestové, the spirit is i.; nioxnāhemâ oha nisaahenāestovehemâ, altho we die we are i.

immortality, saanāhestoz, the not dying; Maheo nitose-vešenhōmanaenon saanāhestoz, God will clothe us with i.

immovable, ehózemomooz, it (or one) is i., cannot move; ehecehō, one stands i.; etoomahe, one is i., unchangeable; etoomatto, it is i.; inf. -toom- = staying the same, not changing; see change.

immune, inf.-moeno- denotes i. (Ger. gefeit); namoenoehe, I am i.; namoenoevsan, I am clad, dressed so as to be i., wear clothes that protect me from vulnerability; zemoenoevsanessō, the ones protected, made i. (in their garments); namoenoevhoneon, I am clad with immunity (also fig.); namoenooovo, I make one to be i., protected, that no evil can befall him; namoenoa, I make it i.; heto esēoxz navešemoenoon, I am made i. by

this medicine; emooxoneta, one is i., stone hard, "flinty", possessing great endurance, tough; zemooxone-tassô, the i., flinty ones (or.); hozeohestovâ niveše-mooxonetamâ, we are made i., flinty, tough by working; mooxevostanehevestoz, a life possessing endurance, capable of resisting pain (physical and otherwise); mo-oxevostanehevestoz momoxemetata Maheo, may God give thee a strong, robust life; mooxevostan, a robust person.

immunity, moenohestoz, i.; moenoevsanistoz, the putting on i. (in dressing); moenoevsanistoto, dress, cloth of i.; moevhoneô, cloth, apparel which gives i. (Ger. gefeiter Anzug); mooxonetâtoz, state of i., toughness, of great endurance.

immutable, see immovable, change

impair, rendered by inf.-shov- =getting less; nashove-vôsan, my sight is impaired; eshovepevomoxta, one's health is impaired; eshoveoz, it becomes impaired; natotonšemanisz, I i., spoil it; see spoil, harm; nahavsevana, I i., deteriorate it; see bad, less, diminish. impalpable, zsaamxaôhan, that which cannot be touched; esaamxanehan, it is i., intangible.

impart, naoneno, I i. clothes to one; v. suffixes -aho, -ého and -oho denote imparting; nanaho, I i. death unto one, kill him; nahâmoxtaého, I i. sickness unto one; navoešetanoho, I i. joy to one; see causative m.

impartial, rendered by inf.-vovoxpon- =strict, i.

impassable, esaatonšesòp'nistovhan, it is i., lit. there is no means of going thru; ohé esaatonšehox-ov'netôhan, the river is i., cannot be crossed.

impatience, azetanoxtoz, i.; heneetanoxtoz, anxiousness, i., fidgetiness; saaôènovahestoz, i. (state); saaôènovetanoxtoz, i. (mental); see perseverance.

impatient, naazetano, I am i. (in mind); naheneetan, I am i., fidgety, anxious, eager; esaaôènovahe, one is not patient, persevering; esaaheôènovetanoxtové, he has no patience; zsaaôènovetanonovêsz, the i. one; zeheneetanoss, the i., fidgety ones (or.); nasaaôènovaetovo, I have no patience with one; naheneetanoho, I impart him impatience; enonotovetan, one is in a hurry (mental), i.

impecunious, esaahemakâtaemé, one is i., has no money.

impede, see hinder, prevent.

impediment, hovae zevešhestomeozistove, something by which hindrance is caused.

impel, rendered by verbal ending -aovo in the sense of "make, cause one to"; naamaovo, I i. one to go, drive him; naasetaoovo, I i. one to leave; suff.-aoe (âe and âhe) denotes "urging to action"; navovistomevâheto-vo, I press instruction upon one, i. him to know.

impend, rendered by inf.-toseše- =impending, about to occur; etosešenâestove, death is impending; see

hover.

imperative, see Ch.gr.

imperfect, see fail; inf.-saavâxs- =not complete, perfect.

imperfection, nitôxnehestoz, nitôxneozistoz, see failure, defective.

impersonate, nahevezovenotto, I i., represent him; see represent.

impertinence, tóvahestoz, i., impudence.

impertinent, etóvahe, one is i., impudent, forward, brazen; zetóvahessô, the i. ones.

impetuosity, hohāomanestoz.

impetuous, ehohāoman, one is i., zeohāomansz, the i. one (or.).

implacable, nasaananonhé, I am i.; nasaananonetovohe, I am i. towards one, see ignore, recognize; Nananonhész, the Implacable, pr. name, sometimes ref. to Death in person; esaananoné, he is i., pitiless; saananonehestoz, the being i.; saananonetovazehestoz, the being i. towards one.

implement, nazetaneonoz, my implements; see right after "imitation", where "i." was placed by mistake.

implore, namomoxzemo, I i., entreat one; namomoxzemosan, I am imploring; momoxzemosanistoz, the imploring; momoxzemazistoz, the imploring one (obj.), imploration; hevetov namomoxzemosan, I i. on one's account; nimomoxzemaz hevetovevo, I i. thee on their behalf; namomoxzevhôna, I i. in prayer; namomoxzevhônatovo, I i. him in prayer; nihessemomoxzevhônatovazenotto, I i. thee in prayer on one's behalf; pref. momoxe- (governing the sub. cj.) implies supplication, entreaty, wish, pleading, imploring; momoxevômo, oh I wish to see him! Momoxešivata memenotto, may thou pity us!

imply, enoa, it implies; zenoa, that which implies; inf. -no- denotes "along with, connected with, added unto; heto zeēszetto nanonheto, by my saying so I i. him; etahanez' zehešetovaes, this is what he implies; hapo enhešetovatto, likewise it implies, purports; zehešetovatto nasaaheneenohe, I do not understand what it implies.

impolite, esaamaseztahe, one is i.; zsaamaseztahesz, the i. one; esaamaseztaheoneve, he is an i. one; saamaseztahestoz and saamaseztaheonevestoz, impoliteness; nasaamaseztaeztovohe, I behave i. towards, before one; see bred.

importance, important, eotanitáe, it is very i.; ekorcenitáe, it is i., needful, expedient; nanitázesta, I deem it i.; nanitátamo, I deem one i., of i.; etaomenitáetan, he is self i.; nanotazesta, I deem it most i.; enitoohe, it is of i., indispensable; hene-enoz zehešenitáestove heto hozeohestoz, know (thou)

the importance of this work.

importunate, zeôzetanosohesz, the i., bothering one; ôzetanosohé, the one causing importunity; zema-vetanosohesz, the i., wearying one; mavetanosohé, the one causing importunity, weariness; eôzetanosohéve, one is an i. one; emavetanosohéve, one is an i., wearisome one; eotaôzetanonov and eotamavetanonov, it is i.

importune, naôzetanoho or naôzetanosého, I i. one (the first term denoting "imparting" and the second "causing"); namavetanoho and namavetanosého, I i., weary one; namaveésztoya, he importunes me by his talk; namavevêstomeva, he importunes me by his asking; namavenòztova, he importunes me by his questions; namavenhâxzeva, he importunes me by his coming; zeoxmavetanohasz natašivatamo, altho he importunes me I will be merciful to him; eôzetanosohé, emavetanosohé, one is i.; eôzetanosohetto, emavetanosohetto, it importunes; eôzetanosohestove, emavetanosohestove, it is i. (an importunity); rad.ôz- =vexing, bothering; rad. -mave- = tired, weary of.

importunity, ôzetanosohestoz, i., bothering; mavetanosohestoz, i., the wearying.

impose, nahešetxeovo, I i. upon one; nahešetxea, I i. upon it. The term is not the exact equivalent of "impose", but implies force, pressure.

impossible, hóosz, i.; inf.-hóz(e)- =cannot, not able to, not possible, fails to; ehózenhesso, it is i., cannot be; ehózeohāe, he cannot rise, it is i. for him to rise; ehózetanonov, it is i.; hovae esaahózetanonové Maheo, nothing is i. to God; esaahózetanonovhan, it is not i.; zehózetanonov, that which is i.; nasaahózetohé, it is not i. for me, I can do it; nahózeta, it is i. for me, I cannot do it; see impotent, power. Ekoxcehotoanatto, it is almost i., extremely difficult, hard; hena mo zekoxcehotoanattan, what is i.? Enšheneena zeheshózetanonovez' heto hozeohestoz, he knows the impossibility of this work, that the work cannot be done; ehosan, it is i., impotent, powerless; hovae esaahosánehan oxmätanoozistovêsz, nothing is i. when there is one mind, when all agree; see power.

impostor, see deceive.

impotence, hosahestoz; see impotent, powerless.

impotent, rendered by inf.-hóze- (see impossible); nahosáovo, I am i. against one; ehosan, it is i.; see power, powerless.

impracticable, esaatonšeneševstovhan, it is i., cannot be done.

impress, heto naêvetanoha, this impresses me, causes me to consider; nitónšetanoha heto, how does this i. thee? Navonhosemo, I i., influence one (in words); heto zênistomonetto naveševonhoseman, I am impressed

by this which I heard; see imprint; zeēvevehōxtom epâaohe natšetanoxtozeva, what I saw impressed me, lit.is pressed close in my mind.

impression, zēvehōmo naonoatamo, when I saw him, I had a good i. of him, deemed him straight, honorable; zexēs̄z nasaapevatamohe, when he spoke he made no good i. upon me, lit.I did not deem him good; nitónhes-setamo, what i. hast thou of one? Tah natónhessetamané, what i. do I make, lit. how is it thot about me? Nitónhesseztanov, what i. does it make upon you, lit. what do you deem, think of it? See imprint, print; evosaomohetto, it leaves an i., mark (as something worn that leaves a mark, imprint, like eyeglasses on bridge of nose).

impressive, see commanding, dignified.

imprint, amhoxzistoz, i., track; heamoxzetto, one's i., track; zepâavxeohe, the i. (in writing); see print, track.

imprison, naēstano aenonemhāon, I put one into a prison; see prison; ehoe aenonemhāon, one is imprisoned; ēstanazistoz aenonemhāon, imprisonment.

improper, esaapevaehan, it is not good; esaaonoaehan, it is i., not correct, noble; nasaaonoaztohe, I deem it i.; inf.-saa- =not, without + -ono- =proper, correct, well, straight.

improve, napevanen, I i. (something); napevana, I i. it; napevano, I i. one; nahonaovepevanen, I i., increase the quality of; nahonaovepevana, I i. it; oxhōestomazēs̄z Maheonemxisto nivešhonaovepevanāzenon, by reading the Scripture we i. ourselves; hozeohestovā voston evešhonaovepevomoxtamanehe, thru work a person improves in health; zehešzetomax nāthoe evešheshhonaovepevomaene, by being plowed my land has improved; heneenovastoz eoxchonaovepevane, knowledge is being improved.

improvement, zehossepevane, zehonaovepevane, the i., that which is improved; zemāhonaovhota nāthoeva, all the improvements upon my land (of things stable).

improvident, esaatāoszhovahe, one is i., not saving; see provide, prosperous; esaanēvoné, one is i., imprudent, spendthrift.

imprudent, esaanēvonhe, one is i., rash; esaanēvonoetāzé, one is i., rash, does not control himself, careless; esaanešetahe, one is i., rash, thotless.

impudence, tóvahestoz; etóvahestove, it is an i.

impudent, etóvahe, one is i., brazen, bold; zetóvahesz, the i. one.

impure, etasehe, one is i., defiled; etasetto, it is i., it defiles; esaahoxeaehan, it is i., not clean; esaahoxeahe, one is i., not clean; esaahoxeōmehan, it is i. (sp. of liquids); eōxenitam, it is i., filthy; eōxenitam-

- oan, one's utterances are i., filthy; eôxenitamôêta, one is i., filthy in deeds; see filthy.
- impurity, zsaahoxeahestovhan, that which is i., not clean; zehetâeveâzetto zsaaoseekaehan, all the impurities, lit. all that is with it that is not pure (single, alone); see pure.
- in, hotoma, in, inside; hotoma mhäo, i. the house; hezeno, i. here; suff. -eva, -ovâ, denotes "in, on, upon, with, by"; màpeva, i. the water; hoeva, in, on the earth; hotoma hoeva, in, inside the earth; Eng. pref. in- (in the sense of "not, without and pref. un-") is rendered by inf. -saa- in Ch., often combined with inf. -tonše- and -noxtove.
- inability, expressed by inf. -saanoxtov- =unable to; zehesšsaanoxtoveneoxzês, one's i. to go; hesaanoxtovheneenovahestoz, his i. to understand.
- inaccessible, esaahoešenâtovhan, it is i., unattainable; esaahoxtamehan, it is i., unreachable; esaa-hahaneôhan, esaanoxtovehahanênêtohan, esaatonšehahane-oxzetôhan, it is i., unapproachable; esaatonšehahaneoehe, one is i., unapproachable; zeto vós esaatonše-éènetôehan (or: -éènetoehe when spoken of as or.), this peak is i., cannot be ascended.
- inaccuracy, oxtoanistoz, i., in utterance, pronunciation; otxxistonestoz, i. in writing; oxsemazistoz, i. in mentioning; ahetovahestoz, i., fault; see mistake.
- inaccurate, esaatónhessohan, it is i., inexact; esaavâx-senhessohan, it is i., incomplete; esaanonemanehan, it is inaccurately made, not correct; eoxstoonâ, it is built i.; esaaxanovhôtahané, he does not tell the story accurately.
- inactive, esaaxahozeohé, one is i., does not work; esaa-nâkahé, one is i., not industrious; see sluggish.
- inactivity, saahozeohestoz, the not working; saanâkahestoz, i., without zeal, industry.
- inadvertent, expressed by inf. -heomse-; naheomseneševe, I did it inadvertently; naheomstoêta, I act inadvertently.
- inalterable, esaatonšenitavaozehan, it is i.; see change.
- inanimate, esaa-ametanenettan, it is not living; esaa-heametanenstovettan, it has no life.
- inappropriate, esaavotaehan; see improper.
- inasmuch, rendered by pref. zeheštâ- (governing the sub. cj.), zeheštâmehotoss, i. as you loved them; zeheštâhavsevoêtas etosemaxeosehe, i. as he did wrong he shall be punished; pref. zeheš- =i., seeing that, since; zehešhoeoxz nitaaxaoton, i., since he came let us shake hands (be pleasant to) with him.
- inattention, nohétanoxtoz, i., distraction; nitavetanoxtoz, i., different mind.
- inattentive, enohétano, one is i.; enitavetano, one is

- i., thinks on something different; eooxsetan, one is i., elsewhere in thot; eōxseman, one is i.
- incalculable, esaataōemehan, it is i., cannot be counted; zsaataōemehan, that which is i.; esaatahe-neenōhan, it is i., cannot be known.
- incantation, see song.
- incapable, expressed by inf.-saanoxtove- =not able to; esaanoxtovhozeohé, he is i. to work; inf.-hóze-, =i., unable, cannot; ehózeohāe, he is i. to rise; see powerless.
- incapacity, saahenoxtovastovestoz, the not having the power, faculty.
- incarcerate, nanxpaovo aenonemhāon, I i., shut one in prison; nahekonxpoōno aenonemhāon, I i., lock him up in prison.
- incarnate, evxozeveoz, one becomes flesh; evxozevaováz, he incarnated himself; evxozevaeo, one is incarnated; vxozeveozistoz, incarnation; vxozevaovazistoz, the being made flesh; nahevxtaovo, I make one to have flesh; exhevxtaōeō, he became flesh (reflective m.); enēhov zexhevxtaōes etovan, it is he who became flesh on our account.
- incase, see encase.
- incense, hōaseonoz, ingredients burnt as incense; see burn; hesthōaseonoz, his i.; moxšen, moxšesz (pl.), i., aromatic herb used as i.; emomátaeoz, one becomes incensed, enraged.
- inception, expressed by inf.-as- =to start, begin; zea-seneševstove, at the i. of the doing.
- incertitude, ononoveozistoz, the not knowing, being in doubt; see uncertain.
- incessant, expressed by inf.-saapoe-; esaapoeneševé, he does it incessantly, does not quit doing it; vostaneo asaapoe-haōnahevosz, men ought to pray incessantly.
- incite, expressed by a special v. form or mode with suff.-vátōe, -vāta and -vamo; nahavsevevamo, I i. one to be bad; see persuasive m. in Ch. gr.; navonhosemo, I i., coax, influence one.
- inclemency, vovoxponastoz, saašivaztahestoz; nasaašivatamaeztovo, I show i. to one.
- inclement, esaašivaztahe, one is i., unmerciful; eohāvovoxponahe, one is i., rigorous, strict; esaana-nonehe, one is i., irreconcilable.
- inclination, hoxsetanoxtoz, i., the wanting to join; pāetanoxtoz, i. towards (in thot).
- incline, ezhešeaveō, it (or., ref. to pole, flag, tree) inclines thus, this way; ezhešeavota, it (in.) inclines, sets inclined; ezhešeavhōsta, it (in.) inclines this way (suspended); ezehešeavhōsz, it (or.) is inclined this way (being hanging, suspended); eavota, it

(in.) inclines (setting); eaveō, it (or.) inclines; eavhōsta, it (in.) inclines (in a suspending, hovering state); eavhōsz, it (or.) inclines; rad. -av- denotes "falling over"; enemeota, it (in.) inclines, deviates, it sets obliquely, slantingly; enemeō, one stands, sets inclined, deviatingly; enemetaho, one rides inclined to one side; see side; enemehōsta, it inclines (hanging) to one side; enemehōsz, it (or.) inclines to one side; (suspended); natóeamàtovo, I am inclined to obey, believe him; nahoxsetan, I am inclined, want to join; nahoxsetanotovo, I am inclined towards one; nahoxsetanota, I am inclined towards it; napâetan, I am inclined, stick close in thot (to something or some one); napâetanotovo, I am inclined (close) towards one; napâetanota pavevostanehevestoz, I i., stick to a good life; eotavomaoeha, it is inclined, sloping (ground); zêmhaō-moeha eszhešeanomaoeha, the land is inclined towards the sea; eanhoesetto, it inclines, slopes (of a hill); eanhomaeoz, it is inclined, slopes, when the road is "tilting", not level; eanhoeseoz, it inclines, slopes (road or river, ref. to its course downward); hohamos, the i. of a hill, mountain; see slope, tilt.

include, nanoana, I i. it; nanoano, I i. one; zenoane, that which is included; enoane, it is (or one is) included; novxeoxz, i. it in the writing! Enozhevo, he included this (in saying); heto naēs̄zistovâ nanonheto, I i. him in my speech; nanohestana, I i. it (in taking); enovovistomosanistove, it includes teaching; nha zsaanoanēs̄z, the one not included; esaanoaheonstovhan, it does not i. (in ceremonials, doings); enooēta, he includes to his doing, ceremony; zeoxéōstaesz enozesse-mómâtavoēta, altho he be a christian he includes the Ch. ceremonials; esaanoaehan, it does not i., imply; enonāestove, it includes death; esaavovoxponenoaehan, it does not necessarily, strictly include; enoveāz, one is included (in a company, gathering, etc.).

inclusive, the Ch. has a form including "thou and I, thou and we, you and I, you and we" in one term; thine and mine, thine and ours, yours and mine, yours and ours, also make up one term of the possessive. In the coordinate cj. the i. is formed by pref. -ni and suff. -â, as: nimeshemâ, we (thou and I or we, or you and I or we) eat. In the possessive case the incl. is made by prefixing ni- (and e- in some irregular nouns) as: nimesestonan, our (yours and mine, yours and ours, thine and mine or thine and ours) food; ehan, our father.

incoherent, evoveevenesz, he speaks incoherently, brokenly; esaanóonettan, it is i., not connected, not in line with.

income, amhastoz, i., receipt; noce ā naamhastoz, my i. for one year; etahane zeamhatto nistoha noce ā, this

- is my i. for each single year; makätansz zeorxeamhat-tonoz noce ā, my i. in money for one year; naamha, I receive, I get.
- incomparable, esaatāohemehan, it is i., not to be likened; hovaeva emesaatonše-seexovatamehan, it cannot be compared with anything.
- incompetence, saaoxovahestoz; nisaaoxovahestoz, thy i.
- incompetent, esaaoxovahe, one is i., unwise; esaaoxovaeztohe, one is i., concernig it; zsaaoxovahesz, the i. one.
- incomplete, expressed by inf. -saaeševâxs- =not complete; -saaešeén- =not finished; -saaeštā- =not reached to the full size or amount, scope; esaa-vâxtanehan, it is i.; heto mhāo esaaeševâxsaxaotahan, this house is i., stands unfinished; esaanistxeheo, they (or.) are i., not all, some are lacking; esaanistahanehsz, they (in.) are i., not all, some are lacking; esaaešemanehan, it is i., not finished (in making); esaaešeénanehan, it is i., unfinished [esaaēnanehan, it is not set down]; esaaeštāeozehan, it is i., not sufficient; esaaeštāenehan, it is i., does not reach to; esaaeševaxtoētastovhan, the doing, ceremony is i.; enizeoz, it is i., lacks, comes short of; esaaexatahan, it is i., not ripe, ready; esaaexaotahan, it is i., not set finished; esaamase-exanehan, it is i., not finished.
- incomprehensible, esaanoxtovheneenôhan, it is i.; zehe-tāesaanoxtovheneenôhan nszhotxheneenomonenon tonexoveva, at some time all that is i. shall be revealed to our knowledge; nasaanoxtovaztohe, also nasaanoxtovheneenohe, it is i. to me, I cannot grasp it.
- inconceivable, esaanoxtovetanotôhan, it is i.
- inconsequent, see changful.
- inconsiderate, esaaōhetanonové, one is i., thotless; esaaōhetanonovhan, it is i.; papas nasaa-hessetamohe, I am i. of one; esaapopaestomohe, one is i., has no regard for; zsaapopaestomohesz, the i. one; zsaapopaestomovohess Maheon hešivaztastoz, the one i. of God's mercy.
- inconsistency and inconsistent, see changeful.
- inconstancy, senomastoz; esenomastove, it is an i.; neheoxseonevestoz, i., fickleness.
- inconstant, esenomae, one is i., fickle; eoxksenomaeoxz, one is i., goes with the wind; eneheoxseoneve, one is i., soon changes; see changeful; zesenomae-sô, zeoxksenomaeoxzessô, zeneheoxseonevessô, the i. ones; eneheoxsevastaneheve, one is i. in his life, living.
- inconvenience, saanotoxaehan, that which is inconvenient, unhandy; see handy, hinder.
- inconvenient, esaanotoxaehan, it is i., unhandy.
- incorrupt, esaahekotxahan, it is not corrupt; see decay;

esaaherotxeozehan, it is i.

incorruptible, zsaamatoaeoxzehan, that which does not corrupt; esaamatoaeoxzehan, it is i., does not decay, corrupt; esaaherotxeonevhan, it is i.; esaahematanēoxzistovettan, esaahetxeoxzistovettan, it is i., has no corruption.

incorruptibility, saamatoaeoxzistoz; see corrupt, decay.

incorruption, saaaherotxahestoz; saamatotxeoxzistoz, i., the non corrupting.

increase, emaneoxz, it increases, grows; inf. -honaov- = i., double; nahonaovana, I i., make it once as much; emanetanotto, it increases, prospers; emanetanona, one is increasing, prosperous; nimanhestaomenhemā, we are increasing, prosperous; namanetanotovo, I want one to i.; emanhestaomeneo, they (or.) i. (as a generation), prosper; manhestaomenhestoz, the i., growing, prosperity; nstaešēēōaōenon, it will make us i.; nstanešēēōenōhemā, we shall i., lit. stand many in sight; nstavešēēōenōhenon, by it we shall i. (be great, numerous). To be many, great in numbers meant a good deal to the Ch., far more than i. in property. Uppermost in their minds was the desire "to be many, to stand as a great multitude". One fact that effects them deeply is the gradual diminishing of their number, which is more and more evidenced to them by the shrinking of their camp circle at tribal gatherings. To pray for them that they "become a great many" finds a tender spot in their hearts. The "Messias belief" was wildly and enthusiastically accepted because it promised them the one great desire of their heart "to stand as many", increase in number meaning to them the strength of their tribe. Maheo momoxešēēōaōez, may God make us many (increase)! Etavetonetto, the cold increases; etavomatto, the pain increases; eashāoetameoxz, it begins to i. in depth (river, lake); ehāstaeoxz, one increases, in height, tallness, grows tall; easeēāēoxz, one increases in age; emahaeoxz, one increases in volume; ehāēnōheoxzeo, they (or.) i. in number; ehāēnonoeoxzettons, they (in.) i. in number; nahaestoetan, I want to i. (in number); nahaestoetanota, I want it to i., to be much of it; nahāestoetanotovō nanison, I want my children to i.; honaoveamhastoz, the i. (by receiving); see increment.

incredulous, see doubtful.

increment, hovae zehoxstane, also zehonaovane, zehonaoveamhastove, that which is added, the increase; see increase.

incubate, enhohona, she incubates, is setting; see hatch.

incur, etaomenešetovāz, he incurs, brings it upon himself.

incurable, esaatonšēēnochan, it cannot be cured, healed;

esaatonšēexaôhan heto hāmoxstastoz, this disease is i., lit.cannot be overcome; esaatonšēevhapevanehan, it is i., irreparable, irremediable; zeto zenonotov-sešsz esaaevhatonšēonoanehe, this drunkard is incorrigible; zeto zehāmoxtasz esaatonšēevhapevomoxtamanehe, this sick one is i., cannot be made well again; zeešē-ohākanas esaatonšēénoehe, the consumptive (-ešēohā- = already much, in advanced state) cannot be healed, is i. indebted, naheamhasenistove, I have a debt; nahenistas-tanenistov, I am i., owe for articles bought on time; hahō tass naheamasenistovetovo, I am i. to one, owe him thanks; hahoešetanoxtoz naheamhasenistovetovo zeheševistāmas, I am i. to him (owe him thankfulness) for having helped me. See owe.

indecency, ôxenitamoanistoz, i., in words; ôxenitamoôtas-toz, i., in acts; ôxenitamhestàtoz, condition of i.; matāevestoz, i., lewdness; tonšenovehestoz, i. (in women); tonšenoxkastoz, i. (in men).

indecent, eôxenitamoan, one utters i. words; eôxenitam-
moanistove, it is an i. utterance; eôxenitamoô-
ta, one acts indecently; inf. ôxenitam- ref. originally
to scum, filth, as seen over muddy water, and in the
fig. denotes "obscene"; eôxenitamevostaneheve, one
leads an i. life.

indecision, xaniskonavetanoxtoz, i., also hestoveozistoz;
see undecided.

indeed, oatōs, i., of course! T'sē natazeoxz, i. I will go
there; t'sē =determined; the suff. -ō (or.) and
-no, -eneo (in.) in some verbal forms implies "i.,
realizing the fact", altho not always; ešhoeoxzeō, i. he
has arrived! Ehetomō, then it is true, i. it is true;
emeseōn, i. they are eating; epevaeneo, i. it is good;
ehotoanattoneo, i. it is difficult; mās followed by
pref. -eo (governing sub. cj.) = "i." used interroga-
tively for the purpose of drawing forth confirmation
of a fact stated; mās eonēhovsz, is it not i. him?

indent, rad. -tovo- ref. to "gap"; natovoeosàz, I i. it
(ref. to nicks made); natovooneneosàz, I i. it
(ref. to the teeth like projections); etovoeoseha, it
is indented, nicked; etovooneoseha, it is indented
(ref. to teeth); evovokononeeoseha, it is indented sev-
eral times; etovoonenetto, it is indented (ref. to the
indentation itself); tovosešēheo, saw; see dent, tooth;
etovoxq, it is indented, nicked; etovoxkononsz, they
(in.) are indented; zetovoxq, that which is indented,
nicked, notched; etovoxka, it is indented (state); cós-
tovoka, it happens to be indented; naóstovokaoz, I i. it
by mistake, I happen to i., nick it; naóstovokaàz, I i.
it (happens so) by a sudden jerk; naóstovokahamo, I i.
it (or., sp. of stones or dry goods).

Indian, xamavostan; the rad. -xama- denotes "indigenous,

aboriginal, natural"; *vostan* = person; *xamavostaneo*, Indians; *examavostaneheve*, he lives as an I.; *xamavostanehevestoz*, I. life, custom; *xamamohènoham*, ponies, I. horses; *xamavē*, I. lodge. Following are names of I. tribes, as known by the Ch.: *Mòzeheonetan*, (pl., *Mòzeheonetaneo*), Apache, "people of the rasp fiddle"; *emozeheonetaneve*, one is an Apache. *Onon* (*Ononeo*), *Arikara*, *Ree*, "taking off with the teeth". *Hetanevo* (*Hetanevoeo*), *Arapaho*, "cloud-people"; *Hetanevoeson*, a young *Arapaho*; *ehetanevoensz*, he speaks *Arapaho*; *ehetanevoeve*, one is an *Arapaho*; *Hetanevoenszestoz*, *Arapaho* language; *Hetanevoenō*, *Arapaho* country, place; *Vanohetan* (*Vanohetaneo*), "sage people", Northern *Arapaho*; *Nomsen'nat* (*Nomsen'eo*), Southern *Arapaho*. *Hestohetan* (*Hestohetaneo*), likely adapted to the *Arapaho* "hitunena" = "begging man", *Arapaho Grosventres*, *Atsina*. *Hohe* (*Hoheeo*), *Assiniboin*, adapted to the *Sioux* name. *Panaxceo* (pl.), *Bannock* (also applied to *Paiutes*). *Pōomas* (pl.), *Siksika* or *Blackfeet*. *Moxtavàtatan* (*Moxtavàtatanéo*), *Blackfeet*, "black footed men" from "moxta = black + -àta- = footed". *Pekān* (*Pekaneo*), *Piegian*. *Otāsetan* (*Otāsetaneo*), "pierced nose people", applied to *Caddos* and *Nez Percés*. *Sanac* (*Sanaceo*), *Cherokee* (adapted). *Zezestas*, *Cheyenne* people [the pref. *ze-* = pointing to; *ezhesso*, it is thus, this way; *ezhesta*, one is thus; *nazeena*, I point at it (with finger); *zeo*, at this point; *nahesta*, I am, have my being, originate from]; *ezesta* or *ezhesta*, one is a Ch.; see *Cheyenne*. *Zekaso* (*Zekasoeo*), *Chickasaw*. *Saktaeo* (pl.), *Choctaw*. *Šišinovozhetan* (*Šišinovozhetaneo*), "rattle snake people", *Comanches*. *Voxko* (*Voxkoeo*), *Cree*, "rabbits". *ōetan* (*ōetaneo*), "raven people", *Crow*. *Mononeo* (pl.), *Hidatsa* or *Minitari*. *Kàkoeszehahetan* (*Kakoeszehahetaneo*), "flattened on both sides of head", *Flathead*; *kàko* or *kàgo* = pressed flat, thin on both sides + *-eszeha-* = head. *Anahō* (pl.), *Kaw*, *Kansa* also *Quapaw*. *Vitapāto* (pl.), *Kiowa* (adapted from the *Sioux*). *Cikapo* (pl.), *Kikapoo*. *Notam-mòzeheonetan* (*Notam-mòzeheonetaneo*), *Jicarilla*, Northern Apache. *Mevatan* (*Mevataneo*), *Mandan* (adapted from the *Sioux*). *Otāesetan* (*Otāesetaneo*), *Nez Percés*, same for *Caddo*. *Navahō* (pl.), *Navajo*. *Omaha* or *Oneha* (both pl.), *Omaha*, see *Ponca*. *Masohan* (*Masohan-an*), *Oto* and *Missouri*. *Vasās* (*Vasāsan*), *Osage*. The *Osage*, *Kaw* and *Quapaw* are also called by the name of *Hooxtxetan* (*Hooxtxetaneo*) which means "cut-hair people". *Voxkoevōma* or *Voevōma* (*Voxkoevōmaheo*, *Vohevōmaheo*), *Paiutes*, "rabbit robed people", see *Cree*. *Honehetan* (*Honehetaneo*), "wolf people", *Pawnee*; also *Pāneneheo* "projecting teeth ones", from *-pa* = lump, *bosse* and *-on-en-* = teethed. *Oneha* (*Onehao*), *Ponca*, also *Omaha*; *oneha* = drum. *Pōvon* (pl.), *Pueblo* (adapted). *Hotamoehetan*

(Hotamoehetaneo), also Hotamocehetan and Hotamoehe (Hotamocehetaneo, Hotamoeheo), "bunched hair people", this is the real Ch. name for Pueblo. Sasap (Sasapan), Sarsi (?). The description of the Sarsi as given in the "Handbook of American Indians" covers in all points the one given by the Ch. concerning the Sotaeo, from whom they claim to have been separated. Altho part of the Sotaeo rejoined the Ch., the latter insist that the remnant of the Sotaeo still lives across the Canadian border. Sosone (Sosoneo), Shoshoni (adapted). Ohoomoe (Ohoomoeo), Sioux, Dakota; see Sioux. Okanan (pl.) and Hotoxkson = "little star", Olglala Sioux. Vonetonhaes, Brulé Sioux, lit. "burnt thigh". Moxtavatane (pl.), Blackfoot Sioux. Maesenas, Sans-arcs Sioux, from "emaesena" = one without bow. Nixaoxcexhaes, Two Kettle Sioux, "two cookings". Hotame-mehoes, Shunka-yuteshin Sioux. Nàtovona, Eastern Sioux. Sàkoz, Sauk (adapted). Savana (Savaneo), Shawnee, possibly Delaware also. Nasōna (Nasōnaho), Seminole (adapted). Sotae (Sotaeo), a branch of the Ch., part of which rejoined the tribe accidentally, the rest supposed to be living across the Canadian border, in the Northwest. Moes (Moeseo), Monsoni or Moose Indians. Moxtavatan (Moxtavataneo), Utes, "black people". Evxsohetan (Evxsohetaneo), "tattooed people", Wichita. Mevave (Mevaveo), "cannibals, eaters", Tonkawa. Xāhetan (Xāhetaneo), Skunk or Urine people, a tribe living in Arizona; the Hopis were designated by that name when they visited Cantonment, Ok., with the Utes and some Pueblos. Moomstahetaneo, "bull rush people", possibly the same as Moomhetaneo, "grass-lodge-people", a branch of the Shoshoni. Noze, strange Indians (usually ref. to Northern tribes); nota, strange I. woman; notson, strange young Indian. Notamhetaneo, Northern men (Indians). Hestahetaneo, Snow men (Eskimos ?).

indicate, nazeomosan, I i. (by pointing), teach; ezeomosanetto, it indicates; nazeomevo, I i. for one; zeomosanehe, indicator; zezeomosansz, the one who indicates; rad. "ze" denotes "pointing to" and is extensively used in the sub. cj. of the Ch. v.; nanēhov zeēs-zetto, I, who eat; zezeomosansz, he who indicates, shows by pointing; zezeseneszz, the one who speaks Ch.; inf.-neeva- = known by, to i., be a sign by...; eneevasēš, it is indicated by his lying (posture); neevatseo, sign, indicator; see sign; evōstoman, one indicates, shows, make seen; navōsého, I show it to one; see point. Inf.-ta- carries an indicative meaning, as: etapeva, it is good; etazeoxz, he goes there; estahooxz and estāoxz, he went home; natapevetan, I rejoice.

indication, ezeomosanistove, it is an i., a teaching by pointing; evešheneenohe, it is an i., is

known thereby; eneevaheneenohe, it is an i., is a sign of; nšhóestovâ eneevaheneenohe hāmoxstastoz, fever is an i. of sickness, lit. by fever is sickness known; eneevatto, it is an i., signifies; see sign.

indicator, neevatseo; eneevatseoneve, it (or one) is an i.; see sign.

indifference, saatonšetanoxtoz, the not minding, not being concerned.

indifferent, nasaatonšetanohe, I am i., unconcerned, not affected; esaatonšetanonovhan, it is i., does not affect, concern; nasaatonšetanotohe, I am i. towards it, it leaves me unconcerned; nasaatonšetanotovohe, I am i., concerning one; zsaatonšetanohessô, the i. ones; heva hooko na matoheva oêto nasaatonšetanohe, it is i. to me whether it rains or snows.

indigence, stamenôhevestoz, the being i., penurious, poor.

indigene, expressed by inf.-xama- =not exotic, natural, native, genuine; xamavostaneo, the natives, the Indians; xamavého, the i. white people, born in the land (ref. to Eng. speaking people); xamahoxzz, the i., native tree, cotton wood tree; xamamohênoham, Ind. ponies; xamavê, tipi, old fashioned lodge; naxamamese, I eat naturally, like an indigene, an Indian.

indigenous, see indigene.

indigent, enstamenôheve, one is i.; zenstamenôhevsz, the i., poor, destitute one; stamenôheo, the i., poor (sg. and pl.); nanstamenôhevoého, I impart indigence to one; stamenôhevoéhâzistoz, the making (one) i., poor; see poor, unfortunate.

indignant, etazeāstahaoz, he becomes i. (becoming contemptuous and angry); natazeeāstahaozeta, I become i. at it; natazeeāstahaozetovo (or.); natazeeāstahàtovo, I am i. at one; nitazeeāseoxheto, thou speakest indignantly; natazeeāsevehômo, I look at him with indignation; inf.-taze- =with contempt + -eās(e)- =angrily; also inf.-tazetaov- =indignantly, with a contemptuous frown; natazeeāsetan, I feel (in thot) i.; natazetaovetan, I frown indignantly, feel i. (showing it in the expression).

indignation, tazeāsetanoxtoz, i. (in thot); tazeāstahàtoz, i.; tazeāstahaozistoz, the becoming indignant; tazeeāstahaozetovazistoz, the becoming indignant against one; tazetanoxtovâ navešeāstahaoz, I am filled with i., lit. with contempt I am angry; tazetaovetanoxtoz and tazetakovetanoxtoz, i., lit. the indignant frowning, or the frowning indignantly; natazetaoveaseoxz, I leave with i.

indignity, tazevoomenestoz, suffering contempt; tazevoêtastoz, contemptuous treatment; tanevoomenhestoz, i., humiliation; êvetanevoéhâzistoz, i., shameful

treatment; see shame.

indirect, esaaxanovohan, it is i., not straight; esaaxa-novaehan, it is i. (state); see direct, straight.

indissoluble, esaamathòpevōvanovhan or esaamatxpevōvanovhan, also esaamathòpevōvátovhan, it is i. (in liquid), from -mat- = all, exhaustively + -hòp- = dissolve, melt + -ōva- ref. to water; esaamathòpeozenovhan or esaamathòpeozistovhan, it is i. (of solid substance); esaatonšemathòpettan, it is i., cannot dissolve, melt; esaamathòphótahan, it is i. (by heat); esaatonšemathòpeōstâenovhan or esaatonšemathòpeōstâestovhan, it is i. (by instantaneous fire, heat); esaatonšeonisovanàzistovhan, it is i., cannot be severed in two; esaatonšeonenxanchan, it is i., cannot be disintegrated.

indistinct, nameonō, I see indistinctly, dimly; esaapevevōmehan, it is i., not well seen; esaanonaoxtoané, one pronounces indistinctly; saanonaoxtoanhestoz, i. speech, utterance; esaanonaoseēsézé, one speaks indistinctly; inf. -nonaos- (becoming also -nonaoxt-) = distinct, articulate.

indivisible, esaatonšeonisovanehan, it cannot be divided, separated.

indoor, hotoma, within, inside.

indorse, napâevxea navehestoz, I i., apply my name (in writing); namxana, I i., touch it; this term came up thru Indians unable to write and who touched the pen of the one who wrote their names to a statement or document. Nahetomemo, I i. one, say that he is true; nahetomesta, I i. it, declare it to be true; navehestovâ navešhetomemo, I i. one with my name; zenovxeom navehestoz nanešehetomesta heto mxistō, by including my name I i. this paper.

indorsement, mxanenistoz zevešhetomemsz, i. of one (or.), the indorsing (touching) by which one is declared true; mxanenistoz zevešhetomeme, i. of it.

induce, navonhosemo, I i., influence one (by words); navonhoaovo, I make one to be induced; napavevamo, I i., persuade, urge one to be good; see persuasive m. in Ch. gr.; evonhosetaneva, he induces, influences, tempts (as a habit); see influence. Nanohénosého, I i., entice one astray, aside; henova zevešhesseéōstahess, what induced you to be a Christian?

inducement, vonhosemazistoz, i. (in words); vonhoaovazistoz, i. (imparting); vonhoahotanevátov, i., overcoming influence; henova zevešhesseneševetto, what i., motive, incentive made thee do it?

indulge, nāhez (from naahez), I i. (in eating); zeahezz, the one who indulges; nanaeēma, I i. in eating and drinking; esaahotomoéházé, one indulges, does not deny himself, see deny.

indulgence, ahezistoz, i. in eating.

industrious, enàkae, one is i., assiduous, zealous; nàkas-toz, the being i.; zenàkas, the i. one (or.); eohānākāo hānoma, bees are very i.; enākātan, one wants to be i.

industry, nàkastoz; ótsetanoxtoz, i., endeavor; see endeavor, strive.

ineffable, esaatonšeo xhestôhan, it is i., unspeakable.

ineffective, rendered by inf.-hóze- =powerless to; ehó-zeexaosanetto heto esēoxz, this medicine is i.; esaatoneōsané, one is i., prevails not; nasaatoneōetohe, I am i., prevail not against him; nasaatoneoeszé, I am i., can do nothing against it; nasaatoneozé, I am i., can do nothing, cannot prevail; esaatoneozehan, it is i.; saatoneozhestoz, the not being effective.

inefficient, same as ineffective.

inequal, esaanomae hahan, it is i., uneven (land); see unequal. To express inequality in size, quality, inf.-saasē- =not alike, is used with the v.; esaasēmahaohanehsz, they (in.) are i. (in size); esaasēhestaheo, they (or.) are i., not alike in stature. Inf.-onitav- =i. in the sense of "different, varying"; see different.

inert, esaamomoozehan, it is i., does not move; esaahēmetanenistovettan, it is i., has no life; esaa-ame-tanennettan, it is i., inanimate; eēvepopexov, one is i., sluggish, slow; esaahenākahestové, one is i., has no energy.

inertia, saamomoozhestoz, the non moving; saa-ame-tanen-hestoz, the non living; saanākahestoz, i., without energy; ēvepopexovhestoz, i., sluggishness, slowness.

inevitable, esaatonšhomstôhan, it is i., unescapable; esaahāeôhan, it is i., unavoidable; esaahózenhessohan, it is i., it cannot not be so; esaatonšhestomeozehan, it is i., cannot be prevented, hindered; inf.-hoko-, -hokonš- =necessarily, unavoidably; zokonhesso or zhokonšenhesso, it i., is bound to happen; nahokoneoxz, I have to, must go, it is i., unavoidable; zhokonšeooko, the rain will be i., unavoidable, it must rain; inf.-koxce- =inevitably, unavoidably; ekoxcenitáe, it is i., unavoidably important; ekoxcehotoanatto, it is inevitably hard.

inexact, esaatónhessohan, it is i., no exactly so; hovēnenitavhôtahan, one is a trifle i. (in telling, narrating); see incomplete.

inexhaustible, esaamaseozehan, esaamatoahan, it is i., does not become "all".

inexorable, esaananoné, one is i., implacable; eohāvo-voxpōnae, one is i., very strict; eosēnitáe, one is i., very rigid; esaahēšivaztastové, one is i., without mercy; esaahēšivaztastovettan, it is i., has no mercy.

inexpensive, see cheap.

inexperience, saaheneenoseonevestoz; saaotoxovahestoz, the not knowing, i., "not across", inability.

inexpert, esaaheneenoseoneve, one is i.; esaaoxovahe, one is i., cannot manage, is unwise in something, inexperienced; esaanešeoonahe, one is i., unskillful.

inexplicable, esaatonšemeemehan, it is i.; nitov esaatonšemeemehan, to me it is i.; zetohešesaatonšemeemehan zetamonhotxheneenohe toneš, that which is i. will be revealed some time.

inexpressible, esaatonšeoxxhestôhan, emesaahestaz-meemehan, emesaatonšhestaz-meemehan and emesaatonšhestaz-hosemehan, it cannot be expressed in words.

inextensible, esaatonšchāexovanehan, it is i., cannot be prolonged; esaa-aseahaseneonevhan, it is i., not elastic.

infamous, ehavsevooseoneve, one is i., has a bad reputation; ehavsevhoestomoesz, one is said to be bad; eahansenovasz, one is i., is base, villain; examahavsevatamaesz, one is i., is held as bad.

infamy, havsevatamahestoz, ahansenovatoz.

infancy, meševozevestoz, the being a baby, an i.; zemeševozevetto, in my i.; zemeševozevevo, at the time of i.; meševostovâ, in i.

infant, meševov, meševotto (pl.); emeševozeve, one is an i.; nameševovz, my i., baby; hemeševovzetto, one's baby; nahemeševovenz, it is my baby; zemeševovsz, the i.; zemeševovessô, the infants.

infantry, hoeva zeam'nessô notrevêho, i., the white soldiers walking afoot.

infect, namatooxta, I am infected, I waste by infection (thru smell); see contagious.

infection, matooseo and matoonistoz, i., contagion by smell; aavosohestoz, i., contagion.

infectious, eoxceaavosohetto, it is i., contagious.

infer, heto zešsz nanešheneena, I i. it by what he says, speaks; heto zênistomonetovo nanešheneenovo zenstoshoeoxz, by what I heard of him I i. that he will come.

infernal, eavôvoêtastove, it is an i., diabolical deed.

inferior, enovsepeva, it is i., less good; ninovsenitâeve zehexovâvoss, thou art one's i. (in being ruler, chief), less a chief than he is.

infertile, esaapevomaoehan, it is i. ground, soil; nâthoeoneva hovae esaatonšepavhoneohan, my land, field is i., lit on my field nothing can grow well; see barren.

infest, chāenôheo, they (or.) are ery many, or: etaheomhāenôheo, they (or.) are over many; ehāenonoensz and etaheomhāenonoensz (in. of preceding); both terms

(or. and in.) will be understood as "i." in the connection they are placed, as: mohènohamemäon etaheom-hāenōheo oxcēseo, the mice i., are too many in the stable.

infinite, evonenenōheo hotoxceo, the stars (or.) are i. in numbers; evonenonoensz, they (in.) are i. in numbers; evonethōsta, it is i. in height (something suspended, floating); evonemahao, it is i. in size; evonoe-tam, it is i. in depth (of bodies of water); evonehā-eso, it is i. in distance; evonehāexov, it is i., long in time; evonhoestonstove, it is i. in numbers; this term was used to designate a million, when the Ch. first sold their land in Oklahoma; they could not represent to themselves a million in concrete form and said "one countless, infinite number" (noka vonhoestonstove); hevonepavhastov, his i. goodness; hevone-moo-natamahestoz, his i. beauty. The inf.-von- =lost; evonehotoanatto, it is infinitely hard, difficult; evonhe-totaetan, one is infinitely happy.

infirm, etotonhesta, one is i. (also cripple); etotonsta-oz, one becomes i.; natotonstaovo, I impart infirmity (or.); esaatotonstahe, one is not i.; zetotons-tassō, the i. ones (or.); etotonstaha, one is i. (of heart); zetotonstahassō, the i. in heart; ehathavsevez-esta, one is i., in a bad condition; ehāmatova, one is i., a sufferer; zehāmatovassō, the suffering ones, having infirmities.

infirmity, totonstàtoz, i.; totonstaozistoz, the becoming i.; totonstahàtoz, i., weakness, disorder of heart; hathavsevezestàtoz, i., bad condition; hāmatovazistoz, i., pain, suffering; šivatamenan zehetotonstàto-vessō, be merciful (thou) to the ones having infirmities.

infix, in Ch. an i. is a modifying rad. of one or more syllables, which become inserted in the body of a word. Many of these infixes can be verbalized by simply adding a pronominal pref. and modal suff., as: -pav-, good; -pev(e)-, well, good; e-pav-ae, one-good-is, one is good; e-peve-oz, one-good (well) -becomes, one becomes good, well; e-peve-tan, one-good-in thot, mind, heart, one is glad, feels good; na-pev-oého, I-good-act-to-one, I do one good, treat him well. Some infixes can add to themselves -esto- or -estov- which implies a substantive meaning difficult to express in our languages, e. i. -nonaxe- (often combined with -me- =may) =possibly, potential; na-me-nonaxe-neoxz, I-may-possibly-go; -nonaxstove- =in all possibility; e-me-nonaxstove-neoxz, one-may-in-all-possibility-go. When special stress is laid upon the meaning of some infixes the latter becomes detached from the verb and is made to precede or follow it immediately, as: -taxe- =upon;

- na-taxe-ēnana, I-upon-put-it, I put it upon; taxetto naēnana, I put it upon; when the common infixes become detached they take the ending -etto or -tto; infixes having ending in -estove drop their final -ve when detached. Following is a list of various infixes:
- ha- =tense state or quality; ehāmoxtae, one is sick.
 - ka- =state or quality of shortness; ekaovess, one has short hair. [ēeo, they come together.
 - ma- =state or quality of being together with; emano-]
 - na- =within a state or quality; zenšenamesēsz, while one is eating. [epanota, it sets against.
 - pa- =state or quality of being close to a surface;]
 - sa- =state or quality of issuance; nisamezz, give it now to me. [he is going there.
 - ta- =state or quality of pointing towards; etazeoxz,]
 - va- =state or quality of being invested with, folded in; nahōxeva, I herald.
 - xa- =state or quality of being, pressing, passing thru. When preceding consonants (h, k, m, n, p, s, t, v, x,) are followed by "o" instead of "a" their meaning is active; -ho- =extending; -ko- =shortening; -mo- =gathering together; -no- =including; -po- =pressing against; -so- =issuing; -to- =pointing; -vo- =investing; -xo- =perfecting. When the same consonants take "e" instead of "a" or "o" their meaning implies a "being, to be". They are: -he-, -ce- (instead of "ke"), -me-, -ne-, -pe-, -se- (or -še-), -ze- (instead of "te"), and -ve-; "xe" does not exist as a syllable, but where it seems to exist it is effected by the preceding vowel. The above radixes are also combined with other infixes which modify or alter their original meaning. But the root meaning of "a" =state, quality; of "o" = act, active; of "e" =be, being, effecting. (Abbreviation "d." = "detached", in the following infixes).
 - hesse- =from, because, hence; nahessemese, I eat because, for that reason; hassetto (d.), therefore.
 - nxhesse- =from....hither; nanxhesshoeoxz, I have come here from...., because of.... [is an outsider.
 - hesto- =from within, out from; chestōevostaneheve, one]
 - nxhestō- =from out....hither; nanxhestōèn, I came out from....hither.
 - neše- =so, thus (ref. to a previous statment and implying a course of action); nanešeēsz, I spoke thus.
 - zheše- =thus (indicating, pointing at); nazehešeēsz, I spoke thus.... (followed by statement).
 - ze- =-zheše-, only implying a single act.
 - veš- =with, cum instrumentalis; navešemese ameškoneva, I eat with a spoon. [with him.
 - vesse- =with, cum communionis; navesseneseemo, I eat]
 - vešhess(e)- =thereby; navešhessheneena, I thereby know it.

- nonameto- =reciprocally (also used d.); emenonameto--
mehotàzeo, they ought to love each other.
- meto- =in turn, by turns; nitameto-hozeohemá, let us
work by turns! This i. is mostly used d. without
change, as, meto nitahozeohemá, let us work by turns!
- hōv- =under the impression that, by mistake; nahōveme-
to, I gave it to one by mistake, in vain, for nothing;
nahōveneoxz, I went there for nothing.
- ox- =otherwise, in other respects, on the other hand, but
for the cause named, lest; naoxheneena, I otherwise
know it; nivéneševe nszeoxemaxeoshané, do not do it
lest thou shouldst be punished. Pref. ox- has a dif-
ferent meaning; oxtaetto (d.) =otherwise, else.
- kanom- =altho, tho, notwithstanding the fact that, even
if, immaterial; ekanomeēsz, altho he speaks, his speak-
ing matters not.
- hōvkanom- =altho under the impression, even if for no-
thing; nahōvekanomemeto, even if I gave it to him by
mistake, for nothing. [good in other respects.
- oxkanom- =altho otherwise; eoxkanomepevae, tho he be]
- ortoxc- =otherwise....but; naoxtorxeēsztovo eoxksaa--
amàtahe, I otherwise do speak to him but he does not
listen, hearken.
- t'sē- (also d.) =with purpose, decidedly, emphatically,
with premeditation; nat'sēneševe, I do it on purpose.
- hetose- is similar to the preceding but adds to it
"with inclination, fondness for, from habit"; ehetoše-
mane vèhoemàp, one is fond of whiskey.
- orce- =habitually, frequently, used to; naoxchaôna, I do
pray (Ger. ich pflege zu beten); estaorxceneoxz, he used
to, would go there.
- hā- =much, great, in a high degree; ehāpevae, it is much
good; -ohā- =very much; -maxohā- =greatly much; -na-
nosohā- =supremely much. [him very often.
- hae- =often; -ohae- =very often; niohaevōmovo, you see]
- hoko- =unavoidable, inevitable, must needs, indeed; na-
saahokovōmoheo mohènoham, I must not have seen the
horses; -hokonše- =indeed must keep on; zhokonšeēsz,
one must needs keep on speaking.
- korxc- =unavoidable, inevitable, excessively; ekorxceto-
toanatto, it is unavoidably, excessively difficult.
- ós- =happen (accidentally); naóstovokaoz heto hetoxq, I
happen to nick this cup; naósenaho, I happen to kill
him; oftentimes -óse is combined with -ata (by acci-
dent, unpremeditated); óseata- =happens accidentally;
naóseataneševe, I did it accidentally.
- as- =inceptive, from at, away from, beginning, start, some-
times also "increase"; easeoxz, one leaves, starts
away; ohe eashāoetameoxz, the river is getting deeper;
easeēsz, he begins to speak; asetto (d.), beginning
with, starting at.

- én- =to stop, finish, end; naénemxiston, I stop writing; eénoēta, one closes a doing, ceremony, performance.
- mat- =all exhaustively; emathoxtova, he has sold all; emathòpeoz, it dissolves entirely; namatxiston, I have written all (sc. I had to write); ematane, it is exhausted, worn out (as a candle when completely burnt out); namatoan, I have spoken all (sc. I had to say).
- mase- =all, issuing, drawing to exhaustion; emaseoxzeo, they are dwindling away.
- mase- =willingly, politely, with courtesy; namaseztova, he received me with willingness, courtesy, politeness.
- ma-, -mhä- =all the parts of, all of; namäaena, I own it all.
- von- =lost; evoneoz, one becomes lost; evonhoestonstove, it is lost in number, is countless, infinite, q.v.; evonōetam, it is lost in depth, abysmal, infinite depth (of bodies of water).
- vōn- =thru the whole night, until the morning; navōnhoezeohe, I work thru the whole night.
- me- =may, in the sense of "can, should, ought"; emenaoz, he may, can, should, ought to sleep.
- me- (pronounced with half hiatus after the "e") =come up, appear from under cover or behind; ešēhe homeēnsz, when the sun appears, comes up; emeeō, one appears in view standing (not moving).
- menonaxe- =may, might; namenonaxe vōmo, I might see him.
- nonaxe- =may possibly; enonaxenā, he may be dead.
- tāxose- =probably, likely, apt to (now used d.); tāxhosezhoeoxz, one is likely, apt to arrive.
- taome- =of self, happens so, of its own; etaomhoneyo, it grows of its own accord; etaomeametān, one has his own mind.
- mano- =together (as parts), collected as one, including all the parts; namanoēāzenaeto, I tie one's hands together; manocetto (d.) =together.
- momeno- =grouped, by groups, bunches; emomenohoeo, they stand by groups; -momeno- is also used d. and means "a certain number together, for a certain time"; mome-no eoxchaōna na momeno eoxceaxaeme, for a time he would pray and then cry for a time, or: soon praying and soon weeping. [nanon, we own this together.]
- nitov- =together, combined, in common; heto ninitoveae-]
- nšena- =keeping in a state of action or being; nanšēnavehōmo, I am keeping looking at one; nitovetto (d.) =in common. [keep on eating!]
- nšē- =continuing (from before); nšemesehā, let him]
- só- =still, not finished; esómese, one is still eating.
- sonšē- =still continuing; esónšhozeohe, he is still at working. [he was still at it looking at me.]
- sónšēna- =being still at it; zesónšēnavehōmas, while]
- ēve- =engaged at, being at (implies to and fro, back and

- forth, flying); eēvevehōsen, one is at it looking on.
- hovo- =the whole as one, entire; hovoetto (d.), entirely; ehovoeoxzeo, the whole of them arrive.
- onisi- =trying, attempting; naonisineševe, I try to do it; see try; onisetto (d.), by trying
- ononis- =foolishly; eononiseēsz, one speaks, talks foolishly; eononistae, one is a fool; ononisetto (d.) in a foolish manner.
- onisyom- =truly; esaaonisyomenhessoan, it is not truly so; eonisyomae, one is true; onisyo, onisyometto (both d.) =in truth, of a truth.
- hetom- =true, exact; nahetomemo, I speak the truth concerning one; nahetom, it is true, also: am I not right? (on what I state).
- neeva- =to direct by, mark; eneevaseš, one is known by the way he lies (posture); naneevamxea, I mark it in writing (to know by).
- nee- or -nē- =to follow, keep on, in line after (ref. to a preceding action), keeping further with it; eneeneševe, one keeps on doing it, until now; nixhõtahaovsz zēneēvhoehotata, tell me what further happened to thee!
- n-, -ne- =unto hither, towards the speaker, reverse action; ref. to action in "hither" connection with the present; ninhetaz, I say unto thee; namenlvehōma, he should come to see me; nazenmeta, he will give it (bring) to me; nan'nhāxzeva, one comes unto me; nane-tōhan, I take off my shoes, (Fr. déchausser); nanetoxca, I take off my hat, "unhat"; nanetana, I pull it off; nanevōenēno, I wipe (off) one's face; nanemese, I "un-eat". The last examples show that -ne- has also a "reverse meaning", similar to the Eng. pref. un-, also in the sense of "from, off (Fr. de).
- nx- =from hither; nanxhesta, I am from; nanxhestana, I take it from; hanāno zenxhoxovēnez, the place where we crossed (sc. coming hither).
- shov- =lessening, diminishing; -shovstoe- =without diminution; nashovevōmo, I see one less; nashovstoevōmo, I see one less and less; eshoveoz, it diminishes; shovetto, diminishingly.
- aāze- =at the same time, incidentally, besides another action; eaāzeosen, one has besides (Ger. er erübrigt); aāzevetto (d.) =just the same, besides, moreover (Ger. übrigens); eaāzeneševe, one does it besides, at the same time.
- vātom- =notwithstanding, yet; evātomeaseoxz, nevertheless he leaves; vātometto (d.) =yet, nevertheless.
- nhā- =timely, in time; nanhāvōmo, I see one in time.
- peve- or -pave- =well, good, nicely, fine; epavae, one is good; etapavemanisz, he is making it well, nicely; epeveoz, it turns out well.

- havsev- =bad, evil, ill; ehavsevomoxta, he feels bad (physically); ehavsevoan, one speaks evil, bad; havsevetto (d.), in a bad manner.
- ono- =straight, correct, well, even; naonoana, I redress it; eonoevostaneheve, one leads a correct life; ononetto (d.), in a correct manner, way
- toto- =spoiling, hurting, desintegrating, crippling; etontonševe, one does mischief, spoils.
- totaz- or -taz- =with contempt, scornfully; natotazevehōma, he looks on me with contempt; totazevetto (d.) =in a contemptuous manner.
- toho-, -tohoxtō- and -tohos- =provokingly, mockingly; nato hosemo, I mock one (in words); nato hoxtōého, I treat one with mockery.
- hetota- =happy, cheerful; nahetotaetan, I feel happy; eheto taneševe, he does it cheerfully, gladly; hetotatetto (d.) =with happiness, cheerfulness.
- voeš- =joyfully, rejoicingly; navoešetan, I rejoice; sometimes -voeš- =satisfaction, where we say, "it is alright, it is good, satisfactory"; evoešhota, it is well (sets well) there; evoešeaseoxz, it is good that he left; maxeosàzistoz evoešenhesso etovan màvešhos-sepevananez, punishment is good (satisfactory) to us, if we are bettered thereby.
- toxe- =keeping along, skirting, close along the edge, bordering; etoxetan, one is thotful, mindful; nato xeneoxz, I walk along the border of; toxetto (d.) =along the edge of.
- oxtoxov- =experienced, wise, able, knowing how, competent; eotoxovemanesz, he makes it wisely; otoxovetto (d.) =with experience, ability.
- noxtov- =capable of, having the faculty; esaanoxtovenszé, he cannot talk; enoxtovevōsan, one can see (as a faculty); noxtovetto (d.) =with faculty, power, ability (this term is seldom used).
- menoxc- =proudly; emenoxceēs, one speaks with pride; menoxcetto (d.) =in a proud manner.
- xanov- =straight, direct; exanovae, one is straightforward; exanoveoz meo, the road is straight, direct; xanovetto (d.) =in a direct way.
- xa- =simply, directly, naturally, without show or ostentation; nasaaxaheneenohe, I simply do not know it.
- xaenš- =directly on, simply, perfectly, genuinely; exaenšepeva, it simply is good (keeping so).
- xama- =entirely simple, natural, altogether, genuine, unartificial; xamavostaneo, the simple people, Indians, natives; naxamamese, I eat simply, naturally, without fuss; examapeva, it is simply good.
- ise- =with fear; naiscēsztovo, I fear to speak to him.
- èàto(e)- =with reverent fear, respect; naèàtoēsztovo, I speak with respect to one.

- hotoe- =liberal, bountiful, pleasant, agreeable, heartily; ehotoa, one is liberal, generous; esaahotoeozehan, it is not pleasant; hotoetto, with pleasantness, liberality.
- hotoana- =hard, difficult, dangerous, terrible; ehotoana-tataeoneve, it opens hard; hotoanatto (d.) =with difficulty.
- momoana- =complicated, dangerous, hard; emomoanaoz, it is complicated, hard; emomoanatto, it makes it hard; momoanatto (d.) =with hardship, danger. [a godly person.
- maheon- =mysterious, sacred, godly, holy; maheonevostan,]
- mòmâta- =piously, religiously, ceremonially, austere, dignified; emòmâtavoanistove, it is a religious, sacred, ceremonial term; mómâtanōs (d.) in a ceremonious way, with ceremony, solemnity; mómâtavetto, in a ceremonial way. [gets enraged.
- momâta- =violent, rage, of mean temper; emomâtaeoz, one]
- otōs- =strange, marvelous, astonishing; eotōseēsz, one speaks in a strange, surprising way.
- mave- or -mâe- =wearied of, worn out; namâezetōo, I am wearied of looking; mâveš, at last.
- ven- =dissatisfied, cross, feeling sour; navenomoxta, I regret, feel dissatisfied.
- momesto- =reluctantly; namomestoneševe, I do it reluctantly; momestovetto (d.) =with reluctance.
- hekotoma-, -hekoze- =with peace, quietness; nahekotomavostaneheve, I lead a peaceful, quiet life; nahekozevostaneheve, I live contentedly; hekotomatto, with peace.
- hece- =quietly, silently, softly; naheceamèn, I walk silently; eheceō, one is standing quiet, silent (without moving).
- aestom- and -ástom- =in vain, for nothing, also falsely; eaestomeneševe, one does it in vain; ástometto and oástometto, in a vain, false manner, way.
- momaxom- =deliberate, ponderingly, musingly; namomaxometan, I am meditating, musing; momaxometto (d.) =with deliberation.
- tom- =forthwith, straightway, immediately; nszetomeanao, thou shalt fall immediately.
- tomešeas- =almost; natomešeaseanao, I almost fell.
- hovèn- (now used entirely d.) =barely, hardly, scarcely; hovèn natóhoeoxz, I barely came at.
- vhane- =merely, only, for no special reason; natavhaneaxaoto, I will only shake hands with one; vhanetto (d.) in a mere way, vaguely.
- mone- =recently, fresh, only then (not before); emonhoeoxz, one has recently arrived; mataešhoeoxzz nszemoneaseoxzhemâ, after he has arrived, then only shall we leave; mataešheneenom nszemonhótahaovaz, only when I know it shall I tell thee.
- monetózheš- or -monetótš- =just now, just recently;

- emonetótšhoeoxz, one has just arrived.
- hoxe- =cleanly, clearly; nahoxeevostaneheve, I lead a clean life; ehoxeae, one is clean.
- nime- =deviating from the horizontal or vertical, sideways, oblique; enimetaho, he rides leaning to one side.
- onime- =twisted; eonimotaoene, it is twisted, wound.
- onimoxo- =ugly, misshaped, contorted; eonimoxoeszaha, he has an ugly, contorted head.
- nima- =all around, in a circle; enimazetōo, one looks all around; nimaoetto (d.) =all around.
- tāxta- =openly, in presence of; etāxtaēsš, he speaks openly; tāxta (d.) =in an open manner.
- nōv- =manifestly, not hidden or secret; enōveoz, it gets manifest; enōvooz, one (or it) manifests.
- tāxtanōv- is a combination of the two preceding infixes and denotes "in plain, open evidence".
- emōs- =secretly; naemōseēsztovo, I speak secretly to one; emōsetto (d.) =in secret.
- eme- =concealing, secreting, screening; eemenoto hotoa, one kills a beef in concealment; naemezeoz, I am concealed; naemhâe, I conceal (quick); emhâm, sweat lodge.
- anhô-, -an- =down, downward; eanhoeoxz, one comes down; eanao, one falls down; naanhana, I take it down; anhôtto (d.) =down, below, lower than.
- av- =falling over, inclining to one side; eavhota, it sets tilting, falling over.
- sé- =down into, descending (entering by falling, descending into, down vertically); etaséèn, he goes down into; naséahàz hoestovâ, I hurl it into the fire; séetto, sloping towards a water course or lake.
- séhov- =suddenly; eséhovhoeoxz, one suddenly appears; séhovetto (d.) =with suddenness, of a sudden.
- sého- =fixed down in; naséhoena, I stake it, fix it.
- nise- =issuing from (in the sense of "coming off"); eniseoz, it comes off.
- ēs- =entering, penetrating (horizontally); naēsšzèn, I enter; naēstana, I put it in. [Inf.-sé- =penetrate in a descending line]. ēsetto (d.) =in a penetrating way.
- hōe- =out (from within); ehōèn, one goes out; ehōax, one steps out; hōes (d.) =outside.
- hō- =heard; ehōevaham axxev, the bell is heard.
- ahan- =overwhelmingly, excessively, extremely (Ger. durch und durch); eahanos, one is overwhelmed by cold; eahanaamae, one laughs irresistibly.
- mha- =overwhelming, covering completely; emhaōvatto, it overwhelms (water), floods over, covering all; namhaomeeoz, I am overcome by misfortune; zemhaōmoeha, the overwhelming body of water, the ocean.
- hovse-, -hovxto- =piling, heap up; nahovxtana, I store it up, make a collection of it. [store it all up together.
- mashovs- =altogether, in a body, heap; namashovxtana, I]

- mohē- =collecting, coming together; emohēoxzeo, they gather together. [(of day) is it?]
- tone- =how, ref. to size, amount; etonehōsta, what time]
- tonš- =by what means; nasaatonšeneoxz, I have no means to go, cannot go. [toxtoneoxzessō, as many as go.]
- toxtō- =several; etoxtxevo, how many are they? Zehes-]
- maha- =large, wide; emahaeta, one (or.) is large. [good.]
- ota- or -vota- =very; eotapevāo, they (or.) are very]
- hoxo- =pressing close (at the side); nahoxoana, I press it (against side).
- sxso- =among, amidst; nasxsenoèn matā, I go among the woods; sxsoetto (d.) =among, thru the midst of.
- sòp- =thru (Ger.hindurch); esòpèn, one walks thru; nasòpevōxta, I see it thru; sòpetto (d.) =thru.
- nhastom- =slackening, relenting; enhastomeneševe, one does it reluctantly; nhastometto (d.) =in a slackening way. [bidden to me.]
- nhasto- =forbidding, tabooing; nanhastomon, it is for-]
- nasom- =languishingly, helplessly, withering; enasomams-toe, he sits down in a helpless way; enasomeoz, it is withered.
- popa- =slowly, dilatory, delaying; epopaetan, one is slow, dilatory; popaevetto (d.) =in a dilatory manner.
- hestom- =preventing, hindering; nahestomehozeohe, I am prevented by my work; hestometto (d.) =in a preventing way. [rope or snake, etc.).]
- one- =round body; etàpeone, one is big around (as a]
- ona-, -onat-, -onaz- =abating, subsiding; eonathooko, the rain is subsiding; eonazhetanevō, the crowd subsides; the "t" and "z" are inserted because of the following aspired "h" and "he".
- hahan- =approaching, nearing; ehahanèn, he walks nearer; hahanetto and hahetto (d.) =nearing, near by.
- ononov- =dubious, not knowing, ignorant of; ononovhōes-toto, dubious, unknown relations (not certain of); ononovetto (d.) =in a dubious, uncertain way, ignorantly, unknowingly.
- hotov- =shaky, slack; ehotoveoz, it is shaky (sp. of stable objects becoming loose, shaky, as fence posts, teeth, etc.); ehotovotane, it is slack (bow string).
- masó- =in a mass, all of a sudden, unexpectedly; emasoa-xaemeoz, she bursts out crying, sobbing.
- moon- =beautiful; emoonatamano, it is beautiful; namoo-nemanesz, I make it beautiful.
- hexov-, -nexov- =equal to, in the degree that; zehexova-es nasaanexovahe, I am not equal to him, I come not to the same degree where he is; zehexovepevaes ninexovä-vo, thou equalest him in goodness.
- tše- (from zheš =thus, at this point of time) =now, thus, at this moment; zestševēhōmaziss, now as I look at you.

- tótšē- =even, selfsame, now, the very moment; etótšhoe-oxz, he arrives this very moment; etótšēnoka, it is thus, the only one.
- hoxtova- =nevertheless, in spite of; mostly used d., so: hoxtovavetto; eoxchaomeneo hoxtovavetto esaanīnitame-ozēo, they are bereft nevertheless not discouraged.
- tomenšē- =keeping directly on; etomenšēnhesso, it keeps on straight in this way, manner.
- evha- (sometimes -evho-) =back, returning; naevhaeoxz, I go back; naevhameto, I give it back to one; evhatto (d.) =back again.
- ô- or -oe- (oftentimes -ôz-) =anxious, perturbed, agitated, not placid, broken up; eoeotōmahâ, the water is agitated, in waves; eôzetan or eôtan, one is perturbed, alarmed, disquieted; naôzetotoxemo, I talk as to perturb one. [meoz, he is lacking.]
- ohe- =to run out of, lack (ohe =river, runner); eohe-]
- vovoxpon- =severe, strict, inexorable, exigent, exacting, pressing; zeto hetan eohāvovoxponae, this man is very exacting; vovoxponetto (d.) =in an exacting way.
- ôvovoxpon- =anxiously pressing, exacting; emesaaôvovoxponeševstovhan, it should not be done with exacting anxiety. [ôvovoxponetto =relenting from exaction].
- tó(e)- =the very self; etónēhov, he is the very one; tóneševstovâ, in the very act; tóevetto (d.) the very way, manner.
- ahā(e)- =keeping away from; eahāeoxzeo, they go, keeping away from; eahāehoe, one keeps aloof, distant from.
- vohov- =separated, asunder, apart (from a whole); evohoveoz, it comes apart; vohovetto (d.) =in a separate, sundered manner.
- vove- =severed, cut in parts; navovesax, I cut it in parts; evoveevenesz, one speaks brokenly, cut up.
- osān- =accordingly; eosāneaseoxzeo, they left accordingly; osānetto (d.) =in accordance therewith.
- tose- =at the point of; etosemese, one is about to eat.
- eše- =done; naešemese, I am done eating; etoseešemese, one is about having eaten. [m.in Ch.gr.]
- saa- =not; nasaavōmohe, I do not see one; see negative]
- noose- =without, leaving out; nanoosemo, I do not mention one, leave him out of my talk; nanoosemesemo, I eat without him.
- notom- =first (before any one); notomson, firstling of animals; notomoenoxz, first born (of people).
- hehe-, -hesce- and -hehesce- =wrinkled; nahehenôan, my shoes are wrinkled; nahehescene, I have a wrinkled face.
- nan(e)- =to recognize by; nananeàtovo, I recognize one by hearing him; nananematoxta, I recognize it by smelling. [navâxsešsz, I complete my speech.]
- vâxs- or -vâs- =fulfilling, making complete, perfect;]

- oxsē- =perfect, complete, rich, full; heoxsēšivaztastoz, his rich mercy; oxsēmeàtoz, perfect, complete gift. Vâxse and oxsē have practically the same meaning only that the first is used in an adverbial sense while the second is an adjective; eoxsēpevae, one is perfectly good. [mevox, one carries, packs a bulky load.
- mam-, -momam- =in a block, bulk, voluminous, immense; ema-]
- hestov- =both sides; hestovēma, both sides of a river or lake. [either side.
- haztov- =either side; ehaztovepeva, it is good on]
- oan- =ceasing, pausing; naoanhozeohe, I cease from working. [voēta, one acts underhanded.
- hezeva- =not openly, vengefully, underhanded; ehezeva-]
- saahezeva- =boldly, adventurously, audaciously; esaahzevaneševé, one does it with audacity.
- nrx- =close, shut, stop (an aperture, passage); nahekonx-poòno, I shut one up (by locking the door); enxpeoz, it is shut, checked, stopped.
- áe-, -áeš- =apart, byself; eáehoe, one stands apart; eoá-ešhistanoveo, they live apart (Ger. abgesondert), sp. of people.
- oace- =by degree, bit by bit; naoaceevhametanenoz nama-kätaemoz, he gives me my money back gradually (small sums at a time); oacetto (d.) =gradually.
- ata- =facing against; eataē, one is facing.
- hé- =off, away from, radiating off; nahénena, I pour it; ehéneoxzeo, they (or.) go away from each other.
- nohé- =turning aside from (being with); enohétan, one turns aside (mentally).
- ova- =magically, wonderfully; eovavoēta, one does wonders, miracles, acts magically.
- hekotxe- and -hotxe- =rottening, decaying; zehekotxe-oxz, that which is corruptible.
- ook- =bare, peeled; naookano, I bare, peel, skin one; eoo-komao, it is bare ground.
- hée- =left (Ger. übrig gelassen); nahééoxz, I am left; hovae esaahéénoxzenov, they left nothing undestroyed; héetto (d.) =left over. [ruly.
- hehetovanov- =unruly, illbred; ehehetovanov, one is un-]
- totohov- =alternating; etotohovetahotansz, they (in.) are set upon each other alternating; totohovetto, in an alternating manner. [to, in a petty way.
- vhanetone(t)- =lightly, petty; usually d., vhanetonet-]
- tonocnanos- =most extreme, uttermost (from -tonoc- =point + nanos =uppermost); etonocnanoshāeso, it is extremely distant; etonocnanoshaomen, one is in dire extremity, misfortune. [(d.) =uppermost, especially.
- nanos- =most, supreme (see comparative); nanosetto]
- hcomse- =inadvertently; nasaaheomseneševé, I did not do it inadvertently.
- heana- =light, easily, not difficult; eheanahozeohesto-

- ve, it is easy work; heanatto, in an easy way.
- oxseec- =purely, solely; nasaaoxseeceēsztovohe, I do not speak solely to him; oxseecetto (d.) =solely.
- novse- =afterwards; mataešemesez nstanovseaseoxzhemå, we shall leave afterward when we have eaten. This i. seems to have just the opposite meaning at times, according to how it is used; see before; novôs (d.) = less than, not coming up to; [ing in common.
- naesz- =as one, one set; enaeszeanàtove, it is an eat-]
- mxhastov- =touching all, every one, fullness, completly, having no lack of; emxhastovsan, one is clad with all he wants; zehetāemxaovaz, whatever it touches, concerns; namxhastovemetan, I am given to fullness, to full satisfaction; mxhastovetto, in full manner, without lack.
- hotxe- =uncovering, revealing, unveiling; nahotxana, I uncover it; nahotxheneenomom, it is revealed, unveiled unto me.
- etâm- =plentifully, richly; eetâmhoneonsz, they (in.) grow abundantly; etâmastoz, abundance, plentifulness.
- hoomē- =constantly; nahoomēneevavōsan, I watch one constantly; hoomētto, in a constant manner.
- šeš- =shifting, becoming disengaged, coming off, shedding, moving; ešešehōsta, it shifts (from its position), as a neckyoke from the end of the wagon tongue.
- eovos- =with assurance, confidence; etoseovosehoxovistava, he is going to travel with assurance.
- noxsetov- =keeping on with it, up to (usually followed by "tae" =till); enoxsetoveneševeo, they keep on doing it up to....; enoxsetoveneševeo tae zhešenāevov, they keep doing it until to their death.
- hesshén- =radiating, originating from; zexhesshénemeàtove, the place where the giving radiates from; see radiate. [dented, has a gap.
- tovo- =gap, nicked, notched, dented; etovooseha, it is]
- nonaos- and -nonaoxt- (before aspirates) =distinctly, plainly, one after another; enonanōseēs, one speaks with plain articulation; enonaoxtōan, he pronounces distinctly; nanaōs (d.) =in a distinct way.
- menone- and -menoxce- =proudly; the first term has more the sense of "haughtily"; emenoxceēszeo, they speak proudly. [within sight of it.
- hesta- =to come within reach of; nahestatōoxta, I come]
- esto- =within (ref. to an enclosure); eestoēszneo, they (or.) entered into it; estó, within the circle, in front of [nooxtó =outside, in the back, sp. of an interior].
- pa-, -pâe- =close against (a surface), parallel; pâemeo, parallel road; pâetto (d.) =parallel, close to.
- pa(e)- =else (for it, as in a threat); màsaaneševehetto natapaevonháchanon nimhåo, if thou doest not do it, we

- shall burn thy house for it (as a parallel of the not doing). [across; ehoxovistava, one travels.
- hoxov- =crossing; hoxovō, bridge; ehoxoveēsz, he speaks]
- hotxov- =crossing and recrossing, criss-cross; ehotxovemetāzenov hovae, they give each other back and forth (when something intervenes between them); hotxovetto (d.) =back and forth.
- toxtomone- =at random, not determined or regulated, aimless, unrestricted (see prairie); etoxtomonevostaneheveo, they live at random, a wild life; toxtomonetto (d.) =in an aimless, unrestricted way.
- hetā- (with its correlative -netā- =so much) =that much, to the amount, as much; this i. -hetā- is combined with the sub cj., as: zehetāhestanomā nitanetāmetaz, as much as thou takest I will (to that amount) give thee.
- totox- =about, from one to another; natotoxhoeox, I go about (visiting); natotoxesta, I speak about it; totoxetto (d.) =from one to another, one after another.
- toneeš- =for that space of time; zehešhāmoxtas natoneešhavsevetan, while he was sick I felt bad.
- heeš- has a similar meaning to "toneš", =while at it, as long as, during the course of; zeheešetanenetto, as long as I live.
- amēn- =to walk, but is used as i. whenever fitting; eam'neman, one drinks while walking, in passing; nato-seam'nhestan, I shall take it in passing.
- nono- =each by turn; nononasz namometo, I give to each one; enonoeaxaem zeótsevhōnas, she cries and pleads by turns.
- nóov- =in line, succession; nanóovoneoetō, I tie them (or.) in a row; nóovetto (d.) =in a line, row; nóonetto, in connection.
- honox- =the majority; nixhonoxestxex, the most of us.
- hosp- and -hōsp- =failing to; ehōspâta, it fails to be cooked, is undone.
- mamâtā- =only (nothing else); now used d.; mamâtā māmēnoz ehotansz, there is only corn (grain).
- saapóe- =without coming off, uninterrupted, unceasingly; esaapóeneševé, he does it unceasingly.
- kama- =tolerably; now used d.; kama epevomoxta, one is tolerably well. [toetan, he fancies (in thot).
- zistoxto- =fanciful, groundless, conjecturing; ezistox-]
- oxta- =clear thru; eoxtaen, he passes the night, is overnight. [omao, thru the whole land.
- oxtohetā- =over the whole, thru the whole; zeoxtohetā-]
- oxtoeše- =thru all, during the whole; zeoxtoešemeaneve, thru the whole summer.
- é- =up, upward; naéneoxz, I go up, ascend. [than.
- hèpe- =more than, beyond; nahèpemeto, I give him more]
- (h)oham- =rather, more than; naohamemehoxta, I love it more; ohametto (d.) =preferably.

- oom- =over, before, passing on without stopping; eoomèn, one passes before; oomènistoz, the passing over; oom-etto (d.) =on without stopping.
- ex- =executing, across, a process, ripe, able; ēšexhoeman-istove, a law has been enacted.
- he- has the value of the Eng. "to" and is difficult to explain satisfactorily. It has the meaning of "to, on", in the sense of direction and also possession (noting a factive object, as in "we have Abraham to [as] father"). Nahevehōmo, I go to see him; nahevoxca, I have a hat. [netto (d.) =in a dark way.]
- aenone- =dark; eaenonemanisz, one makes it dark; aeno-]
- ako- =bunched up; zeakotasz móesz, a stack of hay; naa-koesz, I bunch it. [pricks thee.]
- anek- =to prick; anekomohestoz, fork; nianeceao, one]
- nox- (followed by "t" or "z") =going towards, unto, following after; nanoxzevōmo, I am seeking him (by looking). [naéena, I break it in pieces.]
- ée- =break asunder, in pieces; -oe- =sever each from;]
- eoxs- =invert; naeoxsena, I upset it; eoxsetto (d.) invertly.
- esox- =smooth, sleek; naesoxoha, I iron it. [rough.]
- moo- =coarse, rough, not smooth; emooae, it (or.) is]
- hehem- =speckled; ehehema, one is speckled; nahehemō-voxz, I sprinkle it. [in color.]
- soxkov- =streaked, striped; esoxkovotav, it is streaked]
- zeo- =dot; ezeoxtav, it has dots (color); see dot.
- hekon- =solid, firm; nahekonetōetan, I keep firmly in mind.
- hekōv- =wet, damp, moist; ehekōvoma, it is wet ground.
- ó- =dry; eóeoz, it is dry, q.v. [(d.) =taperingly.]
- heškos- =tapering; nahešksana, I taper it; hešksetto]
- hetan- =male, man; ehetanevōèn, she has a male child; hetaneham, male (animal). [heeham, female (animal).]
- hee- =female, woman; eheevōèn, she has a female child;]
- kas- =young, short of length, time, distance; kasovā, young man; kasehee, young girl; kašgon, young child.
- mahac- =old; mahacnoham, old horse; mahacis, old man.
- hohon- and -ohon- =in circle, ring form; natáxtaohonee-tōe, they (or.) form a ring, a circle around me.
- hòp- =dissolving, melting; nahòpeoz, I am sweating.
- hòt- or -òt- =adding, narrating, recounting; nahòtahan, I narrate; nasòtoa, one added to (sc. the five), meaning six; nisòt, two added, or: seven. The Ch. used to count on their five fingers, then adding one, two, three to the five to make six, seven and eight; matòt =all added, or ten; matòt òtnoka = "all added, adding one", or eleven.
- ótse- =strive, endeavor, be zealous; eótsevhozeohe, he strives in his work; ótsetto (d.) =with zeal. [parasol.]
- hoveo- =to shade (from sun); hoveokôo, a little shade, a]

- hoxa- =close to,acquainted, q.v.; nahoxatama, he is friendly to me; -hoxá- =green,tender,not dry.
- hoxe- =clean; nahoxeana,I clean it.
- hōxe- =rotten; ehōxeoz hoevorkōz,the meat is rotten.
- ko- =bump; nakonaeš,I bump (q.v.) my head; -koko- =to knock; nakokonôn,I knock (with instr.)
- mamov- =together,meeting,touching sides; nimamovhotà-zhemâ,we come,meet together; mamovetto (d.) =side by side.
- maxe- =great; emaxevostaneheve,he is a great person.
- meha- =was (implying "in the midst of"); namehamashanē,I was foolish. [that which is fuzzy.]
- meova- =fuzzy; meovamaxemenoz, peaches; zemeovatto,]
- omom- =with tears,weeping; eomomhōna, one prays with tears. [tray one.]
- momax- =accuse,betray; nivémomaxemo,do not accuse,be-]
- moze- =to breed; mozènoham, stallion; emozemoto, he breeds (of stallion or other animal).
- mx- (from -mox-) =to touch, meet against; namxana,I touch it,see touch.
- neeme- =stripped,naked,bare; eneemetxseo, they (or.) were naked; eneemeszaha,he is bare headed.
- nā- =inert,dead; ēšenāe,one is dead.
- nha- =catching,coming upon; nanhaeno,I catch one(or.).
- nitav- =to change; enitavstahaoz, one's heart is changed; onitav- =different one; eonitavevostaneo, they (or.) live each differently.
- nonizeom- =gentle,tame,innocent,good-natured; nanonizeomevhačnano,I let him go,set one free gently.
- nos- =over; nanoszèn,I walk over (as an obstruction, a fence,mountain). [fire.]
- oás- =to burn,be on fire; eoáseoz,it is burning,is on]
- om(e)- =off from a surface,top; eomekaax,one jumps off (a wagon,train,horse); eomahame,one is thrown off.
- onenx-, -oninš- =desintegrate; naonenxana mhão,I demolish the house. [painful life.]
- onš- =hurting,harming; onševostanehevestoz, a hard,]
- ōce- (lit.=shutting one eye) =deceivingly; ōceheoneve.
- oxs- =astray,somewhere else; eoxseoz,one is led astray.
- pee- =to crush,grind it; napeena,I grind it; epeesan, one is ragged. [eoz,it comes off.]
- póe- =to come off from (a surface,a connection); epó-]
- sèp- =to stretch; esèpeona,one stretches his hand.
- tāos- =savingly,with care; natāoszhova,I am careful of my property.
- tata- =opening; etataena,he opens it (as a box,etc.).
- tóevha- =the very same again; etóevhavoan, one repeats the same (in words); tóevhatto nix,two times two.
- toxtó- =unrestricted,free, without bound (also used d.); toxtóevostanehevestoz, prairie life, free, wild life,undomesticated.

- ve- =with, in association with (usually followed by suff.-emo, in the v.); naveoxzemo, I accompany him.
- vé- =prohibiting; nivémese, do not eat!
- vece- =sweet; vecemàp, sweet water =sugar(maple syrup); vece also means "hollow, concave".
- veoxce- =bitter; eveoxcēno, it tastes bitter.
- ven- =sour, crabbed; evenomoxta, one feels sour.
- vèp- =empty, hollow; evèpeometa, it is empty (the lodge), no one at home. [loves one intensely.
- otaohā- =exceedingly, intensely; eotaohāmchoto, he]
- anona- =mixed up; eanonana, he mixed it up; anonatto (d.) =mixed up, without discrimination.
- QUANTITY, expressed by i.: -noce- =one, alone, one of; enocē, one is one, alone; enocemese, one eats alone; ninocēmā, we are alone; enocceo, they are alone; nocetto (d.) =alone, byself; nasz (d.) =one of; nasz hetan, one man; nocetto etaneoxz, he went alone; also nokatto, which means "alone, byself"; enokōeme, it is worth one; enoxca, one has one hat; enokreo, it is written one; enokōèn, she has one child; i. -nokova- = one fold, one pair, one bunch, band, etc.
- niše- =two; enišeeco, they (or.) are 2; enišehozeoheo, they both work; enixansz, they (in.) are 2; niš (d.) = 2 of; nishoxca, 2 hats; enisōèn, she has 2 children; nixatto (d.) =doubly, in a double way); nanishōesta, I count it 2; -nisov- =twofold, a pair, 2 packages, 2 bunches, etc.; nisovatto (d.) =in a twofold manner.
- nahe- =three; ninahēmā, we are 3; etanahemseo, they 3 eat; enanōeme, it is worth 3; enanōèn, she has 3 children; enanxeoe, it is 3 o'clock; nahe (d.) =3 of; -nanov-, threefold, in 3 bands, bunches; nanovatto (d.) =in a triple way.
- nive- =four; eniveeo, they are 4; enivenāeo, the 4 are dead; enivōeme, it is worth 4; enivoxca, he has 4 hats; nanivōèn, I have 4 children; niv (d.) =4; -nivov- = fourfold, 4 bunches or bands; nivovatto (d.) =in a fourfold way.
- nohóne- =five; ninohonēmā, we are 5; enohonepevāo, they (or.) 5 are good; enohonōeme, it is worth 5; enohonōèn, she has 5 children; enohonxeoe, it is 5 o'clock; nanohonoxca, I have 5 hats; nohó (d.) =5; -nohonov-, fivefold, 5 bunches, bands; nohonovatto (d.) =in a fivefold way.
- nasòtxe- =six; enasòtxeo, they (or.) are 6; enasòtansz, they (in.) are 6; ninasòtxhemā, we are 6; nasòto and nasòte (d.) =6; enasòtōeme, it is worth 6; enasòtxeo, it is 6 o'clock; -nasòtnov-, sixfold, 6 bunches, bands, etc.; nasòtnovatto, in a sixfold manner. Further numeral i. are formed after the preceding examples. See numeral.
- haesto- or -hāsto- =much, many; nihāstxhemā, we are

- many; ehāstansz, they (in.) are many; ehaestohemakāta-eme, one has much money; -haestnov- =manifold, many bunches, bands, etc.; haesto (d.) =much, many; haestnovatto (d.), in a manifold way.
- txkom- =few, little of it; etxkomxeo, they (or.) are few; etxkomansz, they (in.) are few; txkom (d.) =few; -txkomov- =few bands, bunches, etc.; txkomovatto, with little of it (obs.). [=large.
- maha- =big; namahaemanisz, I make it large; maha (d.)]
- hàpe- =large quantity, volume; ehàpemane vehoehotoa, the cow drinks much; hàpe is also used d.
- zce- =small; nazceana, I make it smaller; ezeksta, one (or.) is small, q.v.; taxce (d.) =a small amount; tozce (d.) =in small amounts. [etto (d.) =overmuch.
- heom- =too much; eheomemese, one eats overmuch; heom-]
- hosse- =again, a second time; ehosseneoxz, one goes there again.
- honaov- =again as much; nahonaoveamha, I get another time as much; honaovetto (d.) =increasingly, doubly.
- hoox- =last; ehooxenoka, it is the last one; hooxetto (d.) =lastwise. [etto (d.) =behind.
- hesto- =behind; ehestoxhoèn, one comes behind; hestox-]
- vovoe- =first; evovoehoeoxz, one arrives first; vovoenotto (d.) =firstly.
- nista- =before, beforehand; nanistaheneena, I know it from before; nistavetto (d.) =before.
- kàko- =thin (of solid substances); ekàkoana, he makes it thin; -ona- =thin (sp. of round, branch like objects diminishing in size towards one end); this same i. is used for snow, rain, wind or a crowd in the sense of "tenuous, abating"; eohāonae, one is thin, poor.
- tonov- =thick (solid obj. or appearing so); etonovhōsta, it floats thick (of clouds, etc.); -haonov- =thick, dense; ehaonovoeve, it is densely clouded; see thick, gelatinous, jelly consistence; naoxzhessana, I thicken it. [has a slender face.
- sòkom- =slender, streaked, straight thru; esòkomen, one]
- sosorce and -sosoxk- =well formed; esosoxka, one has a nice figure, is well formed.
- àk-, -àc- or -axce- =round, globe shaped, ball like; na-àkana, I make it ball shaped. [lar, q.v.
- onistàc-, -onistaxc- and -onistàk- =in circle, circu-]
- toss- =prolong; ethosseēsz, he speaks long, at length; toseoxta, long legged; -tokse- =of short abrupt, length.
- TIME, expressed by i.: -nehe- =soon (after); -ònehe- =very soon, q.v.; ònehetto (d.) =immediately (after something). [times; tohoetto (d.) =oftentimes.
- tohoe- =oftentimes; etohoeneoxz, one goes there often-]
- momeno- =for a length of time, for awhile.
- nonotove- =hurriedly; enonotoveaseoxz, he leaves in a hurry; nonotovetto (d.) =in a hurry.

- ševe- =with haste (in a good sense), diligence, swift-ness (losing no time); ševeneševsz, lose no time!
- hece- =slowly; ehēc- =slowly; eheceamèn, one walks slowly, quietly.
- tohov- =at intervals, also -totohov- (at repeated intervals), rarely, seldom; etohovensz, they (in.) are rare.
- meo- =early, at dawn; nameotóe, I get up early.
- haexov- =for a long time; ehāexoveēs, one speaks for a long time; haexov (d.) =for a long time.
- CONTINUITY, expressed by i.: -nše- =keeping on, from before; nivémese naoxheta, nanšemese, he told me not to eat, but I keep on.
- ame- =forth, onward; eameneševe, one does it continually; amesto and ametto (d.) =on, onward, continual.
- hoomē- continually, constantly; ehoomēneševe, one does it constantly; hoomētto (d.) =in a constant manner.
- ōenov- =keeping on, persevering; ōenovetan, one is persevering; ōenovetto (d.) =with perseverance.
- ninov- =for a while; eninoveēs, one speaks for awhile; ninovetto (d.) =for a while.
- POSTURES, or positions expressed by i.: -amse- =across its width; amsetto (d.) =across, thwart of; amsetto voeva, across the sky (as the sun in its course).
- hotxa- =crossing, crosswise; nahotxavenaevao, I stand with crossed arms; hotxatto (d.) =crosswise.
- hoxo- =to cross (a space, river, etc.); nahoxovèn, I ford the river.
- novo- =bent forward, tilting, oblique upper part of body bent straight; enovoehoe, one stands bent forward; enovoèn, one walks bent forward [not to confound with -nóvō- =to have food along; enóvōèn, one eats while walking; enóvōeoxz, one has provisions along]; enovā-eš, it (or.) is cut bevel.
- oxotom- =bowlegged; eoxotomao, one stands bowlegged.
- heneha- =holding upward; nahenehavanaevao, I stand with arms uplifted. [up the river; héamā (d.) =above.
- héam(ā)- =above; nahéamēnana, I set it above; héameohe,]
- eama- =on his side; naeamaveanax, I eat lying on my side; eama (d.) =sideways, on the side; eama meo, on the side of the road.
- toeoxtan- =holding hand before forehead or eyes; nato-eoxtanenazē, I sit with hands covering eyes or forehead. [holding hands (folded) behind head.
- toehane- =holding behind neck; natoehanenazē, I sit]
- toemoetona- or -tostoona- =holding head on elbows; natoemoetonanazē, I sit elbowed (head resting on hands (Fr.s'asseoir accoudé).
- nxpazena- =with hand covering mouth; nanxpazenenazē, I sit with hands covering my mouth.
- nstan- ref. to knee; nanišenstanehoe, I sit on soles of

- feet with knees forward; natoenstanenàzē, I sit with hands folded across knee.
- ehévxs- denotes half kneeling position, with feet not under body but at an angle from it; naehévxoē, I sit in such a posture.
- noneeesenona- denotes reclining posture, almost lying, resting on the elbows backward; nanoneeesenonao, I recline in such a posture.
- māsiskota- or -kaemae- =lying backwards with knees drawn up, "cricket fashion"; namāsiskotaeho or nakamaeho, I am lying (in preceding posture).
- hano- =with head back (at the nape); ehanoeoxz, one walks with head thrown back; ehanoseanao, one falls backward; see back. [head to look back.]
- hoo- =turning the head back; ehootōo, one turns the]
- hotam- =behind, in the back; nahotamaèn, I am walking behind, back of. [one's hands behind his back.]
- hootam- = turning back; nahootamenàzenaeto, I tie]
- p- =close by (on same surface); epaehoe, one stands close by. [zeškseonàn, I walk with arm akimbo.]
- zeškseon- =akimbo; ezeškseonao, one stands akimbo; na-]
- hosso- =backward (without turning); nahossoeoxz, I walk backwards.
- hooxse- =leaning against; ehooxsšena, one is leaning against; i. -hoxs- is also used; ehoxstota, it sets leaning against. [are standing up.]
- neove- =standing up (in the act of); eneovehoeo, they]
- macse-, -xama- and -tōxe- =stooping; -macse- =bending down; -xama- =bowing; -tōxe- denotes stooping, half bent; emacseekōo, one stoops and looks.
- akave- =folded downward, crestfallen; eakavota, it sets folded downward.
- tomxto- =to sit, set up, raise to a sitting position; natomōxtana, I raise it, set it up; etōmxtoē, one sits up. [hoe, one stands erect.]
- tomse- and -tomōs- =standing erect, vertical; etomse-]
- ovšem- =to lay down, from a sitting position; eovšemeoz, he lays down (from having been sitting).
- tax(e)- =upon; nataxesē, I sit upon (when seat of any kind is used); taxetto(d.) =upon; nataxeho, I stand upon.
- taho- =to ride, sit on (directly); etahota, it sets on.
- taxeš- =to lie upon; etaxeš, one lies upon; etaxeha, it lies upon. [=underneath.]
- àto- =under, below; eàtohoe, one is buried; àtono (d.)]
- voxk- (voxc before a vowel) =crooked; evoxceoz, it is crooked. [of the night; esitovhōsena, it is midday.]
- sit'- and -sitov- =the middle; sit'tāeva, in the middle]
- m- in itself denotes "mid-, middle, midst, within, inside"; eamhōs, it is mid-morn (about 9 A.M.); eomhōs, mid-afternoon; eamsthoe, one sits down (in the midst of the act); also standing, setting near the waist or

middle of body; hotoma, within, inside; etomoxthoe, one sits up (in the middle of the body); eovšemeoz, one lays down (from the middle of the body, from sitting); emeeō, one stands in the middle, appears coming up.

TENSES, formed by i.: -ta- denotes indicative meaning, also will, intention; etapeva, it is good; nataneoxz, I will go; also expressing the entire reach of an action or being; etaaseoxz, he has left (and is still going). [about to die.

-tose- =going to, at the point of; etosenāeoz, he is] -tatose- =going to be, intending to; natatosemese, I intend, am going to eat.

-ze- =shall, pointing towards; nazenāe, I shall die.

-meha- =was; namehahāmoxta, I was sick.

-eše- =past, done; naešeneševe, I have done it.

-x- or -`- =imperfect; nāvōmo, I saw him.

Most infixes can be combined with each other, acquiring thereby modified and sometimes entirely different meaning. The Eng. equivalent, as given for each i. is not exhaustive. Indians are much less careful of their language now than ever before and some new meaning is lent to some i. which existed not ten years ago. Writer gave the root meaning as exact as possible. See prefixe, reduplication and suffixe.

inflamm, eoáseoz, it inflames; see burn, kindle.

inflammable, eoáseozeoneve, it is i.; eohāoáseozeoneve, it is very i.

inflat, naéstovsan, I i. (blowing in); naéstovoxta, I i. it; naéstovomo, I i. (or.); éstovoz, éstovotto (pl.), inflated skins; emanootov éstovotto na evešhoxovenov ohe, they (or.) bind inflated skins together and cross the river with them; eéstovome, it is inflated, blowed up; éstovsanistoz, the inflating; zeéstovsansz, the one who inflates; see blow.

influence, v. expressed by rad.-vonho- =to i., coax, urge; navonhosemo, I i. one (in talking); evonhostomosan, one is influencing; vonhoestomohestoz, the influencing (by talk); navonhoaovo, I make one to be influenced (in any way); navonhosetaneva, I i., tempt (see tempt); naavosého, I i., persuade, make him inclined to...., seduce; nanezného, I cause one to be so, lead him into; naneznesz, I i., cause it to be; evešheznetto, it influences thereby; naešenoto, I i., convince one easily (in the sense of prevail upon); naešenosého, I cause him to be influenced, prevail upon him; eešenoseheoneve, one is influenceable; niešenoseonevhemā, we are easily influenced; zecekasz eešenoseoneve, the pliable one is easily influenced; zeešenoseonevsz, the easily influenced one; nivéhavseve-ešenoseonevheme, oha zepeva vešetoahe, be not easily influenced in the evil, but be steadfast in the good; ešenosohestoz,

the influencing,prevailing; nanetomoxtasého, I i.one, make him feel so; heto navešenetomaoz,I am influenced by this (in feeling). Influence in the sense of "encouraging, persuading,urging,admonishing" is rendered by suff. -vátœ (intran.), -vàta (in.) and -vamo (or.); see persuasive m.in Ch.gr.; nitomat'sanistoz, i. (exerted psychologically); nitomaxtastoz,i.(felt); esaavhane-netomatseonevettan zeoxchoehotæz,or: esaavhane-netomaxtastovhan zeoxchoehotæz, it is a mere i.,feeling that comes to us.

influence, n.vonhosemosanistoz, the influencing (in words); vonhosemazistoz, the influencing one (obj.); vonhoestomohestoz or vonhoestomosanistoz, i. (in words); vonhoaovsanistoz,i.,temptation; vonhose-tanevátœ,i.,temptation,the being entrusted, invested with influencing; see temptation. Avosàzistoz,i., the causing one to be inclined towards....; avosohestoz, cause of i.; ešenotàzistoz, the i.,prevailing upon one; ešenosohestoz,the causing to prevail; ešeonevestoz,of easy i.,readily influenceable.

inform, nahotono,I i.one; natoxhotonō, I go about informing them (or.); nahotonova,I i.,furnish information; nahénehotonova,I i.(by proclamation); natoxhotonō zehetāhozistova voston,I go about,informing the whole camp; zehotonovaz,the one who informs; zehotonovassō,the ones informed; ehotonovatto, it informs; zehotonosz,the informed one; nasaahotonané,I am not informed; ehōxeva,one informs,heralds,q.v.

informant, hotonovahe; zehotonovaz,the i.; zehotonovassō,the informants; ehotonovaheve,one is an i.

information, hotonàzistoz,the informing one (obj.); hotonovátœ,the giving i.; hénehotonovátœ, the spreading of an i.; toxhotonazistoz, the going about informing. [furiated.

infuriate, namomátaého,I i.one; emomátaeoz, one is in-]

ingratitude, saahahoešetanoxtoz,non thankfulness; esaahahoešetanoxtovhan,it is an i.; esaahahoešetanonové,one is ingrate.

inhabit, nahoeta mhäo,I i.a house; ehestanoveo hen hoeva,they (or.) i., live (as a people) in that country; nahestanovetanon hen hoe,we i.that country; nahevenoveta,I i.,have it as my dwelling,home; ehoe-toe,ehestanovetoe,it is inhabited.

inhabitable, ehevenovenov,it is i.; emepvhoetoe, it is i.,may well be inhabited.

inhabitant, zehoetoss mhäon, the inhabitants of the house; zehestanovetoss hoe, the inhabitants of the earth; zehevenovetoss,the ones inhabiting it, having it for their home; see denizen.

inhale, nahessàz,I i.; nahessàtovo heomotom, I i.one's breath; zehesàzz,the one who inhales.

inhalation, hessàzistoz, the inhaling.

inherence, is implied in "a" =integral, part, intrinsic.

inherit, natóeaena, I i. it, own the very one; natónēhov

zetoseaenomotanetto, I am to i.; naaenomotan, I i., it is for me to own; naaenomom, it is left to me as property; nasaa-aenomone, it is not left to me as property; maeto niaenomomenon hovae, we have an inheritance before us (in future).

inheritance, hovae zeaenomonez, something left for us to own, which is made our ownership.

initiate, namatōno or namatxno (instr.g.), I i., ordain one, make him an adept, disciple; nanaesez, I i., ref. to the special hand motions connected with Ind. ceremonials; nanaesezesēho, I impart to one the ceremonial motions; evovoenaezezeo, they first go thru the hand motions (before or after a ceremony); naesezistoz, the ceremonial motion of hands; naēnana, I i., institute it; navovistomosan, I i., teach, see teach.

initiation, mātazistoz, i., ordination; naesezistoz, initial motions of hands (in ceremonials).

inject, naestōvsan, I i. (liquid); [nanitōvxtovo, I suck out of one (liquid), draw out with liquid]; naestōvoxz, I i. it; naestōvxtovo, I i. to one (or.); naēsezevxsena, I i., press, squeeze it in [nazevxsena, I press out (liquid)]; naēseēho, I i. into one's eye (as eye medicine).

injection, naēsohamesész, I give an i.; ēsohamestoz, i., lit. the shooting in; éstovsanistoz, the injecting; ēseesēoxz, eye medicine (to be injected).

injure, see damage, harm, hurt; naonxoēho, I i. one; onxoētastoz, injurious deed; onšeoizistoz, injury.

injurious, expressed by inf.-onš-; zehetāonšeoizistove, all that is i.; onšetto, adv. phrase =with injury.

injury, onšeoizistoz; onxoētastoz, an act of i.

injustice, see wrong; inf.-onše- =injurious and can also be used in the sense of injustice.

ink, zemàpevoetto.

inkstand, nanivsetto zevohotaz' zemàpevetto, bottle or glass in which ink is contained. [inmates.

inmate, zehoeto, the one who inhabits it; zehoetoss, the] inn, hoxovistavamhāo, hotel; ehoxovistavamhāoneve, it is an i., a hotel.

innate, see heredity.

[or, before, in front.

inner, hotoma, i., inside, within; estó, i., in the interi-] innermost, vāxshotoma.

innocence, saahehetovanovhestoz, the being not guilty, not rough; saahesthavsevastovestoz, the not having evil; oxsaahoneōsz havs, i., lit. when the evil is not harbored (or worn, as a cloth).

innocent, nha zsaahoneōs havs, the i. one; zsaahoneohessó

havs, the i. ones; nasaahetomemané zèmomaxemanetto, I am declared i. of what I was accused of, lit. it is not declared true that which was accusingly said of me; esaahoneohe havs, one is i., harbors no evil; nasaaheneševe heto havs, I am i. of this evil, lit. I am not doing this evil. [evonenōheo, they (or.) are i. innumerable, evonenonoensz, they (in.) are i., countless;] inquire, nanòzesta, I i.; nanòzt'san, I i., ask (state of action); nanòztovo, I i. of one; naenòztovo, I ask him questions; nanòzemo, I i. concerning one; nòztastoz, the inquiring. [tioner. inquirer, nòzt'sane; enòztsaneheve, he is an i., a question; inquiry, nòztastoz, i., question; nòztovazistoz, the questioning one (obj.); nòzemazistoz, i. about one; nòzemosanistoz, i. (state of) about one; nòztsanistoz, the inquiring, questioning. inquisitive, eotanòztaheoneve, one is i. insane, rendered by inf. -masha- =deranged, mad, brainless, not in the right sense, unreasonable, not balanced in mind; emashanē, one is i., without sense, inane, brainless; zemashanēsz, the i. one; zemas-hanēessò, the i. ones; emashavoēta, one acts mad (usually said of lewd acts and applied to lewd women); namas-havatamo, I deem one mad, without sense; evonszaha, one is i., crazy, demented, delirious, frenzied, lit. lost in the head; see foolish; mashanēemhào, i. asylum. insanity, mashanēhestoz; vonszehàtoz, i., dementedness, craziness, delirium. insatiable, ehāpohe, one is i., gluttonous; hāpohetan, i. man; hāpohestoz, insatiability. inscribe, navxiston, I i., write. The Ch. word for "write" means really i., for the rad. -vx- or -mx- =to press thru a center [naotāemxesta =I bore it by pressing into or thru]; navxea or namxea, I i. it; hoxzz zemxeoesz, the inscribed tree (name given to an old tree, about 12 miles south east of Cantonment, Ok., which served as a land mark for the Ind.); see write. inscription, amemxistonestoz; hohonaeva emaemxistove, it is an i. on the stone; hohona eamemxeoe, the rock has an i.; amxenešenàtoz, i. (of face). [able. inscrutable, esaanoxtovenoxzeôhan, it is i., unsearch-] insect, mešces or meškson, mešksoneo (pl.); emešksoneve, it is an i.; this word is the diminutive form of "mèn" =large worm, snake; mèneo, worms, snakes. Following are names of some insects and animals considered as insects by the Ch.: vèho, spider; moxtavèho, black spider; atoeoxtavèho, lit. misshaped legs spider =walking stick; haestoeoxtavèho, many legged spider, or toseoxtavèho, long legged spider =daddy-long-legs; momaxemoxtavèho, tarantula, lit. large black spider; vox-

pevèho, grey spider; amskona or amškona, beetle, lit. the elliptical, oval shaped one; masiskot or heskosema, cricket; hàkota, hàkotao (pl.), grasshopper; hànomà, hànomao (pl.), bee, lit. the stinger; heovehànoma, yellow wasp; moxtavehànoma, black bluish wasp; zetàpeass hànomao, bumble bees, lit. thick stingers; póehánoma, horse fly; heé, heéo (pl.), worm, maggot [hée = woman]; hés, héseo (pl.), fly; haestoeoxta, haestoeoxtao (pl.), centipede, lit. the many legged one; voxcevas, voxcevaseo (pl.), hooked tail = scorpion; azesc, azceo (pl.), ant; heoveazceo, yellow ant; hezemēneazceo, winged ants; oxemeotson or pavemeotson, water beetle, dysticus, lit. well smelling little one; hōmao, mosquitos; evavaxce-mao, butterflies (-vava- = to swing); evovetas, dragon fly (vovetas is also the name for tornado = turning, revolving spirit); otatavemešemēneo, blue caterpillars; moxtaemešemēneo, black caterpillars (or furry worm); heovocemešemēneo, little yellow caterpillars; heovemešemēneo, yellow caterpillars; maemešemēneo, red caterpillar; mešemèn, mešemēneo (pl.), caterpillar; emešemēneve, it is a caterpillar; hoemēneo, earthworms; ērova, flea; heovaseheo, yellow lice, body lice; mataemo, lice (head lice); onenxpenova, onenxpenovaheo, gnat, lit. the one obstructing the eyes or sight; onenxpenovaeson, small gnats; mazemēnemoxtam, tape worm; kàkonaseo, bed bugs; ánevàtoz, sting of i.; ánetōesoz, fangs (of snake).

insecure, ehēatamano, it is not safe, it is dangerous; esaahesthōmeozistovettan, it is i., has no protection; ehestatamahetto, it is i., risky; ehestatamahe, one is i., runs a risk; ehotoveoz, it is i., not solid, shaky.

insecurity, saahesthōmeozistoz; hestatamahestoz, i., risk, exposure; hotoveozistoz, i., the not being firm, solid.

insensibility, saaomatahestoz, the not feeling; saahomatovaozistoz, i., unconsciousness; nonāeox-tastoz, i. in both legs.

insensible, rad.nā- = dead, inert, paralyzed; nanāeoxta, my leg is i., is deadened; esaa(h)omatōhan, it is i., is not felt; esaaomatsanettan, it is i., feels not; esaahomatovaozé, one is i., unconscious, has no feeling; esaaomatohe, one is i. for it.

inseparable, esaaonisovaozehan, it is i.; esaaonisovaheo, they (or.) are i.; esaaóáehaneheo, they (or.) are i., not apart; esaatonšeoáehanehansz, they (in.) are i., cannot be separated; see apart, asunder.

insert, naēseého, I insert into one's eye; naēstana, I i., put it in; naēstoneano, I i. it (or., speaking of thread, rope); naēstoneana, I i. it (in.), sp. of a thong

- or such like object; inf. -toꝣpo- =thrust into, ref. to end of something into an aperture.
- inshore, see shore.
- inside, hotoma, i., within; hotoma mhäo, i. the house; hotoma màztaheva, within the heart; navovoz, I keep inward, within, i.; naōceꝣvovoz, I keep i., by deceit (do not let out); see side; navovozhoz (?), I keep it internally, inwardly (?).
- insignificant, esaatonsohan, it is i., matters not; vhan-etonetto, adv. phrase =i., with no great weight or importance; esaatonitoksohan, it is i., has no importance or value.
- insincere, eōceꝣvovoz, one is i.; evhanenhevo, one just says so, does not mean it, is i.; evhanenhessemaneheoneve, one is i., hypocrite; enizeheoneve, one is i., a liar; eōceheoneve, one is i., deceitful.
- insincerity, vhanehessemaneheonevestoz, i., hypocrisy; nizehestoz, i., lie.
- insist, rendered by adv. phrase "t'sē" =with insistence, determination; t'sē etanšeneoxz, he insisted on going; t'sē enhevo, one is insisting (in saying).
- insolence, šenitamahestoz, i., impudence; tóvahestoz, i., boldness, effrontery.
- insolent, ešenitamae, one is i.; zešenitamaesz, the i. one; etóvahe, one is brazen.
- insolubility, zsaatonšemathòpevōvátovhan.
- insoluble, esaaatonšemathòpevōvahan, it cannot dissolve in water; zsaatonšemathòpevōvahan, that which is i. [sleep.
- insomnia, saatonšenaōzistoz, the not being able to]
- inspect, naēvevehōsan zeno-ōhaztätto, I i., lit. I am engaged in looking and judging; naēvevehōxta zeno-ōhaztom, I i. it; naēvevehōmo zeno-ōhatamo, I i. one.
- inspector, nha zeeēveōhaztasz. Many old Ch. understand the Eng. word "inspector", applying it to any Government employee coming from Washington to investigate certain matters.
- inspire, see breathe; Maheoneomotom, the inspired word.
- install, see dedicate, ordain; naēnanao zetoshonaovenitá-es, I i. one to be sub chief. [dedication.
- installation, ēnanazistoz, màtazistoz; see ordination,]
- instance, homōxz or hamōxz, for i; ota homōxz, see, be- hold for i.; see insist.
- instant, zheš, at this i., moment, present; hezezehâ, at this i., time; instantly is rendered by inf. -masó- =in a moment, at once; inf. -séhov- =instantly, immediately, suddenly; rad. -ōst- in some instr. verbal forms denotes "instantly, with one sweep, in one flash"; (see instr. v. in Ch. gr.); ònehetto, instantly, in an i., in a moment; ònehetto etoshoeoxz, he will arrive in an i., moment; inf. -ònehe- =immediately, in-

- stantly; the suff.-âhe denotes swiftness, instantaneous; navovistomevâhetovo, I give one i. instructions; naaseôhetovo, I leave one instantly.
- instead, meto, also used as inf.=in place of; meto naho-zeohetova, he works i. of me; oftentimes the Ch. use the substitutive form -omotâ- =for one, in his place; éoxhesta =instead (with sub cj.); éoxhesta me-setto, i. of eating (I); éoxhesta hozeohesz etaaseoxz, i. of working he goes away; namet'kâe, I give i.; namet'kâenotto, I give one (or. away) i., in place, as substitute for.
- instinct, inf.-xa- carries the meaning of "instinctively, naturally, simply", in the sense of "by inward impulse, animated from within"; naxaheve, I instinctively say; naxaheneena, I instinctively know it.
- institute, naênana, I i., set it down; emeaevaxeva, one institutes, gets up a worship, ceremonial, it means not that the ceremony is newly instituted but "gotten up". Zehênaneonsz, the one who institutes, (Ger. Stifter), who lays down, installs, ordains, dedicates, sacrifices.
- instruct, navistomosan, navovistomosan, I i., teach, show how; navovistomevo, I i. one; navovistomevâhetovo, I give one instant instructions; nazeomosan, I i. by showing how, pointing to; nazeomevo, I i. one, point him to; naoneevaosan, I give instruction, advice; naoneevaovo, I give one instructions, advice; zevovistomosansz, the one who instructs; zeoneevaosansz, the one who instructs, advises; heto nitoseoneevaôe, this (in.) shall i., advise thee; naneševovistomon, I have been instructed so; see teach.
- instruction, vovistomosanistoz, that which instructs, the teaching (in itself); vovistomosenistoz, the i. (taking place); vovistomevazistoz, the instructing one (obj.); oneevaosanistoz, the instructing, advising; oneevaovazistoz, the instructing, advising one (obj.); eoxxovistomoe, oha esaa-amâtahe, he has been otherwise instructed, but he does not mind, hearken.
- instructor, vovistomosanehe, vovistomosaneheo (pl.), i.; evovistomosaneheve, one is an i.; zeomosanehe, i., adviser; nha zevovistomôsz, my i., the one who instructs me. [tool, implement, q.v.]
- instrument, zetaneo or zetaneneo, zetaneonoz (pl.), i.,
- instrumental, expressed by inf.-veše- =with, by; the Ch. has a special i. form to express any action implying instrumentality, as cut, strike, cook, heat, and many others; see instr.m. in Ch. gr.
- insufficient, esaahoešettan, it is not sufficient, q.v.
- insult, expressed by inf.-tohos- =provoke; natohosemo, I i. one (in talking); natohosohazetovo, I i. one (by deriding).

intact, ōxhesta enhesso, it is i., in the same condition;
ōxhesta nšhotanehá, leave it i.; ōxhesta nšenoni-
zeomēnanehá, let him go i.

intangible, esaatonšemxanehan, it is i., cannot be
touched; esaatonšemxanehan, it is i.

integer, esaavònitaochan, it is not impaired, not a frac-
tion of, it is i.; enšematto, it is i., whole, en-
tire; nitao, all of it; nitaetas, all of one; enetāo, it
is its entire volume, amount; enetāeta, it is the whole
of one (or.). [(or.); see honesty.

integrity, henetāetatoz, the entire size, stature of one]

intellect, otoxovetan, i. (self); otoxovetanoxtoz, i., in-
telligence.

intelligence, otoxovastoz; noxtovheneenovhastoz, i., the
capability of knowing, understanding.

intelligent, eotoxovae, one is i.; enoxtovheneenovae, one
is i., is able, has the faculty to know; eo-
toxoveēs, one speaks intelligently, wisely.

intend, expressed by suff. -tan- =want to, have in mind;
naneševetan, I i. to do it; sometimes emphasized
with inf. -t'sē-; nat'sēneoxzetan, I indeed i. to go;
inf. -tosemeha- =was intending, lit. was about to; na-
tosemehavehōmo, I was intending to see him; etosemeha-
hoeoxz, he was intending to arrive, was about to ar-
rive; inf. -tatose- =to be about to....; natatosemeto,
I i. to give it to one.

intense, -ohā, -tonocohā- =i., extremely; etonocohāo, it
is i., acute; cohāo nšhóhestoz, the fever is i.;
etonocohāhavseva, it is intensely bad; eotaohātonetto,
the cold is i.

intensity, ohāoxtoz zeheštonocohātonettoz' exhesseahan-
os, the i. of the cold killed him (lit.
froze him); zehešohāoz' hesthavs, the i. of his evil.

intent, zeheznetto màzhesta, the intents of the heart,
lit. its doing, behavior; henaéz' zehesseneš-
evsz nasaaheneenomovohe, I do not know with which i. he
does it; t'sē, i., bent on; t'sē emashanē, one is i. on
being unreasonable.

intention, etahane zetosheševetto, it is my i. to do
this; nat'sēnešetan zetoseaseoxzetto, it is my
firm i. to leave; nat'sēnešetanotovo, it is my i. to-
ward, concerning one; esaaevhanešetanohe zetoseveàz, it
is no more his i. to go along; t'sē =with i., determi-
nation, on purpose.

intentional, rendered by t'sē; see intention.

inter, naàtohòno, I i., bury one in the ground; eàtohoe,
one is interred; zexeàtohoes, where one is
interred; zeàtohoessò, the interred ones (or.); zeàto-
hoēs, the interred ones (in.).

intercede, nahaônavomotâ, I i., pray for one; namomoxze-
vomotâ, I i., plead for one; navēstomotâ, I i.,

ask for one; haônavomotxeveha, intercessor; ehaônavo-
motxeveha, one is an intercessor.

intercession, haônavomot'sanistoz, momoxzevomot'sanis-
toz; haônavomotxevàtoz, the interceding for
one.

interchange, ehotxovemetàzenov, they i. gifts; nametoene-
nen, I i., exchange; nametoena, I i. it; name-
tomevo, I i. with, make room for him; metoenenistoz, the
i., exchange; metomevazistoz, the i., making room for
one; hotxovemetàzistoz, the i. of gifts; inf.-hotxov- =
reciprocal; hotxovetto, with reciprocity; hotxove-
ëszistoz, the i., exchange of words.

interchangeable, emetoenenov, emetoenenistove, it is i.

intercourse, naëvesoëme, we have an i., a conversation;
naëvesoëtanon, we have an i., discussion
about it; inf.-hotxov- denotes i. in the sense of re-
ciprocal; ehotxovemxistoovàzeo, they (or.) have an i.
(by correspondence); nhaešenàtoz, nhaešenamazistoz, ve-
amàzistoz, i., copulation; ëvesoestoz, i., conversation.

interdict, see forbid; nahōnesta, I i. it; nahōneto, I i.
one; zehōnestomosansz, the one who interdicts;
nahōnestomonenon, it is interdicted to, for us; hōnes-
tomohestoz, the i.; hōnestomosanistoz, the interdicting.

interest, naheneenatanosého, I cause one to desire to
know, i. him; eohāheneenovetan, one is greatly
interested in....; navovōnešetan, I am interested,
think with kindness sympathy; nahevasemesész, I put it
(money) at i.; ehevasemetto, it brings i. (of money);
zehevasemettōsz, the interests (of money).

interfere, nanitánovao, I i., interpose (between two or
more fighting people), make peace; see peace;
natoheoha, I i., break off the process; nameemoého, I
i., meddle, disturb concerning one; toheohaosenistoz,
the interfering, interference; natoheohaovo, I i. with
one; meemoéhàzistoz, the interfering, meddling.

interference, see interfere.

interior, hotoma; see inside, within.

interjection, see exclamation; nootōsemeohā or eseome-
hāo, absolutely not!

interment, àtohoestoz; èàtohohestove, it is an i.; zexe-
àtohohestove, at the i.

interminable, inf.-tose- = long drawn, never ending; to-
seëszistoz, long drawn speech; aenetto,
without end (ref. to time); nomoss aanetto, for ever;
esaaéneozehan, it is i., endless; see end.

intermittent, totohovetto, at intervals.

internal, see inside.

interpose, nahevetovana, I "i. it", place it so that it
is hidden by another obj.; ehevetovehoe, one
stands interposed by something, hidden; ehevetovhota,
it sets interposed, hidden; nanitánō, I i. between them

(to make peace).

interpret, naēsztomot'san, I i.; naēsztomotâ, I i. for one, speak for him; eēsztomotxeva, he interprets; ēstomotxevàtoz, the interpreting (as a vocation); eēsztomotâe, one is interpreted; mēstomotxevàtoz, the interpreting, explaining; ēsztomotsanistoz, the interpreting (faculty of doing it); mēstomotxeva, one interprets, explains (as a vocation); namēstomovo he-ēszistoz, I i., explain his word, speech; namēstomotâ, I i., explain for one; heto esaatonšeēsztomotâehan, this cannot be interpreted; esaaēsztomotâehe, one cannot be interpreted; nahoxovensz zesenszistovâ, I i., translate into Ch.; see translate; zeēsztomosansz, the one who interprets (who can and does i.) zeēsztomotxevaz, the one who interprets (as a vocation); zeēsztomotata, the one who interprets for thee; esaatonšehoxovensztôhan, it cannot be interpreted, translated; nasaatonšehoxovenszê zesenszistovâ, I cannot i., give it in Ch.

interpretation, mēstomevazistoz, i., explanation for one; mēstomotsanistoz, i., explanation; hoxovenszistoz, the i., translation; zexhoxovensztoe etahoto-anatto, its i., translation is difficult; namēstomeva zehešetovattoz, he explains to me what it means, gives me the i. of it; ēsztomotsenistoz, the i. (taking place).

interpreter, ēsztomotsanehe and ēsztomotsenehe, ēsztomotsaneheo (pl.), i. (first term ref. to inherent faculty and second term ref. to actual doing); ēsztomotsaneheve, one is an i.; mēstomotsanehe and mēstomotsenehe, i., explainer; mēstomotxevahe, the i. (as a vocation); emēstomotxevaheve, one is an i.; ēsztomotxevahe, the i.; hoxovenszê, the i., translator; zehoxovenszezessô, the ones who i., translate.

interrogate, nanòztsan, I i., question; nanòztovo, I am interrogating one; nanòzesta, I i.

interrogation, nòztastoz, i.; nòztovazistoz, the interrogating one (obj.).

interrogative, following are i. forms: t'sa, where? Tóas, where at? Toneš, when? Hena, henaexz (pl.), what, what for, why? Henova, henovaexz (pl. form), what? Henova heto, what is this? Henova hato, what is that? Toxtô, how much (number)? Etoxtxevo, how many (or.) are they? Etoxtansz, etoxtanevosz, how many (in.) are they? Inf.-tone- =how? Etonemahao, how large is it? (See how). Inf.-tonš- =how, by what means, in which way? Etonšemese, how does he eat? Inf.-tonexov- =to which degree? Tās, which is it? Tāsevoensz, which are they (in.)? Mo heto, this (in.) likely? Mo hato, that (in.) likely? Mo nsehan, is it likely the one (in., sc. mentioned)? Mo hezezehâ, likely now? Mo han, likely then? Hensé, that one (or.)? Zet'sé, this one (or.), is it this one? Neseô, that one (or.)? Hetsé, this (in.)

one? Niva, nivāso (pl.form), who? Nivā zeto hetan, who is this man? Nivāso zeto hetaneo, who are these men? Nivā tato, who is that (or.) one? Mo né, likely that one (or., sc. mentioned)? Mo nha, likely the one (or.)? Mo zeto, likely this (or.) one? Mo tato, likely that one? Mo nsehō, is this (or.) likely the one? Tāsevō, which is the one (or.)? Tāsevōn, which are the ones (or.)? Ehovaevé, is it a male or a female? Eneevaevé, what kind of person? Nineevaevhemé, what are you? Enēhové, is he or she the one? Enēhovevo, are they (or.) the ones? Māseo, used as pref. governing the sub. cj.; it implies something expected which did not realize; māseohoesz, is he not here? =I thot he was but he is not. Māseonēhovsz, is it not him? =I thot it was him, but it is not; māseo-oetam, is it deep? =I thot it was but it is not. "Koma" expects the affirmative; koma nimehahetazé, had I not told thee? I had. Tass hot'se, did I not? I did; tass hot'se nivōmazé, did I not see thee? I did. The Ch. v. has a special form (see Interrogative and Hypothetic m. in Ch.gr.) to express the i.; nimesé, doest thou eat? Nivōmoé, doest thou see one? When the answer is negative, the question takes the negative form, as: henovaetto zekox-cenitáehan, what is as important? (nothing). Niešēexa-nāzemané, are we ready? Nimehotoné, do we love one? Ehoevo, are they here? (or there). Nisaavōmohé, didst thou not see one? Nisaamsehemé, have you not eaten? Sometimes only the peculiar questioning accent is the only i. characteristic; nivōxta, doest thou see it? Esaavōmehevo, have they (or.) not been seen? Esaavōmehané, has it not been seen? See interrogative m. in Ch. gr. [tion one to stop, when talking or going. interrupt, see disturb, interfere; naàtonōvo, I i. one, mo-] interruption, see interference; hoomētto or ohoomēetto, without i., uninterruptedly. interval, expressed by inf. -kokas- =short intervals; kokasetto, adv. phrase, at short intervals; eko-kasemese, one eats in short intervals; totoneš, at intervals (of time or distance); see space. intervene, see interpose, hide; ehevetovohota, it intervenes, is hidden by; see meddle. Pref. zenšēna- =while, in the intervening time; also pref. zetāš- =in the intervening time, in the mean time; zetāšehovanēs nitahozeohemā, let us work while he is gone. interweave, nahotopstonōn, I i.; nanootonoha, I i., weave it (šēononeva, in the cloth); nanootonōno, I i. (or. sp. of drygoods). see braid, weave. intestine, maveeonešsz or maveeonišsz (both pl.), the i.; naveeonišsz, my i.; naveeonxanoz, our i.; niveeonševoz, your i. into, expressed by inf. -ēs- =i. (horizontally); naēszen,

- I go i.; naēstana, I put it in, into; naēstahàz, I throw it i.; eēseoz, one goes into; ēsetto, i. Inf.-sé- =i., down into; naséahàz hoestava, I throw it i., down i. the fire; naēseonaovo, I make him put his hand i.; nasého-ena, I stake it i. the ground; see stake, pin, launch; naséèn, I step down i.; natoxpotosz, I thrust its end i. myself; etoxpotaaz, it is thrust i. (eye, mouth, ear, wound, etc.); natoxpozeōstòno, I thrust (the end of an instrument) i. one; natoxpotaoho, I thrust (as with finger) i. one; this rad.-toxo- implies the thrusting with the end of something i. an aperture, hole, as eye, mouth, ear, wound, etc. Natoxpázenax, natoxpozeš, I thrust the end (of something) i. my mouth; natoxpeēstax, I thrust the end (of something) i. my ear; natoxpēeseš, I thrust it i. my nostrils; natoxpeexaneōstòno, I thrust into one's eye; etoxpeexaneoešeš, one's eye is hit i.
- intoxicate, nanonotovsešesého, I i., make one drunk; eoxcenonotovsešesohetto, eoxcenonotovsešeno-vatto, it is intoxicating.
- intoxication, nonotovsešestoz, i., the being drunk; nono-tovsešesohestoz, i., the making drunk; èvō-me zènonotovsešs, he was seen in a state of i.; evešè-nonotovsešestov, it produces i.
- intransitive, in the Ch.gr. the i. form of the verb comprises the mere statement of an action or being, without object either or. or in.; navōsan, I see; nahoxtahan, I narrate; naēsz, I speak; nahestanen, I take; as soon as the v. receives an obj. (direct or indirect, or. or in.) it becomes different; navōsan, I see; navōmo, I see one (or.); navōxta, I see it; nahoxtahan, I tell, narrate; nahoxtahaovo, I tell one; nahoxtahane-tovo, I tell concerning one (or.); nahoxtahaneta, I tell concerning it.
- intricate, see entangle, difficult.
- introduce, expressed with inf.-ēs- =into, q.v.; naēseox-zého, I i. one (or.) into.
- inundate, emhaōvatto, it inundates, deluges; zemhaōvatto, that which inundates, inundation; emhaōvatoe, it is inundated; nitosemhaōvatonheman°s, we are to be inundated. See water.
- inundation, mhaōvàtoz, the inundating; zèmhaōvatto, at the i., when it inundated, at the flood.
- invalid, adj. esaatoneozehan, it is i., has no force or weight; etotonhesta, one is i., infirm, not well, cripple. [totonstassō, the invalids.
- invalid, n. zetotonstaz, the i., infirm, cripple one; ze-]
- invalidate, naneševe zsaatoneozehan, I i., make that it has no weight or power.
- invalidity, saatoneozistoz.
- invaluable, eotavonōeme, it is beyond value; evonhoes-tonstove, it is i., incalculable.

- invariable, esaanitavaozehan, it is i., not changeable; esaanitavatamanoehan, it is i. (ref. to weather or general aspect of something); see change.
- invent, naméoena, I i. it, bring it to view; tāma hetše-tanoxtovā eméoena hovae, he invents, devises something in his own mind; zemoneméoene, that which is recently invented, invention.
- invention, méoenenistoz, the inventing; zehetāeméoene, all the inventions, all that has been invented.
- inventive, eotoxoveméoenen, eotoxoveméoenova, one is i.; otoxoveméoenovastoz, inventiveness.
- inverse, eoxsetto and eoxs, inversely, used mostly as inf., see invert.
- inversion, eoxsanistoz, the inverting; eoxsenazistoz, i., the inverting one (obj.); eoxsezistoz, the becoming inverted; evhaseozistoz, i. on end; see invert.
- invert, naeoxsena, I i. it; naeoxseno (or.); eoxsez, it or one is inverted, turned over; naeoxsenomovo, I i. his (in.); naeoxsenamo, I i. his (or.); naeoxsan, I i.; zeeoxsene, the inverted one (in.); zeeoxsensz, the inverted one (or.); zeeoxseozz, the inverted one (or.); zeeoxsez, the inverted one (in.). The difference between zeeoxsensz and zeeoxseozz is that the first is passive, "done unto", while the second ref. to "become inverted". Naevhasena, I i., turn it upside down, turn it on its other end (mostly of standing or upright objects); naevhaseno (or.); eevhaseoz, it is inverted, turned on its other end.
- invested, enitoohe, one is i., entrusted with....; nani-tootan or nanetootan, I am i., entrusted, endowed with; nahetooto, I bestow upon one, endow him with.
- investigate, navovoxponenoxzeosan, I i., seek strictly; navovoxponenòzesta, I i. by inquiring with strictness; naonee-noxzetan, I i., inquire particularly, carefully; naonee-noxzetanota, I i. it; naoneenoxzheneeno, I i., seek to know.
- investigation, vovoxponenoxzeosanistoz, strict seeking, searching; oneenoxzetanoxtoz, careful seeking (mental); noxzheneenovetanoxtoz, i.
- invincible, esaaexaôhan, esaatonšeexaôhan, it is i., cannot be overcome; esaatonšehotāehan, it is i.
- invisible, esaavōmehan, esaatonševōmehan, it is i., cannot be seen; esaatonševōmehe, one (or.) is i.; zsaatonševōmehan, the i. (in.); zsaatonševōmehēsz, the i. (or.); esaavōseonevhan, it is i., is not shown; esaatonševōmehanehsz, they are i. (in.); esaatonševōseonevhan, it is i., cannot be an object of sight; zsaavōseonevhan, that which is i.
- invitation, mootazistoz, i. (to feast); moosanistoz, i., the inviting; emootazistov, it is an i.; emoosanistove (intrans. meaning), it is an inviting; maxe-

- móhestoz, great i., feast; emóhestove, it is an i., feast (more general than mootazistoz); mooxevàtoz, i., (when heralded); onōstanevàtoz, i., call, heralded.
- invite, namoosan, I i. (intrans.) [for the Ch. all invitations used to imply a meal]; zemoosansz, the one who invites; namóe, I am inviting; zemóesz, the one inviting; zemóessó, the ones inviting; namooto, I i. one; namootan, I am invited; emoohe, one is invited; zemoo-hessó and zemohessó, the invited ones; zemohesz and zemoohez, the invited one; navistoenaemo, I am invited with one, am his convive; zevistoenasasz or zevistoenaemo, my convive, the one who is guest with me, or the one with whom I am guest; emooxeva, he is (the herald) calling out an invitation to a feast; zemoo-xevaz, he who does the inviting (as a caller); mooxe-vahe, the one who invites (as a herald); eonōsetaneva, he invites, extends a call, is calling (for someone); nahenesetaneva, I go to urge, i.
- inviting, ehessetanotto, it is i., alluring, attracting; ehessetanoxtove, it is i., drawing; see attract, draw.
- invocation, momoxzemosanistoz, momoxzemazistoz; see pray; emomoxzemazistove, it is an i., a pleading.
- invoke, see pray, plead.
- involute, ehaztove-ēsevoxkaēsetto, it is i.; see volute.
- involve, enóae, it involves, implies, includes; inf. -no- = i., include, imply; heto hohāoētastovā enoveáz, he is involved in this terrible deed; see include.
- invulnerable, see immune.
- inward, see inside.
- inwardly, expressed by suff. -tan = in one's thots and feelings; našivatametān, I feel pity i.; inf. -emōs- (detached emōsetto) = i. in the sense of secretly, with no outward manifestation. Emōsetto na-saapevaztohe, i. I do not approve of it.
- inweave, see interweave, weave.
- irascible, eoxcenehestaha, one is i., high tempered.
- ire, nehestahàtoz, high temper; hāstahàtoz, i., anger, q.v.
- iron, maaeta, i., metal; makāta, a piece of i.; emaātaeve, it is i.; emakātaeve, it is a piece of i.; emaaetaevston, it is built of i., see metal; emakātae-voó, it is i. handled; makātansz, pieces of metal = money; naesoxôn, I i., make glossy, smooth; naesoxea, naesoxoha, I i., smooth it; naesoxòno eszehen, I i. the shirt; see smooth; esoxeo, esoxeonoz (pl.), sad, flat i.
- ironing, esoxônestoz, the i.
- irrational, emashanē, one is i.; esómashanē, one is still i., incompetent, as of children; see insane, unreasonable.
- irregular, esaasēsohanehsz, they (in.) are i., not

alike (in being); see alike,same. Inf. -oxksaaame- = not continually; eoxksaaamhozeohe,he works irregularly; t't'sa,here and there; totoneš,from time to time; esaam'nettan,it is i.,not continuing; esaaneševostan-evstovhan,it is i.,not according to custom; esaanet-hoemanistovhan,it is i.,not according to the law, unlawful; nohass taometoneš, irregularly,at any time; see regular.

irresolute, ehestoveoz,one is i.,undecided; zehestove-
ozz,the i.one; zehestoveozessô,the i.ones.

irresolution, hestoveozistoz,i.,undecidedness.

irrigate, naamōvanen,I i.; naamōvanō hozzetto,I i. the
trees; naamōvana,I i.it; zeamōvanensz, the
one who irrigates.

irrigation, amōvanenistoz,the irrigating; eamōvanenov,
there is an i.; amevèpemax zevešeamōvanenis-
tove,i.flume. [one is i.,irascible; see anger.

irritable, eoxcemomátaeoz,one is i.; eoxcenehestaha,]

irritability, momátaeozistoz,nehestahàtoz.

irritate, nahomoxtazesta,I feel irritated,offended; na-
homosého,I i.one; nahomosemo, I i.one (in
words); nahomoseztovo,I i.one,behave irritating to-
wards one; nahomosetan,I am irritated inwardly (Ger.
ich fühle ärgerlich); nahomosetanotovo,I am irritated
against him (inwardly). The rad.-homo- is best ren-
dered by the Ger.ärgern; nahomoseztovaz zehešenešev-
etto,es ärgert mich,es getan zu haben, it irritates,
vexes me that I did it.

irritation, homoxtaztastoz,i.,vexation; homosetanoxtoz,
the feeling irritated,vered; homosemazistoz,
the irritating one (obj.); homoseztovazistoz, the ir-
ritable behavior towards one.

is, ehoe, one i.(at a place); ehesta,one is, has exis-
tence; ehota,it i.(at a place,setting); ehesso,it i.
(has a being,existence); eeveš,one i. (in lying pos-
ture); eeveha,it i.(lying); sound "e" denotes "to be,
to exist,proceed,on,forth"; see be; naenòztovo, I am
asking one; naneoxz,I am going; naēveēs, I am speak-
ing; emehaenāe,he was dead; inf.-he- =i.unto (in the
sense of the Greek esti moi =unto me i.); nahemhāo,to
me i.a house =I have a house; nahevehōmo,to me i.the
seeing one (obj.) =I have to see one,also,I am on to
see him; suff.-eve- and -ove- in nouns ending in -toz
=to be,have the substance of; hetan,man; nahetaneve,I
am a man; mhāo,house; emhāoneve,it is a house; meses-
toz,food; emesestove,it is food; evehōsan,one i.(pre-
dicative) seeing; evehōsen,one i.(at it) seeing,look-
ing on.

Isaac, Ohazeheo,Laughter.

Isaiah, Maheonoxhessevastancvstomanstovēs,Salvation is
of the Lord.

island, manha; emanhaeve, it is an i.; manhaeva, on an i.

The Ch. tell that they used to live on a great

i.; etaxtanōmoeha, it is surrounded by water.

islander, zehoeto or zevhistanoveto manha, the one who

is, lives on an i.; zehoetoss or zevhistanove-

toss (pl.), islanders.

isle, same as island.

isolate, see apart; ninocevetovatto naáehana, I i., place

it alone, apart (from others); eáehoe, one lives,

is at a place apart, isolated from others; eoáeshista-

noveo, they (or.) are isolated peoples, they live apart

as human beings; naáesh-ēnana, I set it apart, for it-

self.

isolation, áehanenistoz, the isolating, putting apart;

áeshistanovestoz, the living apart, as a peo-

ple.

Israel, Maheon-oxtōenoz, He-who-holds-God; Maheonoxtoe-

manha, Israel, as a tribe; Maheon-oxtōenoss,

Israelites.

issue, inf.-hoa-, -hō- =issuing out of; ehoatovā, the

smokes i. out of; ehothoatovā, the smoke (or fire)

issues repeatedly; nahōēn, I go out, i. out (by step-

ping); nahoax, I i., step out; inf.-he- =issuing, pro-

ceeding, on, forth, extending; nahetooto, I i. to one, be-

stow upon him.

it, rendered by pref. "e-" and suff. -tto (atto, -etto

and otto) in impersonal forms of the v., as, emxisto-

netto, i. writes; evōsanetto, i. sees; see impersonal v.

in Ch. gr. As object "it" is expressed by suff. -a, -esz

and -oxz; navōxta, I see it; nahestana, I take it; na-

manesz, I make it; nanxpeesz, I check it; navonenoxz, I

destroy it; see Ch. gr. for inorganic forms. Eoēto, i.

snows; eoko, i. rains; ehāehóta, it is hot (weather);

etonetto, i. is cold (weather); etoōm, it is cold (liq-

uid); enhesso, i. is so; ezhesso, i. is thus; enita, i. is

not it; eneha, i. is the same; hetova, i. (ref. to enu-

merated things, intangible). Nanēhov, i. is I., i. is my-

self; ninēhov, i. is thyself; enēhov, i. is himself or

herself; enēhovetto, it is itself; nanēhovheme, i. is

ourselves (excl.); ninēhovhemā, i. is ourselves (in-

cl.); ninēhovheme, i. is yourselves; enēhoveo, i. is

themselves; enēhovensz, i. is themselves (in.); nanēho-

vé, is i. I? Ninēhové, is i. thou?

itch, nitōeoxzistoz, the itching (of skin); ōsc, i., scab-

ies; ōevemanha, tribe of the Itch, Scabies; naōeve, I

have the i., scabies; zeōevessō, the ones having the

i., scabies; nanitōeoxz, it itches me; nanitōeszehaoxz,

my head itches me; nanitōeneoxz, my face itches me;

nanitōeseoxz, my nose i. me; nanitōehaneoxz, my neck,

nape i.; nanitōenotovaoxz, my neck (the whole of it)

i.; nanitōheoxzeoxz, my throat (outside) i.; nanistōs-

tazeonaoxz, my shoulder i.me; nanitōostaoxz, my ear i.me; nanitōexaneoxz, my eyes i.me; nanitōevaenaoxz, my arm i.me; nanitōheonaoxz, my hand i.me; nanitōeoseoxz, my fingers i.me; nanitōepaonaoxz, my back i.; nanitōešeneoxz, my chest i.; nanitōenstaneoxz, my knees i.; nanitōeoxtaoxz, my leg i.; nanitōeaxtaoxz, my feet i.; enitōevaseoxz, its tail i.; nanitōeàzenaoxz, my mouth i.me; nanitōevitanoveoxz, my tongue i.; nanitōesevaoxz, my calf (of leg) i.; nanitōenomeoxz, my thigh i.; other forms can be made for any part of the body. Zenitōeoxzz, the one (or.) who is itching (the one who has something itching him); zenitōeoxzessō, the itching ones; zenitōeszehaoxzz, the one whose head is itching; zenitōexaneoxzessō, the ones whose eyes are itching; zenitōeoseoxzessō, the ones whose fingers are itching; enitōeoxzetto, it itches; see scratch.

item, vhanetonettō, a small i.; vhanetonettō havs, petty fault, sin.

itself, enēhovetto; enēhovettons (pl.).

its, rendered by pref.-he- = one's (or. or in.); heszhenitō., i.door

J

The Cheyenne language has no "j" sound.

jab, naaneeōstōno, I j., spear, prick one; naaneeōstōno, I j., thrust one; naaneceeōstōno, I j., hit one with pointed instrument; nazeeōstōno, I j., poke at one (quick stroke) with the sharp end of a stick, etc.; nazeeōstāno, I j. one with a fiery stick or any hot point; see prick, thrust.

jacket, totamenaeszehe, j., vest; natotamenaēszehe, my j., vest, lit. armless coat.

jack-knife, maxe-akavaneeo-motaxc, large pocket knife.

jack-rabbit, aenhoevō,

Jacob, Oxtōezistonanovaz, Heel-holder; also Mazestoorto-eno.

jade, nakaneozeham, I have a jaded horse.

jag, see dent.

jail, aenonemhāo, dark house; eaenonemhāoneve, it is a j.; tōhemhāo, j., guard house; ehoe aenonemhāo, one is in j.; eēstahame aenonemhāon, one is thrown into j.; eēstane aenonemhāon, one is put into j.

jailer, zeneevavōxto aenonemhāon, the one who watches the j.; zeneevavōmoss zehoeziss aenonemhāon, the one who guards the ones in j.

jam, see crowd, press; oxzess, j., jelly.

jar, see tremble; tomsevetoxq, fruit j.; tomsevetō, large j.; see stone j.

jaw, maztoho; naztoho, my j.

jealous, nanocetanot'san, I am j.; nanocetanota, I am j. of it; nanocetanotovo, I am j. of one, think of him alone; zenocetanot'sansz, the j. one; nanovoto, I am j. of one; nāeoto, naohāeoto, I am j. of her (woman sp.); evehonenotto, he is j. of one; see rival.

jealousy, nocetanotsanistoz; hohāeotāzistoz, j. between women; see rivalry.

jeer, natososemo, I j. at one (in words); natosohazetovo, I j. at one (by laughing); see mock, provoke; tohosemazistoz, j., the jeering; tohosohazetovazistoz, the jeering, laughing at some one; nasoēseo, the j., laughing stock; nanasoēseonetōe, I am their j., laughing stock. [ing.]

Jehovah, Oxtaome-aenhestāsz, Self-eternal-existing-be-]

jelly, oxzesso; eoxzhesso, it jells, becomes gelatinous.

jeopard, jeopardize, nahestatamahe, I j., expose myself; see danger, risk; namet'kâe, I j., hazard; namet'kâenotto, I j. one; nimet'kâe nivostanehevestoz, thou doest j. thy life.

jeopardy, hestatatamahestoz, peril; hotoanavoomenhestoz, j., critical condition; met'kâestoz, met'kâetovazistoz, j., hazard, risk.

jerk, naōhax, I j. sideways, am jerked; nahes'sax, I j., am jerked, have spasms; nahes'sahamo, I j. one; navaxkahamo, I j. one off; navaxkahaz, I j. it off; navaxkahasen, I j. off; nāēzeeoz or nāēzeōstax, I j. suddenly back (with head); nāezeaeš, I j. back, when lying (as when pillow causes abrupt jerking of the head); evavaxkahhe, one is jerky; vavaxkahestoz, jerkiness; hes'saxes-toz, the jerking, having convulsions, jerks, spasms; ehes'seoz, one has jerks, spasms; hes'seozistoz, j., spasm, convulsion.

Jerusalem, Hekotomaeveno, City-of-peace.

jest, nanasoēmetá, I j., joke; nanasoēmo, I j., joke one (in words); nanasoého, I j. (in deeds); nasoēseo, j., laughingstock (Ger. Spielball, fig.); nanasoēseoneve, I am the j., laughingstock; nanasoēseonetōe, I am their j., laughingstock, jeer; nasoēmetastoz, j., joke; etotatoan, one is jesting (in words, bad sense); totatoanistoz, the jesting; see joke.

Jesus, all the Ch. know this name; Vostanevstomanehe or Vostanevhan is its translation, the equivalent of the Eng. "Saviour", q. v.

jet, zeanhozessoneo, a forcibly emitted stream of water (downward); ezhesshonehao, it jets, spurts out (as if squeezed, sp. of liquids). [Jew.]

Jews, Eotātaneo, the men of Judea; eotātaneve, one is a jewel, zehāēemsz hohona, precious stone; zehāēemessō hohona, jewels, precious stones.

jeweler, kokōaseonane, j., watchmaker.

jingle, ex'xevon, it jingles; ax'xevonsonoz ex'xevon-
ensz, the sleigh bells j.

job, hozeohestoz, j., work, q.v.

jocose or jocular, see jest; enasoēmetá, one is j.; na-
soēmetastoz, jocoseness, jocularity.

jocund, see blithe.

join, nahoxsta, I am joined (state), a member; nahoxszne-
tan, I want to j.; nahoxseoz, I am joined, admitted
as a member; nohas t'sa eoxcenšhoxseoz, he joins any-
where, turns to anything; nahoxseozetovo, I become
joined to one; nahoxseozeta, I become joined to it;
nahoxstaetovo, I am joined to one; nahoxstanen, I j.,
make to adjoin; nahoxstana, I j. it, make it adjoin;
ehoxstota, it joins, adjoins (as a house); meo zexhox-
seoz, where the road joins; nahoxstxea, I j., adjoin it
(by writing); namamovana, I j. it together; namamovanō,
I j. them (or.) together; namamovenoe, I sew together,
j. by sewing; see sew; nanóonena, I j., connect, relate
(in a line); tōenom niāzenevo, j., hold your hands; na-
axaoto, I j., shake hands with one [this term does not
imply any joining or shaking of hands, but expresses
the friendly, pleasant disposition towards one]; nav-
hestanāzemo, I j. myself with one; navhestanāzetovo, I
j. myself unto one; see meet, together.

joint, maāz zexonaotto, hand j.; honaéonahestoz, j., arti-
culation; hotonaheonahestoz, joints, articulations;
zehešhonaéonahevoss, as they (or.) are jointed; zexho-
naéonahestove, where the articulations are; enitaevoe-
ha, it comes out of j., dislocated (by violence, fall);
enitaeoz, it comes out of j.; nahonaéonaso, I cut one's
joints; nives'onevhemā, we are j. heirs, co-heirs, see
partaker; moeškonož zexest'taehevoss, zexest'taeōhe-
voss, zexhotonaéonahevoss, zexhonaéonahevoss, where the
joints of the fingers are; the two first terms imply
the "fitting into each other" (see button, buckle,
fasten) while the two last terms ref. to the articu-
lation. Zexhoosemaōevoss, wrist j.; zepopēseonahevoss,
where the knuckles, joints are (ref. to the protuber-
ance); epopēseonavomoxtāo, they are sick with swelling
joints; popēseonavomoxtastoz, articular rheumatism.

jointly, mamovetto; nitovetto, j., in common, together as
one. [ding.

joist, hooxe (or.) zešešemansz, horizontal beam, stud-]

joke, nanasoēmetá, I j. (in words); nanasoēmo, I j. one
(in words); nanasoēta, I am a joker (practical);

nanasoóho, I play a j. on one; nasoēseo, causd, source of
a j.; nanasoēseoneve, I am the source of a j., a laugh-
ingstock; nanasoēseonenož, he is the source of a j. for
me; ninasoēseonetōen, we are a source of j. for one.

jolly, naoaxaezesta, I am j., merry minded; naoaxaestaha,
I am j., merry hearted; naoaxaestahaovo, I j. one,

make him to be merry hearted; eoaxaestahaoz, one becomes j., merry; zeoaxaezestaz, the j. one; zeoaxaestahaz, the j., merry hearted one; naoaxaestahàtovo, I am j. towards one; oaxaestahàtoz, jolliness, joviality; oaxaezestàtoz, jolliness, merriness; inf. -oaxa- = j., merry, gay, jovial, companionable; eoaxaevostaneheve, one leads a j., merry life; naoxaetan, I feel j., am merry inwardly; oaxaetanoxtoz, jovial disposition.

jolt, nahanax, I j., am jolted (up and down); namomox-tax, I j., am jolted (sideways); namomoxtahasen, I j. (intrans.); namomoxtahàz, I j. it; namomoxtahamo, I j. one (or.); emomoxtax, he is jolting; emomoxtahame, one is jolted (passive); nakanax, I am jolted tired.

Jonah, Oxzhemenevēsz, Dove; (hemen, dove).

Jonathan, Maheon-oxmeatōsz, Gift-of-God.

Jordan, Seoveohe, the-descending (abrupt) river.

Joseph, Oxzevhameasz, Giving back.

Joshua, Maheonevistasz, Lord-helping.

jostle, nazeōnōn, I j., elbow; nazeōnòno, I j., elbow one; ezeōnoeszeo, they j. each other; naheszeōnohe, I am jostled, elbowed, not let near, kept away; nanēokaosen, nanēovaosen, I j., crowd (by taking more room); nanēovaovo, I j., crowd on; naetáovo, I j., press one; eetaovàzeo, they j., press each other; see crowd, press. Zeōnohestoz, the jostling; nēokaosenistoz, the jostling, crowding; nēovaovazistoz, the mutual jostling, crowding; etáovazistoz, the jostling, pressing.

journal, hoxtahanemxistō, telling paper, newspaper; ehox-tahanemxistōneheve, it is a j., periodical.

journalism, hoxtahanemxistonestoz, newspaper writing.

journalist, hoxtahanemxistonehe, newspaper writer.

journey, nanxhestoèn, I j. from; naheoē, I come from journeying; heoēhestoz, the coming from a j.; eheoēnov, there is an arrival from a j.; eameheo or eamehēo, they (or.) are journeying on; rad. -ē-, more often -ehe-, usually placed after the verbal stem denotes "to be at, on"; naasē or nasehe, I j., move away; niasehemâ, we start on a journey; nahoxoveheme, we move across; nihoxovehetanon, we move across it; nahoē, I arrive, reach the goal towards which I journeyed; natâē, I reach at. Nahoxovistava, I j., travel across; namhoxovistava, I j., travel on across; amhoxovistavàtoz, I j., travel across. Nocenistovâ, nišenistovâ, nahēnistovâ, nivenistovâ, etc., one, two, three, four days (and nights) j.; nocenivomao, nišenivomao, nahenivomao, nivenivomao, nohonenivomao, etc., it requires one, two, three, four, five day's j.; noka oxtaeneneo, nixa oxtaeneneo, naha oxtaeneneo, etc., one, two, three "overnights", ref. to number of nights to designate the distance traveled; similar to the preceding is, noka hamoxzneoon, nixa hamoxzneoon, naha hamoxzneoon, one, two, three campings

(for the night). All these terms fall more and more into disuse, except in relating of former journeys. Journeying from place to place was not only necessitated by war and hunt but -strange as it may appear for such a wild people- by sanitary precautions. The chiefs and priests knew that camping too long (at one time) at the same place was unsanitary; they knew that the ground, the water even the air would grow "unclean" and conducive to disease. How often did old men urge younger ones to be "moving". Writer heard one say to another, "in the days when we moved frequently, we were healthy, it is because we stay too long at the same place that we get diseased". Hence the great objection of the older generation against having houses and living in them for "too long a time". The Ch. are inquisitive, now as in former days they delight in seeing something new. This was one reason why single ones or small parties would undertake long journeys "to see or hear something" and be able to relate it on their return. Their narratives would incite others to go and see something for themselves. That such journeys became "war parties" was also incidental. When writer journeyed with a Ch. camp, the time for departure was always decided upon by the headmen and announced by a herald. The women would pack the few household goods, take down the tent cover, wrap it in a bundle and load it with the other packages on a wagon or travois. The tipi poles were tied in two bunches on each side of a horse, the butt ends trailing behind the horse. Coming to steep banks of creeks or rivers, branches of trees or bundles of brush and grass would be thrown down and earth piled upon them to make a passable grade of descent. The earth was dug up with knives and axes, gathered in old blankets and carried by women to the place where needed. At some places the creeks were practically bridged in that way and in a very short time. There was no special time for "meal stops"; the signal was given by one or more horsemen ascending a hillock and dismounting there in plain view. It was always near good water, wood and grass. At night, the hunters would return and the game killed was evenly distributed to each family. Then followed the evening meal and soon after the whole camp would be asleep in temporary lodges or wickyups, to be awakened at dawn by the herald and continue the journey to the end.

jovial, see jolly.

joy, voešetanoxtoz; hotometanoxtoz, j. in anticipation; hetotanestoz, hetotaetanoxtoz, j., happiness: pavohazistoz, j. (good laugh); naevhotomoeoxz, I return with j.; pevetanoxtoz, j., gladness; see rejoice. Evo-

ešetanoxtove, it is a j.; evoešetanonov, there is j.
joyful, evoešetan, one is j.; evoešetanooz, one becomes
 j.; epevetan, one is j., glad; ehetotaetan and
 ehetotan, one is j., happy; inf.-voeše- =joyfully, with
 joy; inf.-hetotane- and -hetota- =joyfully, with glad-
 ness, merriness; epavohazeoneve, one is j., (Ger. heit-
 er); navoešetano, I make one j.; navoešetanosého, I
 cause one to be j., to rejoice. Voešetanoozistoz, joy-
 fulness; see joy.

joyous, see happy.

judge, naōhazesta, I j., also I j.it; naōhatamo, I j., ex-
 amine one; zeōhatame, that which is judged, exam-
 ined; zeōhatamsz, the one (or.) judged; naonoazesta, I
 j., deem it well, correct, even; naonoatamo, I j., deem,
 think well of one (or.); see estimative m.in Ch. gr.;
 eōhaztaheoneve, one judges, is critical; natotoxsetan-
 eva, I j., critisize, talk about; naonitavazesta, I j.,
 deem it different; naonitavatamo, I j., deem one dif-
 ferent; emaxeōhaztanov, there is a judging, examining;
 ehoemaosan, one judges, makes a law; nahoemaoto, I j.,
 rule, control one (or.); nahoemaoxta (in.); nahoemao,
 vo, I j.him, make a law, a decree for one; nahoemaorx
 (in.); zehoemaosansz, the one who judges (authorita-
 tively); zehoemaōsz, the one judged; hoemaosanehe, the
 j., the one who passes judgement (by law); hoemanevè-
 ho, lawyer, j. (white man). The rad. -ō- denotes consi-
 deration, deliberation; the suff.-zesta and -tamo im-
 ply an estimate, the forming of an opinion upon....;
 the v.stem "hoema" ref.to authoritative decision.

judgement, hoemaosanistoz, the judging (authoritative-
 ly); hoemaotazistoz and hoemaovazistoz, j., the
 judging of one (obj.); onoaztastoz, sound j.; saaono-
 aztahestoz, unsound j.; ōhaztastoz, j., examination; see
 consideration; ōhatamazistoz, j.upon one; zepavhetše-
 tanoxtovsz, the one having good, sound j.; hoema, j., de-
 cree; ōhaematšetan, j., (Ger.Urteilkraft), the consi-
 dering mind; onitavaztastoz, different j., opinion;
 eōhaeoneve, one has j., discernment; see consideration,
 discernment; niōhaetanona, thou hast j., discernment;
 ōhaevostan, person of j., discernment; eōheēsz, one
 speaks with j., advice; hoemanetaxesehestoz, j.seat;
 hooxemaxhoemaotazistoz, last great j. [tious, q.v.]

judicious, eōhetan and eōhaetan, one is j., prudent, cau-
jug, kasoē (or.); kasoēeo, jugs; ekasoēeve, it is a
 j.[kasehée, young girl].

juggler, enonahoēta, one does juggle, is a juggler; nona-
 hoētātan, juggling man, j.; enonahoētātaneve, one
 is a j.; nonahastoz, jugglery; enonahae, one is (predi-
 cative) a j.; nonahoētastoz, performance of jugglery,
 trick; nonahoētātanestoz, juggling people; zenonahasz,
 the one who is a j.(predicative); zenonahoētasz, the

one who performs jugglery; zenonahoētātanevsz, the juggling man. Above terms ref. also to trickery and slight of hand.

juice, zemàpevaneo, the water residue.

July, see month.

jumble, eatokonsz, they (in.) are jumbled, entangled, matted, in disorder; rad.-ato- ref. to "disarranged, confused, mixed up, displaced, botched"; eatoeszaha, one is disheveled, has his hair mixed up; šistato eatoev-šenao, the boards lie mixed up, jumbled; eatoēta, one commits disorder, disarrangement, transgression; see entangle.

jump, nakaax, I j.; nataxekaax, I j. upon; nataxekaaxeto-vo, I j. upon one; nataxekaaxeta, I j. upon it; naomekaax, I j. from on (Fr. de dessus); naomekaaxetovo amoe-neo, I j. from off the wagon; naomekaaso, I make him (as a horse) j. over; naomekaax, I j. over; naamekaax, I j., hop on; naanhôkaax, I j. down; naséekaax, I j. down into; nakaahamo, I j. over one (or.); nakaahàz, I j. over it; naohaeta, I j. up; nanoseohaetaotovo, I j. up at, upon one (or.); naessekaax, I j. with both legs; zekaaxsz, the one who jumps; zekaaxessò, thee jumping ones; kaaxestoz, the jumping, j.; ekokaax, he jumps about, hops; ekaax, one jumps, is also used fig., as when one does not speak connectedly on a subject; see hop. Ehezax, he (horse), jumps, bucks; mohènoham zexhezaxevoss, when the horses bucked, reared.

junction, hoxsezistoz, the becoming joined; see join.

June, eomeešehe; see month.

just, rendered by inf.-xanov- which denotes "in direct line, upright, straightforward, genuine, thruout, right"; exanova, one is j., straight; naxanovaeta, I am j. towards it; naxanovaetovo, I am j. toward one; xanovevostan, j. person; xanovevostanehevestoz, j. life, living; xanovhetanevestoz, j. manhood; naxanovevostanevého, I effect that one leads a j. life; naxanovhosemo, I declare one j. Inf.-vhan- = j., merely, only; navhaneheve, I j. say; inf.-mon(e)- = j., fresh, recent; emonho-eoxz, he has j. arrived; inf.-nšenamon- = j. in the act of; õxhesta, j. as well; õxhesta aēveaàze-aseozettonoz, I j. as well ought to have left, gone away. Vezen, j. to the exact point, instant or degree, precisely, exactly; it is often combined with hapo; vezen hapo, j. the same, precisely so; vezen exhoeoxz, j. then he arrived; tóhezezha, j. now, this moment; hovèn, j. by very little, barely, only; hovèn ehomsta, he j. escaped.

justice, xanovastoz, j., uprightness; onoastoz, j., state of being morally right, well, even.

justification, xanovevostanevstomanistoz; xanovhetomezistoz, j., the declaring one(obj.) just, right; xanovaovazistoz, the making one just; xanov-

stahaovazistoz, the making one just, righteous hearted; hoemanistovâ zevešexanovhetomemazistove, or zevešexanovhosemazistove, or zevešeonoevhosemazistove, j. by law, lit. the declaring just by the law or court; hōnevotâ-zistoz, j., defense.

justifier, zeonoaosansz, the one who justifies; onoaosanehe, j.; eonoaosaneheve, one is a j.; xanovevostanevstomane, j., the one making life just (moral sense).

justify, naonoaosan, I j.; naonoaovo, I make one to be just; naonoaevhosemo, I declare one just; nahōnevoto, I j., defend one; naxanovoto, I j., declare one just; heto zešszetto navešhōnevotâz, by saving this I j., defend myself; see defend; hoemanistovâ evešexanovhoseme, one is justified by law, court.

justly, expressed by inf.-xanov-, -ono-; sometimes inf.-voeše- carries the meaning of "j" in the sense of "with right, well so"; emevoešeneoxz, he may well, has a good reason to go; emevoešeamha, he may j. receive it.

K

K in Ch. is pronounced as in "key". The "k" sound has the etymological value of "short, small, bent in" and is also used to express the diminutive form.

Kafir-corn, oacemenóe, k. (plant); oacemenósz (pl.); also voxpemenoe, voxpemenósz (pl.); oacemenoz or voxpemenoz, k. (kernel).

keen, see sharp.

keep, inf.-toom- =keep the same, not change; etoomoan, one keeps his words; etoomahe, he keeps the same, changes not; natoomboesz, I k. it for good, do not give it; natoomana, I k. it in the same condition; otš, mostly used as an exclamation, k. at it! Inf.-nš- =to k. on (from before); nanšemese, I k. on eating; nanševēhōmo, I k. on looking at one; nahoosan, I k., make a deposit; nahōsz, I k. it (refuse to give it); nanis nahoo ninov, I k. my child at home (lit. my home); nahoz nimozc, I k. thy knife; navehoosan, I k. enclosed (as in a trunk or box); navehooz, I k. it in a closed receptacle; nahotōma, I am kept, hindered by water; natatomevomotâ, I k. it, put it aside for one; natoovetanotovo, I k. one in mind, memory; natoovetanota (in.); nahotovo, I k. his (in.); nahotomevo, I k. it for one; nahooztovo, I k., deposit it for one; zetoheťāchooztomotaez Maheo, all that which God keeps (in store) for us; naheexanoha, I k. in sight, lit. k. my eyes on it; naheexanēno, I k. my eyes on one; zeheahetto, that which keeps, endures; see endure; zehešetanenetto, as long as, while my life

keeps, holds out; in Ch. the sound of "h" has sometimes the meaning of "within bounds, stable, holding"; nano-hotanotovo, I k., support, hold one; nahōnesetanotovo, I k. one from (mostly mental); hōnesetanotovsz havseveva, k. me from evil; nahecekotoma, I k. cool, k. my peace (equilibrium, fig.); inf.-hestom- =kept, prevented, hindered by; nahestomhozeohe, I am kept, prevented by my work; see prevent, hinder; nahestometōen, one keeps, prevents us from; nahekonetan, I k. in mind; nahekone-tanota, I k. it in mind; nahekonetanotovo, I k. one in mind; nahekonxpetan, I k. within myself (as stool, etc.); nanxpaovo, I k. one shut in, barring his exit; naneheoxta, I k. up with, follow it; naneheoxtomovo, I k. up with his (in.); naneheoto, I k. up with one; eheceō, one keeps motionless; eoxksaahaešpevaehan, it does not k. long, lit. it is not good for long; navovoz, navovozhoz, naōcevovoz, I k. inside, within, inwardly; nahozeoaeno, I k. one as servant; navovozevevamo, I urge one to k. within, inside, around; navovozevevamo hotoma, I k. one close inside; nanoaovamo hesthozeo, I k. his stock (horses) with mine; nioxcetonitazez nthonovoxkonam, how doest thou k. thy meat? Evxkovonoz, dried, preserved meat; navehozena, I k. it within a receptacle; tose na-aena, I k. it long, for a long time; naaena, I own it; natóaeno, I k. one (Ger. erhalten); natóaenomovo heame-tanenistoz, I k. one's life (Ger. erhalte Einem das Leben); našešeoneto, I k. one awake (term used by Ch. doctors, when they fear that sleep may be fatal to the patient); ešešeonetā nāo, or etóaenā, one is kept awake, alive by the doctors; natoaéa, I k., preserve, support it, similar in meaning to following term: namoenovo, I k., preserve one (from any evil); namoenoa, I k., preserve it (immune); namoenoehe, I am kept, guarded from evil (similar to Ger. gefeit); niahāne Maheo zemātoaéo, it is God who keeps all (in.); Maheo zetoa-enomōez niametanenistonan, God who keeps our life; navohovaovāzheme, we k. apart from each other; naovahāo-vo, I k. away from one; naovahāa, I k. away from it; zeo-vahāoss zevónittoz', the ones who k. away from the light; naneevavōsan, I k. an eye on, watch; naneevavōmo, I k. an eye on one, watch him; zenxpaovohamsz, the one keeping the stock (horses); nxpaovohamehe, herder; ha-exoveva nanšeaena, I k. it for a long time; eaena hoxo-vistavamhāon, he keeps a hotel; niaeno zeto zenxavsz, thou keepest (ownest) this orphan; ōxhesta nanšepevo-moxta, I k. well, in good condition; inf.-ōēnov- =to k. at it, persevere, endure; inf.-ót'se- =k. at, strive, endeavor, (in order to reach a goal); ótsepavevostane-hevsz, k. at it living a good life.

keeper, zetoaéo, the one who keeps, supports it; neeva-vōsanehe, k., watcher; nxpaovohamehe, k., herder;

moenoosanehe, k. (from evil, misfortune); Tōvonos and Tōvanoz, the Keeper, ref. to a god or spirit.
kerchief, see handkerchief.

kernel, hestāheme, k., seed; zešstāemeneve, k.; zehetahes-
----- tāhemeneva, the k. part; zexhosanetto, k., inside
of nuts; see seed, grain.

kerosene, voasenanistoz; see oil.

kettle, maxevetō, maxevetōnoz (pl.), large k.; emaxeve-
----- toxkoneve, it is a large k.; the ending -toxq
ref. to a smaller vessel and vetō to a larger one;
moxtavetō, black k.; naheoxtavetō, k. with three legs;
otāstavetō and tonovetō, ref. to black iron kettles;
kaevetō and kaevetoxq, tea k.; heovetō, brass k.; otata-
vetō, blue k. (enamel ware); see kitchen utensils; Mox-
tavetō, Blackkettle, pr. name. [Maxemāpevetō, water tank].

key, tatahōo, tatahōonoz, (pl.), the opener; etatahōoneve,
----- it is a k.; tatahōoneva, with a k.; nanimaena ta-
tahōo, I turn the k. (in the lock); natataoha, I open
it with a k.; nahekoxpooha, I lock it up.

kick, nahooxta, I k. it; nahooxtaovo, I k. one; mohēno na-
----- hooxtaova, the horse kicks me; ehooxtaova zeto mo-
hēno, this horse is a kicker.

kid, meāzeqsaes, young bearded sheep.

kidney, mazhetata, kidneys (or., usually pl.); nazhetata,
----- my k.; heszhetata, one's k.; heszhetaz, one's k.
(sg.); nszhetataneo, our kidneys; nszhetazevō, your
kidneys; heszhetazevō, their kidneys; mazhetazeva, in
the kidneys; heszhetazeva, in one's kidneys.

kill, nanasen, I k.; nanāz, I k. it; nanazenzoz, I k., wear
----- them (in.) out; nanaho, I k. one; nanitoenahan, I k.,
murder (ref. to killing one's relatives); nanitoenaho, I
k., murder one; enāhe, one is killed; nszenahanheme, you
shall be killed; nanatovo, I k., butcher (any animal);
nanatōtā, I k. to bestow upon one (as the fatted calf);
zenasensz, the one who kills; v. suff. -noto (or.) and
-noxz (in.) ref. to "slay"; nanoto, I slay, k. one; [no-
tax = warrior]; namasenotō, I slay them (or.) all; nani-
stoenotō, I k., slay all of them; naemenoto, I slay
one in concealment; emasenohco, they are killed, slain;
navonenoto, I k., destroy them (or.); navonenoxz, I des-
troy it; hovae esaahehenoxzenov, they left nothing un-
destroyed, not killed; hovae esaahehenōhan, nothing is
left undestroyed; enazeane, she is killed, dies in
childbirth; nanitoenaxevaeno, I k. one (not really, as in
a shame battle; also said when one is knocked sense-
less); zenasensz, the one who kills; zenasenessō, the
ones who k.; zenohessō, the killed, slain; zenahessō,
the killed ones; naxehā, k. him (thou)! Inf. -ahan- =
killing, overwhelming; nāhanōno, I smite, strike one
dead; hohonaeva eahanohe, one is killed with stones, is
stoned; eahanōseo, they (or.) are killed by frost; ea-

hanâta, it is killed by heat; cahanâe, one is killed by heat.

kin, see relationship.

kind, adj. emehoxtae, one is k., loving; ehotoae, one is k., generous, complaisant; evovònhesta, one is kindly disposed, solicitous; ehoxatamae, one is k., friendly; epevazeoneve, one is k., benevolent; emehosaneoneve, one is k., lovable; enonizeomae, one is gentle, k., good-natured; ešivazesta, one is merciful, tender, favorable, k.

kind, n. eneevaevé, what kind of person is he? Naneevaevé,

I am that k. (of person); heovasz, all kinds, sorts (in.); heovaszhešemenoz, all kinds of berries; heovaszhešehozeohestove (or hozeohestoz), all kinds of work; heovazhesso zehoehotata, all, whatever comes, befalls, happens to thee; heovaz zehestassô, all kinds of (or.); zešhessemanhaotto, my k. (of my kin); zešhessemanhaoss, one's k.; zešhessemanhaoz, our k.; zenhesso, that k. (in.); zenhestasz, that k. (or.sg.); zenhestassô, that k. (or.pl.); oovhá, what k.? Ehovaevé, what k., what sex? Heto ehovaevé (or hovaevé) mhäo, what k. of house is this? Nhestavòno, of that k., class; zhestavono, of this k., class; etonstavonoé, of what k., class? Enhestavonoeoz, one (or it) becomes of that k., class; enhestavoneve, it is of that k., class; zenhess, zezhesso, that, this k. (in.); zenhessosz, zezhessosz, those, these of the k.; zenhestassô, zezhestassô, that, this k. (or.pl.); zenetotavsz, zezetotavsz, those, these of the kind (of colors); zenetotav, zezetotav, that, this k. (of color); zenetotao, zezetotao, that, this k. (in size); zenetotaosz, zezetotaosz (in size, pl.); zenetaetaz, zezhetaetaz, that, this k. (size, or.); zenetaetassô, zezhetaetassô, those, these of the k. (size, or.); zeneševostanehevesso, zezheševostanehevessô, that, this k. of people (ref. to their living or customs); above examples will suffice to show that inf.-ne- =so, that way, of, from it, that k. (alluding to something mentioned); the pref. ze- is only the participle form of the Ch.v.; inf.-ze- =thus, this way, this kind (pointing to); enetova, it (or.) has that k. of fur, is so furred; ezetova, it is thus furred, has this kind of fur; enetazena, one is so mouthed, has that k. of mouth; enešeoxta, one is so legged, has that k. of legs. Inf.-sē- =same k., alike, zsēhessosz, the same k. (in.pl.); zsēetotavsz, the same k. of colors; zsēhestassô, the same k. (or.pl.); zsētotaosz, the ones (in.) of same k. (of size); zsēetososz, the ones (in.) of the same length; zsēetototosz, the ones (in.) of the same k. of thickness; zsēetostassô, the ones (or.) of the same height; see alike, same, such.

kindle, naexoasenàn, I k.; naexoasena hoesta, I k. the fire; hooasenànistoto, kindling.

kindly, expressed by inf. -hotoa- =with complaisance, generosity; epevoēta, one acts k.; inf. -nonizeom- =k., gently; enonizeomstaha, one is k.hearted; mehoxtastoz, kindliness; hotoastoz, kindliness, pleasantness; šivaztastoz, kindliness, mercy; hoxatamahestoz, friendliness, kindliness; pavazeonevestoz, kindliness; pevoētastoz, kindliness in acts.

kindness, see kindliness (under kind).

kindred, inf. -sē- =alike, same; esēhestāo, they (or.) are k. of the same kind; esēhešetanoxzeveo, they (or.) are of k. minds; vōestoto, k., relative, kinsfolk; navōhestoto, my k.; hevōhestoto, one's k.; nivōhestonane, our k., relatives; nivōhestovevō, your k.; nahevōhestovenoz, one is my k.; nahevōhestove, I have k.; see relationship.

kinnikinic, makōmehess, red bark.

king, same as chief, q.v.

kingdom, hoe zemaxevehonevsz zeoxcenitāto, the territory which the great chief rules; hestaneo zeoxcenitātovoss zemaxevehonevsz, the people ruled by the chief, king; vehonenitāstoz, k., dominion; vehonstan, vehonstanonoz (pl.), k., chiefdom; navehonetanonan, our k., chiefdom; Maheo hevehonemanhastoz, God's kingly clan or tribe; Maheonevehonemanhao, godly-kingly-tribe; heamahestanov or heama vehonstanovestoz, k. of heaven; suff. -om and -oom ref. to k. in the sense of "sphere, canopy, realm of, area, age, region"; matāvoom, the k., region of the woods; havsevoom, the k., sphere of evil; otatavoom, the k. of the blue, the blue space; vonoom, ancient age.

kingfisher, nepotaz (?); [nišēosehe, two-claws (bird which catches fish)].

kinsfolk, kinship, see relationship.

Kiowa, Vitapāto (adapted from the Sioux); Vitapātoeno, K. country.

kiss, navxsemo, I k. one; zevxsemsz, the kissed one; navxsemota, I k. it; navxseostomo, I k. one (quickly, instantly); vxsenestoz, k. [naevxsena, I squeeze it]. Vxsemosanistoz, the kissing; vxsemazistoz, the kissing one (obj.).

kitchen, homsemhäo, k., cooking house; ehomsemhäoneve, it is a k.; from -homos =to cook. Following are names of kitchen utensils: xamahetoxq, xamahetoxkonoz (pl.), dishpan; tōneo, tincup; vēsohestoz, vēsohestotoz (pl.), plate; nomenevetoxq, nomenevetoxkonoz (pl.), drinking cup; the pl. form for suff. -toxq is -toxkonoz; pl. of suff. -tō is tōnoz; hemanetvō, water pail; homsevetoxq, stew, cooking pan; hevaxetvō, frying pan, lit. tailed kettle; hešketvō, coffee pot, lit. tapering kettle; otāstavetvō, and tonovetvō, black iron kettle; naheoxtavetvō, three legged kettle; otatavetoxq, blue

(granite ware) kettle; kaevetō, tea kettle; otatave--nomenevetoxz, blue or granit ware cup; tonovevaxevetō, skillet, dutch oven; maxetō, wash boiler; kamxevetō, wooden bowl; aksevanō, muffin tin; amscevetō, lard pail; amstanō, also amsetoxq, baking pan; poheosenevetoxq, raising pan; vohoksenevetoxq, candlestick; menocevetoxq, clothes (willow) basket; heoxotavetoxq, tray; amešq, ameškonož (pl.), spoon; ameškoneva, with, in a spoon; maxeamešq, large, table spoon; zceamešq, tea spoon; momaxamešq, dipper, laddle; nōhanistoz, dipper; anikomōhestoz, anikomōhestoz, (pl.), fork, from -anec- = to prick; tamēsevota, tamēsevotaxcsz (pl.), table knife, see knife; taxemesestoz, eating table (taxe = upon + mesestoz = food); zevokomasz taxemesestoz, table (white) cloth; aestomamesestoto zeoxcevešepēnōvoss, that with which potatoes are mashed; aestomamesestoto zeoxceveše-vovesxevoss, potato slicer (navovesaxā, I cut it in slices); makātaenšehaneo, iron dish washer, rag; nxpoheo, tin lid; eosehaseo, pancake turner; ōvhōo, brush; novoeoxzistoz, bread box (now a wooden receptacle in which food is carried along on trips); nšenōvaneo, strainer; pēneo, coffee mill; hoevoxkōz zeoxcevešpēne, meat grinder (napēna, I g. it); qsoē, jug (or.), jar; maxeqsoē, large jar, stone jar; nanivsevetoxk, glass j.; hesoxōo, flat iron; mxevomahōo, broom, sweeper (of ground) homsestoz, cooking stove; amscema-atahoesta, gasoline or kerosene stove, lit. oil-iron-fire; hekaenistoz, roaster; henchahao, stove lid lifter; zešistāo, stove poker; hononistoz, oven (of a stove); nxpatovaneo, stove damper; hozeosohestoz, warming closet; oxōnistoz, can opener; hevōneo, wringer. See cook.

kitten, kaesehotames, kaesehotameson (pl.); ekaesehotamesoneve, it is a k.; see cat.

knave, votanxpavs (similar to the Ger. Taugenichts).

knead, naastoea, I k., mix it; naastóena pen'nōo, I k. the flour; nahekōvoxx pen'nōo, I wet the flour, also used for "kneading bread"; see mix; ēšhekōvohe pen'nōo, the flour is wetted, kneaded.

knee, manstan, manstaneo (or. pl.); the k.; nanstan, my k.; ninstananeo, our knees; henstanevō, their knees; napoenstaneš, I fall on my knees; nanemenstaneoz, I wrench, twist my knee; nanstaneo, I cut one's k.; naoenstaneso, I cut both one's knees; natotaxenstaneso, I cut, gash one's knees; naéškoxtaso, I cut one's leg (below the knee); naéškoxtaōstōno, same as preceding, only instantly; nanstanevaehotovo, I fall on knees before one; nahāpesenona, I am knock-kneed; zehāpesenonassō, the knock-kneed ones; manstan zexhonaéonàtove, k. joint; manstaneva, k. muscle; nanstaneva, on my knees.

kneel, manstaneva oxnehoveoestovēs, the kneeling, stand-

ing on the knees; henstaneva enehoveo, one kneels; nanstaneva nanhē zexhāônatto, I k.to pray, lit.on my knee I stand praying.

knife, mota or motaxc, motaxcsz (pl.), is the old word for k.; namotaxc, my k.; nimotaxkanoz, our knives; nimotaxcevoz, your knives; nahemotaxc, I have a k.; the term mozc is now used for the sg.; namozc, my k.; nimozkan, our k.; nimozcevo, your k.; mozceoxz, knives (in a distributive sense); emotaxceve or emozceve, it is a k.; tamehēsemotaxcsz, table knives, lit.blunt end knives, also tamēsevota (sg.); akavaneceze-mozc or -motaxc, pocket k., lit.folding k.; ahoenovota, k. used in tanning (the hide is worked back and forth over its edge); monàzz, monàzetto (pl.), hide scraper; moesoxk, moesoxkonoz (pl.), flint k.; emoesoxkoneve, it is a flint cutting instrument, stone k.; maataemozc, metal k. (used to differentiate between flint and other knives); mozcevooto, k. handle; evēsa, its edge, teeth, cutting part of blade; eēsetto, its point is broken; mozc epanota hohonaeva, the k.is by the stone; eoáo mozc, the k.is keen, sharp; enxàpo mozc, the k. is dull; naéàz mozc, I sharpen the k.; mozc etovoonenetto, the k.is indented, nicked; zehestovoonenetto mozc, two edged k.; zeheškseesetto mozc, zeheškseesettosz motaxcsz (pl.), pointed k.

knit, nahestotonôn, I k., braid, weave; nahestotonòno, I k. it (or.); see braid; ehestotonohe, it is k.; etaoveoxz and etakoveoxz, one knits the brow, is angry, q.v.
knob, is expressed by inf.-pa- when it ref.to protuberance from a surface, as: Paeaxta, Knobfoot or Lumpfoot (pr.name); Panstaneva, Knobknee (pr.name); zèpaomao, where the knoll, hillock is; see knoll, knot.

knock, nakokonôn, I k. (with something); nakokonoha, I k. it (instr.); nakokonòno (or., as a stone); nakokoneniš, my teeth are knocking together; kokoonenšenàtoz also kokoonenešenàtoz, the knocking of teeth (-onen- =teeth, with teeth); natoomenaōstòno, I k. one senseless; nakōnaèno, I k. one's head; nakōnaehe, one knocks my head; nakōnaeš also nakōeszeax, I k., bump my head; nakōneš, I k., bump my face; natōeneveoseš, I k. my toe; natōeneveostòno, I k., bump one's toe; nakōeaxtax, I k. my foot against; nakōeaxtaxenanoz, I k. my f. against one (as a stone); nakōenstaneš, I k. my knee; ehàpesenona, one is k.-kneed; zehàpesenonaz, the k.-kneed one.

knoll, zepakomao, a hilltop; zepaomao, a hilltop; inf. -pa- ref.to knoblike appearance; while suff. -mao ref.to ground; the inserted "k" has a diminutive meaning; zèpakomao enhē, one stands on a hilltop.

knot, nahonaoesz, I tie, k.two separate pieces; napasēs, I make a k. (at the end of thread or rope); epasē-

onatto, it has a k. (sp. of string, rope, etc.); natooesz zepasēhe, I tie a k.; zepasēhe, a k.; see splice. Epōpēstaenatto, it is knotty; eohāestaenatto, it is very knotty, gnarled (of branches, plants); epasēhevonēoz, it is knotted (of self).

knotty, see knot.

know, naheneeno, I k.; naheneena, I k. it; naheneenovo, I k. one; naheneenovae, I am one who knows, is learned; naheneenoseoneve, I am a knower, expert, skillful; zeheneenohe, that which is known; zsaaheneenōhan, that which is not known; zeheneenōsz, the one (or.) known; zeheneenoessō, the known ones; zeheneenovasz, the knowing, learned one; zeheneenovassō, the knowing ones; he-to zeheneenom, this which I k.; naheneenovetan, I want to k.; naheneenatanota, I want to k. it; nataheneenovo or natāneenovo, I am learning to k. one; nananeàtovo, I k. one by his voice; natāneenovo heamevanoxzistovā, I k. one by his step (sound of footsteps); nananivaovo, I k. one (by touch of feet); nananivaa, I k. it by touch of feet; nananevāno (or.) and nananevaha (in.), I k. one by his stepping, walking; nananeoto, I k. one by his tracks; nananeoxta, I k. it by its tracks; nanana, I k. it by sight; nananovo, I k. one by sight; nananematomo, I k. one by his smell; nananematoxta, I k. it by its smell; nananeasen, I k. by taste; nananéàta, I k. it by taste; nananéàtovo, also nananeoneasen (intrans.), nananeonéàta (in.) and nananéonéàtovo (or.), I k. by taste; homatān naoxheneeno, I k. consciously; māseohe-neenomā, I thot thou knewest (but thou doest not); na-oxheneeno, I otherwise k., knew; namxcatamo, I make one k. beforehand (in words), Ger. zum Voraus sagen; naheneenovazesta, I k. it by examining; naheneenovatamo, I k. one, examine one to k. him; Maheo niheneenovaztomōenon nsztahan, God examines our heart to k. it; naneevaheneena, I k. it by sign or mark; inf.-neeva- =sign, mark to recognize by; soss nsthozeobestonan Maheo nszeneeva-heneenōen, God shall k. each of us by our work; naneevazého, I k., discern one (apart from); naneevazész, I k., discern it (apart from); naešhéneevazéhō, I k. them apart; nahotono, I let one k., inform him; natamonhoto-no, I will let him k.; inf.-non- =then (for the first time), ref. to something which has not taken place before (Ger. erst); nataneevahotono, I let one k., inform him with direction; naneevaevae, I am known as such; nahénehotonova, I make known, proclaim an information; nahotxheneena, it is made known to me, revealed to my knowing; namomehemo, I talk of one (making him known); namomehesta, I make it known (by talking about it); nahōxevoxta, I make it known (by heralding); ehōxeva, one is a crier, a herald; zistótšeheneenom, as far as I k.; inf.-ononov- =not knowing, uncertain, dubious; na-

ononovetan, I do not k. (in my mind); naononovo, I do not k. one, am in doubt about him, he is not well known to me; naheneenosého, I cause one to k.; emäheneenohe, it (or one) is known by all; emäheneeno, he is all knowing.

knower, heneenooseo; eheneenooseoneve, one is a k., an expert, a versed one; zeheneenovahez, one who knows, who is learned.

knowledge, heneenovhastoz; heneenovetanoxtoz, the wanting to k.; nazheneenovhastoz, my k.; heszheneenovhastoz, one's k.; zehešheneeno, one's k. of it., lit. as one knows it; taomheneenovhastoz, intuitive k.

knuckle, moeškonoz zexest'taehevoss, knuckles of fingers; zexest'taehevoss, zexest'taeōhevoss, zexhonaéonaevoss and zexhotonaéonaevoss, where they (or.) fit, join together (sp. of articulations of the body); zexhoosemaōevoss, where the leaders join the arm, wrist; zepopēseonahevoss, the knuckles, where the knotty joints are; epopēseonavomoxtäo, they are sick with swelling of joints (articular rheumatism); popēseonavomoxtastoz, articular rheumatism.

L

The Ch. language has no "l" sound.

labor, in the sense of physical or mental effort, exertion, is rendered by suff. -meo, -meohe; nahekone-meohe, I l. hard, strain with l.; nanhessemeohe, I l. with effort; naaenoneméo, I l. to shut the eye, to make dark; eomomeneméo, one labors to cry, works up his face to cry; nakaneméo, I am tired of laboring, making efforts; namavstahameo, I am wearied of heart laboring, exerting myself; see work. Hekoneméohestoz, hard l.

lace, torenohestoz, l., ribbon, edging; maestō zeoxceze-ōsz, pillow edging; zetōenovsz kakoeše, gauze, l. work, lit. open thru cloth; vēhoaevohoto, white ladies' netting.

lack, naoheméoz, I lack, am in want; naohema, I am lacking, wanting; naohemäta, I l. concerning it; naohemätovo, I l. concerning one; naoheméozeta, I l. of it; naohemänoz, I l. one (or.); niohemätovaz, I l. thee; enov'-netto, it lacks, does not come up to, is less than; oheméozistoz, l., the being in want; ohemastoz, l. (state); inf. -hosp- or -hōsp- = lacking, deficient, fail, q.v.

laconic, eomatahe, one is l., sober in words and eating; see sober.

ladder, évhonō, évhonoonoz (pl.); éévhonoonéve, it is a l.; évhonoonéva, with, on a l.; naévhonèn, I climb, crawl up; naévhonèn évhonoon, I go up a l.

- ladle, momaxamešq, large spoon (lit. big oval pointed); momaxameškonož (pl.); emomaxameškoneve, it is a l.
- lady, vèhoa, vèhoao (pl.), white l.; evèhoaeve, it is a white l.
- lag, see slow.
- lagoon, zeakōmoecha, a small body of water; eakōmoecha, it is a l., pond, q.v.; esaakōmoechahan, it is not a l.
- lair, see den.
- lake, néhan, néhanensz (pl.); enéhaneheve, it is a l.; esaanéhanehevhan, it is not a l.; néhaneheva, in the l.; hoestanéhan, fire l.; also néhan zerhoestav, l. where there is fire; eōmoecha, it is a l., a body of water; see water.
- lamb, qsāes, q'sāeson (pl.), l.; eq'sāesoneve, it is a l.; eq'sāevōeme, he is reckoned as a l.; heq'sāesonam Maheo, the Lamb of God; q'sāeoēvson, l. skin.
- lame, enōnika, one is l., halt, hobbles; zenōnikasz, the l. one; zenōnikassō (pl.); nanōnikaovo, I make one to be l.; naenaōstōno, I l. one; rad.-nane- = l., paralyzed, q.v.; also see cripple.
- lameness, nōnikastoz.
- lament, naōeomhän, I l. (-ōeom- = with grief + -hän = tears); nahaesta, I l. with noise; nivéhetosehastame, do not l., make noise on purpose! Eahanaém, one laments; niahanaémhemâ, we l.; zeahanaémsz, the one lamenting; see wail, weep.
- lamentable, see grieve, pity.
- lamentation, ahanaémestoz, l.; eahanaémestove, it is a l.; ēeomhänestoz, l., tears of grief, mourning; see wail, weep.
- lamp, vooksenanistoz, vohoksenanistotoz (pl.); evohoksenanistove, it is a l.; navohoksenàn, I light the l., also navohoksena vohoksenanistoz; zemeneevoao, l. shade (-mene- ref. to china or porcelain ware).
- lance, xomō, xomōnoz (pl.), l., spear; exomōneheve, it is a l., spear; naxomonōno, I l., spear one; xomōneheva, with a l.; see spear.
- land, hoe, l., earth, country; hosz, lands; ehoeve, it is l.; hoeva, on l., earth; nàthoe, my l.; nsthoe, thy l.; hesthoe, one's l.; nsthoean, our l.; nsthoevo, your l.; hesthoevo, their l.; nahesthoe, I have l.; nahesthoametan, I desire to have l.; nahesthoaovo, I make one to have l., allot him l.; hoe etāomohe, one has been allotted l.; zehestoanetto, my l. allotted me; naesthoan, I have been allotted l.; suff.-omao and -oma = ground surface, land; epevomao, it is good l., ground; emaxoxovomao, it is bottom l.; eotaovomao, it is sloping l.; eoninxonomaocha, it is broken, rough l.; ehéezeeoz, ehézeomao, the l. is broken, also rolling land (cut by water courses, ditches, etc.; zeanhošēšemomao, l. slide; zeoxtohetaomao, thru all the l.; zehetaomao,

all the l., all that which is l.; zepaomao or zepakomao, knoll of l.; ehekōvomao, it is wet l.; eomao, it is dry l.; nasestoxtanomaen, I partition, divide l.; see ground; seozehóe, seozehosz (pl.), also nāehóe, nāehosz (pl.), dead l., ref. to allotment whose owner is dead; inf.-onov- = to shore, landing; naonovōea, I l. it, draw from water; naonovōena, I l. it (piece of wood, etc.); naonovōhesz, I l. with boat; nahoōhesz, I come to l. (with a boat); see ashore, shore. Hešec, l. in the sense of soil; ehešeceve, it is l., soil, dust; hešec zeaenom, the soil, dust which I own, my l.; hestōehóe, foreign l., lit. outland; hestōehoeva, in foreign l.; onevatto, l. extending away from a river; seetto, l. sloping towards a river.

landing, zeoxceonovhōsta semo, boat landing.

language, enszistoz, enszistotoz (pl.); zeheenszetto, my l.; zeheenszz, one's l.; zeheenszez, our l.; zeheenszess, your l.; zeheenszevoss, their l.; zehestoxto-sēenszevoss, as many as have the same l.; èmehahešenokovaenszenov, there was (used to be) one l.; zesenszistoz, Ch. l.; ezesenszistove, it is Ch. l.; ezesenesz, he speaks the Ch. l.; vèhoenszistoz, Eng. l., lit. white man's l.; maevèhoenszistoz, German l.; zesenszistovâ, in Ch.; vèhoenszistovâ, in Eng.; maevèhoenszistovâ, in German; mešeeseevèhoenszistoz, Mexican l.; hetanevoenszistoz, Arapaho l.; ohoomoenszistoz, Sioux l.; onitavevenszistoz, various, different languages; eonitavevenszeo, they speak a different l.; hotoanavenszistoz, difficult l.; heanavenszistoz, easy l.; ehavsevoan, one uses bad l.; eōxenitamooan, one uses filthy, obscene l.; epavooan, one uses good l.; emómâtavooan, one uses ceremonial, religious l.; suff.-ensz ref. to the l. itself while suff.-oan denotes "uttering"; pavoanistoz, good l., utterance, articulation, pronunciation; mómâtavooanistoz, religious l., term, utterance; hotoanavooanistoz, hard (also dangerous) l., utterance; see speech.

languid, enasomae, one is l., languishes (physically or mentally); see wither.

languish, enasomeoz, one languishes; emotäoz, one languishes, is weak, depressed, tired; emotätanooz, one languishes (mentally); see deject.

languor, nasomastoz; nasomeozistoz, the languishing; motäozistoz, l., dejection, depression.

lank, etoxkona, one is l., lean; eohāonae, one is very l., lean; see lean, thin.

lantern, vohoksenanistoz zeeoneanatoeve, lamp, light provided with a bail; ooneanatto or hōneanatto = bail, handle, chain.

lap, natahaešemo, I hold one (lying) in my l. (said by Ch. women when squatting and holding a child); hoveeextahestoz, l. robe, lit. foot covering; see overlap.

- Namhaenosan, I l., lick up, q.v.
- lapse, in the sense of "glide, slide, shift insensibly or by degrees" is expressed by rad.-šeš-; ešešehōs-ta, it lapses, slips off, disengages itself (from suspension); ešešeo, one gets loose, disengaged from, awakens.
- lard, am, fat, l. (the whole amount); amsc, l., fat, oil (in part); vesceoxz, small bits of fat, lard; eamsceve, it is l.; amscuva, with l.; amscvetō, amscvetōnoz (pl.), l. pail; navenoheškona, I render l., formerly said of bones that were broken open and put into a kettle to render the marrow fat.
- large, emahao, it is l.; zemahao, the l. one (in.), or that which is l.; emahaeta, one (or.) is l.; zemahae-taz, the l. one (or.); zemahaetassō, the l. ones (pl.); zemahaetaz nāa, my older (larger) son; zemahāetaz nā-tona, my older daughter; inf.-maha- = l., big; zemahao vehoeno, a l. city; maxevhoeno, a great city; emahaesevo, it is l. (of a river, ref. to the flow); emahaōmoeha, it is a l. body of water; namahaemanisz, I make it l.; namahaana, I enlarge it; emahaeneota, it is a l. room; namahaetovana, I enlarge it, make it more roomy (capacity); emahaestaenātto, emahaestaenattons (pl.), it is a l. branch; emahaonehe, it is l. (or.) around; emahao-nehe, they (ropes, or.) are l., big; emahaoneo, it is l. (around, sp. of cylindrical bodies); emahaoneoensz, they (in.) are l. (around); emahaemenóe, it is of l., coarse grain; emahaēsz, one speaks loud, l.; rad.-hàpe- denotes l., much, a great volume; hàpe nameta, one gave me a l. amount (as a piece, a single volume); eohāhàpeta, it is very l. (of dresses, etc.); etaheomhàpeta, it (or.) is too l.; inf.-tàpe- = l. of dimension, diameter, volume; etàpeo, it is l.; etàpeta, one is l.; zetàpetaz, the l., bulky one (or.); etàpeonehe, one (or.) is l. (around, as ropes, etc.); etàpeoneheo, they (or.) are l. around, or in diameter; etàpeoneo heseo, the root is l.; etàpeoneoensz heseohono, the roots (in.) are l. Enotovaeoxz, one is at l., roams about, is homeless, alien. [hēva, buffalo rope; see rope.
- lariat, hēva, rope made of hair, rawhide, etc.; esevon-]
- lark, enoxeas, enoxeaso (pl.), meadow l.
- lascivious, tonšenové, l. woman; ematāeve, she is l.; see prostitute; óxenitamooanistoz, l. speech; eōceheoneve, one is l., deceitful; tonšenovehestoz, lasciviousness.
- lash, napōevàno, I l. at one (or), ref. to crack of whip; naveeòno, I l., whip one (or.); poevaaseo and ohamevox, l., whip. Emamovoheo, they (or.) are lashed together; emamovohensz, they (in.) are lashed together; namamovoeszenoz, I l. them together.
- lasso, naēst'tachamo mohèno, I l. the horse; heszevevet-

to nanhaonotamo vehoehotoa, I l. the steer by the horns (his horns); nanhaonotovo heszheq mohèno, I l. the horse by his leg; namhaonoto hevetova (also nanhaonoto), I l. him by the body; nahoxezēhevonoto, I l. him around neck and one foot; ēst'taehaseo, l.; eēst'taehaseoneve, it is a l.; ēst'taehaseoneva, with a l.; na-ēst'taehaseo, my l.; see button, buckle; nhânoxseo, noose of l.

last, eheahetto, it lasts, endures; eheahe, one lasts, endures; zeheahetto, that which lasts; zeheahesz, the one (or.) who lasts, holds out; zeheešetanetto, as long as I live, while my life lasts; inf. -hoox- = l. (of all); hooxēšēva, at the l. day; hooxéš and hooxéšš, the l. day; hooxenoka, for the l. time, once more for all; ehooxetōeve, it is the l. (end); hooxetōevestoz, the l., the being the end; ehooxezecea, one is the l., the youngest (of children); ehooxae, one is the l. (without anyone after him); zehooxasz, the very l. one (or.); hooxetto, for the very l. time; taetto hoox nitao, the very l. of all; inf. -hestox- = l. in the sense of behind, after; nahestoxevōmo, I saw one l. (after the others); nahooxevōmo, I saw him for the last time; zehonaovezeceasz, the second l. (of children); mavéšš, at l., also mavetonešš.

late, hōtsta, l. (in the evening); našenomaeo, I am l., too l.; nišenomaeomâ, we are l., too l., said of arriving behind, after, not in time (in working, etc.); ešenomaeō, they are l., not in time, running behind; etaešotahaeštāeve, it is l., far advanced in the night.

laud, see praise.

laudable, can be rendered with inf. -vovōnešš- which denotes "benevolent, kind, praiseworthy"; vovōnešš-zetoētastoz, l. acts; evovōneššenhessetame, one is l., praiseworthy, blessed.

laugh, eohaz, one laughs; zeohazz, the one who laughs; zeohazessō, the laughing ones; emaxohaz, he has a great l.; emasóohaz, one bursts out laughing, guffaws; epavohaz, one has a good l., is merry; naohazetovo, I l. at one; naohazeta, I l. at it; zeto zeohazetōsz, this one who is laughed at; emesaohazetōhan, it should not be laughed at; eaestomohaz, one laughs for no reason (forced l.); navistatamāomo, I l. with one; eahanatamae, one laughs to the extreme, lit. like the Fr. "il se meurt de rire"; eohanatamaō, they roar with laughter; eōmohatax, one passes by laughing; eamohatax, one runs on laughing; emōxtatama, one laughs in secret (in his sleeve); nahestxaosemāz, I l. until it hurts; eohazeheoneve, one is a laugher; eohazesohetto, it causes l., merriment; ohazistoz, l., n., the laughing, laughter; evešohazistove, it is laughable; ohazehe, laughter, the one who laughs; nasoēseo, laughing-stock; enasoēseone-

ve, one is a laughing-stock; nanasoēseonetōen, we are a laughing-stock for one, are the butt of his jest, l.

launch, naséoesz, I l. it; naséoena amōheszistoz, I l. the boat (by hand); see boat. [l. color, q. v.]

lavender, zepoeotatav, l. (color); epoeotatav, it is of]

law, hoemao, l., rule; hesthoemao, one's l. (collective sense); hoemaoxz, l. (has a distributive meaning denoting "a part of the l., or l. in its part; decree, l., act, commandment"); hoemaoxz zeveševostanchevstov, the ten commandments; nahesthoemaoxrzeve, I have a l., a decree; nathoemaoxzz, my l., decree; hoemanistoz, the making, passing of a l., legal proceeding; nahoe-manheme, we pass a l.; hoemane, l. maker; hoemanevèho, lawyer (white man); nahoemaovo, I make a law for one; ezethoeman, he passed this (pointing) l.; enethoeman, that is the l. he passed; ehethoeman, he is enacting a l.; ešexhoeman, he is thru enacting a l.; rad.-hoe- = firm, set + -man = to make; thus hoeman is the equivalent of the Ger. gesetzt and hoemanistoz = Gesetz; nahoemaovo, I make a l., rule for one, make one to have a l.; nahoemaoxz, I make a l. for it; ehoemaosan, he makes a l. for (instr.); etahanez' zehoemaōez (or zehethoemaōez), this is the l. he made for us; nahoemaoto, I rule, control one; nahoemaoxta, I rule, control it; naonisthoeman, I try to pass a l.; hoemanistovâ evešexanoveme, also evešeonoevhoseme, one is spoken just by the l.; hoemanistovâ evešexanovepevane, also evešeonoeane, one is justified, made right by the l.; hoemanistovâ evešemaxeosehe, one is punished by l.; hoemanistovâ evešeshzhovaoe maxeosâzistoz, punishment is brot upon one by the l.; hoemanemeahe, l. giver; esaanethoemanistovhan, it is not lawful; zetóhesso hoemanistoz, according to the l.; zetóhesso hoemaoxz, according to the l., decree, commandment; zetoešetâevavhoemanistove, also zetoešeēnane hoemanistoz, according to the l.; see rule, control.

lawful, enethoemanistove, it is l.; esaanethoemanistovhan, it is not l.

lawless, zenotovaeoxzz hoemanistovâ, the one alien to the l.; zeto hetan enotovaeta hoemanistoz, this man is l., lit., outside of the l., outlaw.

lawyer, hoemanevèho; ehoemanevèhoeve, one is a l.

lax, see loose, slack.

lay, našešemo, I l. one (down); našešemana, I l. it, out in a level position; nahooxsešemo, I l., lean, put one against; naēnana, I l., set it down; niēnanomotāenon hevostanehevestoz, he laid down his life for us; nataxšemo, I l. one upon, on; nataxehâz, I l. it upon; nataxeenana, I l., set it up; nahovxsan, I l., store, heap up, accumulate, collect; nahovxtana, I l. it up, mostly used in the pl. form nahovxtananoz; nahovxthoz, I l. up,

- accumulate, I have laid up; nahovxthozenoz makätansz, I have money laid up; see store, collect; hovxsanistoz, the laying, storing up; naetoeomeváz, I l., put it up for me (when putting inside a sack, box or other receptacle; nahoosē, I l. up, make a cache; nahoosēonoz, I l., store it away; nahoosēonoaetáz or nahoosēonoaováz, l., store up, make a deposit for myself. See lie.
- lay, n. is expressed by rad.-heš- which denotes "manner, way, line of work, course"; ezheševostaneheve, one has this way of living; ezhešēō, one stands in such a position; zehešetanotto, the l. of my mind = my opinion; naneševe, it is my line, way of doing; naéšemese, my eating is laid by, I have eaten.
- layer, etotooveš, it (or., as dry goods, stones, etc.) lies in layers; etotooveha, it (in.) lies in layers; etotoovhota, it sets in layers; etotoovhoeo, or. of the preceding; etotoovemaeha, etotoovemaehansz (pl.), it is folded (lying, horizontal position) in layers; etotoovemaēš, it (or.) lies folded in layers; etotoovemaene, it is (in. and or.) folded in layers; etotoovemaenensz, they (in., as papers) are folded in layers; etotoovemaenco, they (or. as dry goods) are folded in layers; enokovavâēš, it (or. as stones) is one l.; eonitavâeha, it has different layers (sp. of ground).
- laziness, inf.-honezta- = with l.; honeztastoz, l.; honeztavomoxstastoz, feeling of l.
- lazy, ehonezesta, one is l.; nahoneztavomoxta, I feel l.; ehāhonezta, one is very l.; nahoneztaneševe, I do it with laziness; honeztavhan, Lazy, Solthful; noavōxz, l. fellow; enoavōxzeve, one is a l. fellow; ehoneztaevenō-he, one looks l., slothful; ehoneztaenono, it is tedious.
- lead, nahoonaeno, I l. one by the hand; nahooneano, I l. one (holding); naséoneano, I l. one down into; naanhoneano, I l. one down; nisetoneano hen, you shall l. one here; naneomeana, I am led, (by a thong, rail; a thong used to be tied near the lodge entrance, where a blind lived, and was used by him to guide himself in and out; sometimes the other end of the thong was tied to some object and formed a rail); naneoneanō, same as naneoneana only or. and ref. to rope; nanethooneanan, I am led (when on horseback or guided by a rope, as blind people); naasetooneano, I l. one away; nahōoneano, I l. out; naēvsxsooneano, I l. one about and thru, amidst, among; namomaanooneano, also naoevavooneano, I l. one to and fro (meandering; see line); suff. -onean- also -onehan- ref. to a rope, thong when partially or completely uncoiled or straightened out; see rope. Maaeta (also mahaeta) zevešēēstonēha mǎp, the iron (sc. pipe) which leads the water into, in; etaōstonēha, it leads out (as water pipes, etc.); nahōeozého, I l. one out, effect that he goes out (does not ref. to leading

by hand, rope or similar means); nanohéozého, I l. one aside from; nanohéohetovo, I l. him quickly aside from; nanimeaseozého, I l. one to one side, make him deviate; nataneevaozého, I l. one, give him guidance, instructions to go by; naameozého, I l. one on; niahāne zeameozhaez, this is the one who leads us on; meo etataeameoz setov, the road leads straight thru the middle; naótse-neozého havsevoētastovâ, I endeavor to l. one into evil (deed); heto nisaatonšeneozhaenon havseveva, this cannot l. us into evil; nan'neozého, I l. one hither, effect that he comes here (where speaker stands); naneozého, I l. one into, effect that he be in; nazeozého, I l. one in there, thus; natatoonaeoxzého, I l. to (as a horse); naooxsetan and naoxsetan, I am led astray (mentally); naooxseoz, I am led astray, err; naooxsenosého, I cause one to err, go astray; ooxsenosàzistoz, the leading astray; naooxsetanoho, I impart one error; nanitáěsz, I l. (in councils, speeches); ehoxéa, one leads (on a journey); ehoxéaō, they (or.) l. (on a journey); hoxéa, leader (on journey); meo zetaoeoz, the road which leads to....

lead, (metal), see solder.

leader, zeameoztsansz, the one who leads on; zeneevaoztsansz, the one who leads, gives guidance, instruction, one's bearings; zeameozhaez, our l., the one who leads us on; zenitáěsz, the l., ruler, master, q.v.; zenitáěsz, the l. (in councils); zevhonevsz, the l., chief; hoxéa, l. on a journey; hessesoz, leaders, tendons, sinews; nahessesonanoz, our leaders, tendons.

leadership, nitástoz, l., dominion; ameoztisanistoz and neevaotztsanistoz, l., guidance; heameoztsenistovâ nivešepaveam'nhemâ, we walk well under his l. (in general); nitáěszistoz, l. in speeches, councils.

leading, see important, chief; zenitáěssō, zenitātsanes-sō, the l. ones (or.).

leaf, vèpoz, vèpotoz (pl.); evèpozeve, it is a l.; evèpozevensz, they are leaves; emanoahansz, it blows leaves (in spring, when the blowing of the wind seems to bring out the leaves on trees and bushes); eanevèpozevaoxz, it sheds its leaves (slow process); eanevènozevahâ, it sheds its leaves (by wind); eanoahansz vèpotoz, the leaves are blown down by the wind; emävèpozevattons, they are all leafing; eoxooxzevèpozeve, it is a green l.; eoxooxzevèpozevatto, it leafs green; eheovevèpozevatto, it leafs yellow, has yellow leaves; vèpotoz, leaves, this is the name for tea (dried tea leaves); vèpozehòp, tea (beverage), lit. leaf-broth.

league, navistootazemo, I l. myself with one; navistamazetovo, I become leagued with one; vistootazemazistoz, l., n.

leak, eehōxz, it leaks, rains in; esōananeha, it leaks in

- (said of fine drizzling like fog, vapor), thru the tipi cloth; esóaneoxz, it leaks in, oozing; esōéoxz, it leaks, drips in; preceding terms all ref. to leaking from rain; eehōxz is also applied to other leaking; esaaehōxzehan, it does not l.; ehōxzistoz, the leaking.
- lean, v. nahoxseš, nahooxseš, I l. against; nahoxsešetovo, I l. upon one; nahoxsšenanox, I l. on one; hooxsšenàtoz, the leaning on (also used fig.); naeamaveanax, I eat leaning on my side, also I eat lying on my side; nahoxtoena, I l. it against; hooxto, hokto, staff (to l. on); nahoktoeo, I stand leaning on my staff, also nahooxtoeo; see staff; eavota, it sets leaning over; see incline; nanietam, I l., depend on; see trust.
- lean, adj. etorkona, one is l., thin, lank; eohāonae, one is very l. (suff. -ona ref. to diminishing, subsiding, thinning out); eohāonae, one is very l., emaciated; enetonaeo, they (or.) are that l.; zehetonasz nasaanetonahe, I am not as l. as he is, lit. as he is l. I am not l.; ehosen, it is l. (of meat), poor in quality, watery; ehoseven, one has l. marrow (fig., one supposed to have poor marrow is one who is emaciated); toxkonastoz, leanness.
- leap, nanoxtaotovo, I l. upon one; nanoxtaota, I l. upon it; nahoaotovo, I l. after one (following); nanoseohaetaotovo, I rise up and l. against one; naohaeškaax, I l. up (arise and l.); nanehaotovo, I l. after one (following); naēvoomenehaota, I l. after it (following); namasóseao mapeva, I l. into the water; nimasóse-aomā, we l.; suff. -ao, also simple "o" denotes "spring, leap, quick motion" as: eēstao, it falls, drops into; ehao, it comes in (a despatch); natōeoao, I rush to meet one; eanao, it falls; enševao, it is swift. See Spring.
- learn, natāneeno, I l.; natāneena, I l. it; natāneenovo, I l. to know one; nataneevheneena, I l. further; na-oxceas-neevheneeno, I l. gradually; nahessheneenova tō-etanoxtovā, I l. by heart; nataešheneeno, I have learned, I know; mataešheneeno, when he shall have learned, when he knows; heto nitao natavešheneeno, by all this I l.; kašgon etavessemxistoneo zistosevovistomohevoss, children go to school to l., lit. to be taught; zeheneenovātanoss, the ones eager to l., to be knowing; navešhessheneena, I l. it by....; esaaheneenovahe, one is not learned; esaaheneenohe zēmehavovistomōs, one does not l., know what he was taught; nistoha ešēva natavešheneena hovae zsaamehaešheneenohetto, every day I l. something I did not know before. See teach, train.
- learned, eheneenovahe, one is l., is knowing; zeheneenovahesz, the l. one; heneenovhastoz, learnedness, learning, knowledge; naheneenovaovo, I make one to be l.
- lease, nahoo nāthoeva, I l. my land to one, lit. I set one

on my land; zehoeto nàthoe, the one who leases, occupies my land; esaahoetôhan nàthoe, my land is not leased; hoe zehoetoe, land leased; mxistô zevešhoetoe nàthoe, my land l., lit. the paper with which my land is leased; hovanê nasaahoatanotovohe nàthoeva, I do not want to l. my land to any one; hesthoe nahoetomovo, I l. one's land; hesthoeva nahoa, one leases me his land. least, vhanetoneta, the l.; vhanetonetoko, the l. rain; vhanetoneta havs, the l. evil; tonetaxce, the l. bit, however so little, small; hooxsohesz, the one being l. (or.); nahooxsóhe, I am the l., last; zehooxcezecâsz, the l. one, youngest of age, the smallest of all (in age); nasóhe, I am l., less; nanocsóhe, I am the "less", l. of all; nasóvezhesta, nasóvsta, I am l. (in stature, condition); see less; enocenetôxne, enocenetxne, one is the l., comes short among all, has the most failings; enocemomoxatame, one is deemed the l., the lowest of all.

leather, mešk (m.sp.), mesk (f.sp.); mōnskan, mōsean, mōsean, mōseškan, mōseskan, are all terms ref. to l.; meškazēson or meskazēson, l. doll; emeskazēsoneve, it is a l. doll; mseskaneom, meskoneom, meškoneom or mōseaneom, old brown l. lodge; mseskaneomē, in the l. lodge; meskonōestoz, dress made of buffalo l.; meskonooxtohononoz, l. leggings (made of buffalo hide); naeševesesmseskanoxta, I am also provided with l. breeches; meskonocanoz, l. shoes made out of buffalo hides; mēskonsanistoz, l. clothing, apparel; the term mešk is not used for things made out of antelope and deer hides, see buckskin and skin. Evxtaneeve, it is skin, l.; mazevôxtan, skin; nazevxtan, my skin, q.v.; evxtaneevstōn, it is designed, built, made of l., skin; vèhoevxtaokôz, piece, strap of l.; vèhoevxtaôxz, large piece of l.; vxtahàkoz or vxtaokôz, l. (as made by white man); hóoxka, hóoxkanoz (pl.), untanned hide; esóhóoxkaneve, it is still untanned; hóokoz, tanned hide; see hide, tan.

leave, inf.-as- denotes "starting, going away, beginning, leaving"; eas, one leaves; nitaashemâ, let us l., start; easeoxz, one goes away, see away; inf.-nôo-, -noose- =to l., be without, abandon, forsake; nanōosan, I l. (intrans.); zenōosansz, the one who leaves, forsakes; nanōoto, I l. one (or.); nanōoxta, I l., forsake it; nanōotana, I l. it (by depositing); nanōotano (or. of the preceding); nanōoxz, I l., forsake (by going away); nanōoxzetovo, I l., forsake one (by going off); see abandon, forsake; nanōoxtax, I l., running, fleeing; nanōoxtxenotto, I l., abandon one (by flight); nanōosemo, I l. unsaid concerning one (or.); nanōosesta, I l. unsaid; nanōoxtosemo, I l. unsaid of one; nanōoxtosesta, I l. it unsaid; nanōoxtxea, I l. it out (do not write it), l. unwritten; nanōosevamo, I urge persuade one to abandon,

- l.; enōosevovēš, he lies without it (as when one falls and whatever he held leaves his hand or hands); nanō-oxtovēneton, I am left (when others cross, they cross without me); nahōenōoxz, I l. by going out; nahoosan, I l., deposit, let stay at one place; natoshoosan, I will l., deposit here; see keep; nasaaonistohe, I l. it alone, do not heed it; nasaaonemohe (or. of nasaaonistohe); inf.-saapo-, -saaxamapo- =not leaving off, without interruption; hovae esaaxamapohestanohe, there was nothing he did not take, he left nothing untaken; eaāze-evane, it is left besides, over; naoseeoxz, I am left alone; eoseekahe, she is left alone, without anyone else; see pure; hovae nasaaēv-aenomotané, nothing is left for me (to own, possess); eaenomotāe, eaenomohe, it is left to one (property); heto nitao niaenomon, this all is left to thee; eheeo, it is left over; hosz makātansz eheeozenz, some money is left over; naheeo, I am left over; nanocheeoxz, I am left over, alone; nahéeoxta, it is left over to me (Ger. ich erübrige es); nahéeoto, one (or.) is left over to me; nahéeō, I am left (standing or sitting); hovae esaahéenoxzenov, they left nothing undestroyed; inf.-saaxaē-, -saaē- =scarcely left to one; ēšetaxceōvatto, a little left (of liquids in open vessels); ēšetaxceoene, a little left (in closed vessels); enōosena, one is left bereft; nanocšešenōotan, I am left to shift for myself.
- leave, n. nizeovazistoz, l., permission.
- leaven, pohaneo; epohaneoneve, it is l., yeast; pohaneo-neva, with l., yeast.
- leech, heškoe, heškoeo (pl.).
- left, namos; namoshesto, l. side, l. hand; henamoshesto, one's l. hand or side; namosesto maex, l. eye; Namosz, Lefthand, pr. name; Hotoanamos, Bull-lefthand, pr. name. See leave.
- leg, mazheq, mazhekono, (pl.); same word used for bone, q. v.; nazheq, nazhekono, my l.; nazhekoneva, in, with my l.; suff.-oxta =with l., legged; enišeoxta, one (or.) is two-legged; enišeoxtatto, it has two legs; eniveoxtaō, they (or.) have four legs, are four-legged; eniveoxtatto taxemesestoz, the table has four legs; enoceoxtatto, it has one l.; zenoceoxtatto, the one-legged one =wheelbarrow; ehaestoeoxta, one has many legs; haestoeoxta, centipede, the many-legged-one; etoseoxta, one has long legs; etokseoxta, one has not long legs; ekooxta, one is short-legged; emaeoxta, one has red legs; Maeoxta, Redleg, pr. name; enāeoxta, one has a l. paralyzed, deadened; enonāeoxta, one has both legs paralyzed; naéškoxtano, I break one's l. short; naoéškoxtano, I break both one's legs off; naéoxtaso, I cut one's l. off (above knee); naoeoxtaso, I cut both of his legs off; naéeškoxtaso, I cut one's leg off (below

- knee); naoéškoxtaso, I cut both of one's legs off; nataxeoxtaso, I cut a gash in one's leg; natotaxeorta-so, I cut gashes in one's legs; natotaxeortaōstaso, I cut gashes quickly, instantly in one's legs; eniseoxtaoz, the l., wheel comes out (sp. of wagon wheels); eoninšeoxtaoz, its l., wheel comes apart; naxoeoxtano amoeneo, I grease the wagon wheel, l.; see wagon, wheel. Enetoseva, one is thus legged, has such legs; suff. -seva, ref. to lower part of leg including foot; etone-toseva, how is he legged, what legs has he? Evoveevezeona, one is bow-legged; -voveev- ref. to the space between such legs; nivoveevezeonamā, we are bow-legged; navovoxcezeona, I am bow legged, ref. to the crooked legs; natatōxehaonona, I have bent legs (at the knee, forward, like old men); átoeoxta, walking-stick (insect), lit. mixed up legs; eooxtatto, salamander, short (?) -legged; átoeoxtavèho, daddy-long-legs, also haestoeoxtavèho, many-legged-spider; nahooxta, I "l.", kick; nahooxtaovo, I "l. one", kick him.
- legal, zetohesso hoemanistovā, that which is l., according to the law; esaahoemanistovhan or esaanhesso-han hoemanistovā, it is not l.; ehoemanistove and eho-emanenov, it is l., lawful, law.
- legend, hòtaheo, vhanhòtaheo, l., fable; evhanhòtaheoneve, it is mere story, l.; see story.
- legging, vohaenooxtohonon, vohaenoxtohononoz (pl.), woman's buckskin lower l.; meskonooxtohononoz, woman's buffalo (leather) l.; see boot, gaiter; hoxtoho, hoxtohon (pl.), l., also màtoho, màtohon (pl.); navxtoho and navxtō, my l.; nivxtohane, our l. (or pl.); hevxt-hevo, their l. (or pl.); naēstanō navxtoho, I put on my leggings; niēstanoneo nivxtohane, we put on our leggings.
- legion, emaxhāenōheo, they (or.) are legions; emaxhāen-noensz, they (in.) are legions; zevonenōhessō, the legions, countless ones (or.); maxhāenōhestoz, l., lit. the being a very great number; OXHāenōsz, Legion, pr. name (Abraham).
- legislate, ehoemaosen, one legislates; zehoemaosensz, the one who legislates.
- legislation, hoemaosanistoz, lit. the making of the law.
- legislator, hoemaosanehe, l., also judge; ehoemaosanehe-ve, one is a l.
- legislature, zehoemaosanessō (predicative) and zehoema-osenessō, the ones who make laws, judges.
- leisure, inf. -oanaxa- =with l.; eoanaxaesevo, it flows with l.; naēveoanaxaenom, I nap leisurely; ekan-oxzea, one has l., has time, can be spared, is available.
- lemon, heovemaxemen, heovemaxemenoz (pl.), lit. yellow-large-berry; eheovemaxemeneve, it is a l.; heove-maxemenóe, l. tree; heovemaxemenósz (pl.); heovemaxeme-

- nóeše, l. grove. [pop, cool drink.
 lemonade, heovemaxemenemàp (obs.); tõmsešestoz, l.,]
 lend, navhanemea, I l., lit. give not really; navhanemeaa,
 ----- I l. it; nahóoenostoman, I l., make a loan; naha-
 sestomoe and nahasestomotxeva, I l., loan (in gambl-
 ing); nazevaeoho, I l., loan, let one have (ref. usually
 to money); nizevaeoxsz, l. me (thou); nahóoenosého, I
 l., make a loan to one; zehóoenosēs, the one to whom
 it is loaned; nataēstananoz makātansz, I l. money (ref.
 to depositing in bank), lit. I put in money; [navēsta-
 nanoz makātansz, I ask money, borrow]. See loan.
 length, see long.
 lengthen, nahaestana, I l. it; nahaexovana, I l. it (time);
 nahoeno, I l. (by sewing); nahoenoto, I l. it
 (or.) by sewing; nahoenoxta, I l. it (in.) by sewing.
 lengthy, expressed by inf.-tose-; toseēsizistoz, l. speech.
 lenient, ehòpsan, one is l. (predicative); nahòpého, I am
 ----- lenient towards one; nahòpemo, I warn one of
 danger; see spare.
 leniency, hòpsanistoz; see spare; zehešhòpsanetōez ni-
 ----- hesseametanenhemà, because of his l. towards us
 are we alive.
 leper, ōseozz, ōseozzo (pl.), also oxoeseozz, oxoeseozzo
 ----- (pl.), l., one with skin disease; eōseozzeve, one is
 a l., eoxoeseozzeve, one is a l., skin diseased one; ze-
 matotaesz, the one with leprosy, q. v.
 leprosy, ōseozistoz, oxoeseozistoz, l., skin affection;
 ----- matotaestoz, l., wasting away of parts of body;
 the Ch. never saw l.; above terms are only analogous.
 leprous, eōseoz, coxoeseoz, one is l., has sore skin;
 ----- ematotáe, one is l. (when parts of limbs, etc. de-
 cay away). These terms are the nearest analogs to l.
 less, novòs and novs, used detachedly; novòs emese, he
 ----- eats l., not up to the amount, short of; enovēnetto
 (contracted into enov'netto), it is less, comes short
 of, is not sufficient, reaches not at; ninov'netanon
 onisyomhoxeevostanehevestoz, we come short of a true
 clean life; nitao nsthaônàtonan enov'netto màsaameho-
 tàzehez nonameto, all our prayers are insufficient, un-
 available if we do not love each other; inf. -shov- =
 lessening, -shovstoe- = l. and l.; nashovevōsan, I see
 l.; nashovstoevōsan, I see l. and l., see diminish;
 eponoéha ohe, the river is getting l., is drying up;
 eponoéha, it is lessening, getting l., receding; suff.
 -nova- = less in the sense of "worse"; eahansenova,
 ehèpsenova, eohamsenova, one is worse; ehaōvnova, one is
 short of riches, is penurious; novaehasz nsztahevo, ye
 slow of heart! [noeha, it lessens; see recede.
 lessen, see diminish; nashovana, I l., diminish it; epo-]
 lest, expressed by inf.-ox-, only in certain syntactic
 ----- connections as: neevavōsan nszeoxeanaome (or

nszeoxeanaheme), watch l. you fall! Ooxseš, l., other-wise.

let, suff.-eha in the hortative m. (see Ch.gr.) denotes "l."; the same suff. is found in many other verbal forms implying a "lay", ref. to a passive position, situation, of an in. object; nšetataotanehá, l. it opened! Netotanehá, l. it stay here! Ešezetotanehá, l. it be here (pointing to the place)! Mesehá, let him eat! Nšemesehá, l. him eat (keep on eating)! Eakōmoeha, it is a pond, a small, round body, expanse of water; epevomaoeha, it is a good lay of ground. Pref. nita- and nitanš- = let us...., for the first per. pl. with the common ending of the conjugation; nitameshemá, l. us eat! Nitansšemeshemá, l. us keep on eating! Nithaōnamá, l. us pray! Nitaneoxzhemá, l. us go! Nitansšeneoxzhemá, l. us keep going! For the first per. sg. pref. nata- and natanš- (= l. me) are used; nataēsz, l. me speak = I will speak; natanšēēsz, l. me keep on speaking! Rad.-eše- in hortative forms denotes "l. it be, allow, do not refuse"; niešemezz makātansz, l. me have money! Ešemashaneeha, l. him be foolish, do not hinder him! Ešemesehá, l. him be eating! Ešemesēsz = eat on! Pref. ešenše- = l., allow to keep on; ešenšhozeohéhá, l., allow him to keep on working! Nani-zeovo, I l., allow one; nizeovsz, allow, l. me! Nizeovehá, allow, l. him! Toanoxa onisetto, l. see, try! Toanoxa onisetto eonhesso, l. us see, or l. me see, try whether it be so! Tāxa, l. (us or me) see, how is it? Natanonizeomōnāno, I l. one go free; našexoneano, I l. it slip (rope); našexoeohaeha, I l. it slip from me; rad.-seš- = l. go, slip, disengage, get loose. Naanhōstoneana, I l. down by means of rope; see rope. Suff. -ého (or.) and -ész (in.) implies "l." in the sense of "make, cause"; nahāmoxta, I am sick; nahāmoxtaého, I l. one, cause one to be sick.

letter, mxistō, mxistōnoz (pl.), l., paper; naešemetan mxistō, I have received a letter; natameto mxistō, I give one, write to one a letter; see write.

level, etoxton, etoxtonōsz (pl.?), it is l. (of a plain); enomaeha, it is l., has a l. lay (ref. to land, ground); zeénomaeha, where the l. ground ends, at the foot of an elevation; hovae zeonoota, something setting l., even; hovae zeonoeha, something having a l., even position, lay; naonoeha, I l. it (horizontal); naonoomaena, I l., even the ground; zeonoomaehá, it is even, l.; našešemana, I put it l., horizontal, make it lie. [onooseo, l., evener.

leveler, nomaeoō, l.; onoomaeneo, l., evener (for ground);]

lewd, eōxenitam, it is l., filthy; eōxenitamōan, one utters l. language; eōxenitamōēta, one acts lewdly; etonšenoxka, he is l., loose, frivolous; etonšenove, she is l., loose, frivolous; see frivolous; eahansenova, one

is l., depraved, villain; emaseha, one is l., depraved; ematāeve, she is l., prostitute; -ōxenitam- (inf.) = with lewdness, lewdly; tonšenovehestoz, matāevestoz, lewdness, applying to women; masavoētastoz, tonšnoxkastoz, ōxenitamōēstastoz, lewdness, applying more to men. liability, hestatamahestoz, l., risking, courting danger. liable, hōvoxponetto, also vozeva hōvoxponetto, at the risk of; natanšeneoxz vozeva hōvoxponetto honšetoomenotto, I persist on going on even if I am l. to suffer; ehestatamahe, one is l., runs the risk; nāhestatamaheta, I am l., run the risk concerning it; see expose.

liar, nizeheo; enizeheoneve, one is a l.; Nizeevhan, L.; eotaestovoahe, one is a l., lit. has double mouth.

Libellula, vovetas, dragon fly.

liberal, emeatanoconeve, one is l., is a giver; esaatōhaconevé, one is l., not set in his ways; emase-mea, one gives willingly; ehotoa, one is l., generous; inf.-hoto(c)- = with liberality, friendliness; esaamomēnkoezesta, one is l., not selfish; esaamehoxtohe zea-eno, one is l., does not love his property; esaamehox-tōnoz hemakātansz, one is l. with his money; oftentimes admonition was given by influential Ch. to be l. and a common expression was: nivémehoxtanov zeaenomass, do not love what you possess, be liberal with it! To them the white man appeared extremely selfish for his love of possession.

liberality, meatanoconevestoz; hotoastoz, l., generosity.

liberate, naevhanonizeomēnāno, I l. one, let him go free; našexano, I l., disengage, disentangle one; see free, unburden.

liberty, there seems to be no adequate term for "l., freedom" except in the negative; saamomōnehevestoz = the not being slave; esaamomōneheveo, they are not slaves; naevhanonizeomēnāno, I set one at l., let him go again with, in gentleness, release him; enizeoe, one is at l., is allowed; see allow.

library, mhāo zexhovxtanevosz mxistōnoz, house where books are stored up; mhāo zehovxtxeozēs, l., house with collections of writings; also hovxtxeomhāo; ehovxtxeomhāoneve, it is a l.

license, mxistō zeveševēhoevistōmāzistove, paper with which white marriage is performed, marriage l.; emhonemxisto, hunting l.

lick, naneoxsan, I l.; naneoxta, I l. it; naneomo, I l. one; vehoehotoa eneomo moksaeo, the cow licks the calf; namhaenosan, I l. up; namhaenoxta, I l. it up; emhaenomo, he licks one up; enitācana, or emasemhaesta, one licks it all up (swallows).

lid, nxpoheo, nxpoheonoz (pl.), l., cork, that which stops an aperture; nxpoheoneva, with a l.; enxpoheoneve, it

is a l.; esaanxpoheonevhan, it is not a l.; henchahéo, lid lifter (for stove).

lie, v. (ref. to posture) expressed by suff. -eš (or.) and -eha (in.) which denotes lying on a plane, horizontal, having no self support; našeš or našeeš, I l.; naoveš, I l. down; niovšenamá, we l. down; eovšen and eovšenaō, they (or.) l. down; eovšemeoz, one lies down (from a sitting position); naovšemano, I lay one down, put him in a lying position; naēveš and naseeš, I am lying; eēveha, it is lying; eēvehansz, they (in.) l.; mǎp eseha, water lies; zeseha mǎp, where water lies, is; naàtoeš, I l. hidden, covered, concealed; epāeveš, it (or., as a coat, etc.) lies close by; enšenetoomēšen, they (or.) keep on lying suffering; epopeveš, one lies comfortably; enonizeomhataneš, one lies snugly, closely; enonizeomeš, one lies snugly, gently; naamoeš, I l. flat; naomōeševeanax, I eat lying flat; nakàkoeš, I l. flat, crouching; nahanoseš, I l. on my back; natahaeš-emo zeszhetosoetto, I hold one lying on my lap, while squatting (said of a child held by its mother); emasēkotaeš, one lies with knees drawn up; eoninševoešen, they (or.) l. in pieces, torn apart; eonisovaešen, they (or.) l. separated in two; ehēnevaešen, they l. scattered; epēvaešen, they (or.) l. crushed asunder. Etotoovešenaō hohonaeva, they l. between layers of stone; etotooveš, it (or.) lies superposed, in layers (as stones); etotoovemaēš, it (or.) lies folded, forming layers; naēszeš, I talk lying (position); nazetaneneš, I am busy while lying, in a lying position; nahāpenoeš, I sew lying; namxistoneš, I write lying; momoxeman eheš-eš zistōenās hesc, one lies, nestles comfortably in his mother's arms. The suff. -eš (or.) and -eha (in.) cannot always be translated by "lying" but also by "is" when the object does not naturally occupy a standing or sitting position, has no self support, as: aestomamesestoto etōešen, the potatoes are (l.) cold; maxemenoz etōehansz, the apples are (l.) cold; eszen etaxeeš taxemesestová, the coat is (lies) on the table; mxistō etaxēveha honooneva, the book is (lies) on the floor; zistaōeš, where it (or.) lit; zistōeha, where it (in., arrow) lit; naonoeha, I put it in a level, even position; eonoešen, they (or.) l. even; eonoe-hansz, they (in.) l. even; natotoešena, I l. awake; hohona áe našeešetovo, I l. close to the rock, stone; nataxešeešeta, I l. on, upon it; zeoxcsēešenaz, where one lies; zeēvšenassō, the ones lying; naeamax, I l. on my side; naeamaveanax, I eat lying on my side; naveamo, I l. with one; nanistax, I l. in wait; naoxzenoto, I l. in wait to slay him; ekàkoemstaoešeš, one lies crouching ready to leap; see under "fall" where the forms ending in -eš have the meaning of "flat".

lie, v. (ref. to speaking untrue); enize, one lies; enize-heoneve, one tells lies, is a liar; nizeheo, liar; nanizeemo, I l. about one; enizeetovàzeo, they l. unto each other; eotaestovoahe, he lies, is double-lipped, a liar; eaestomhòtahan, one tells falsehood, lies; niaestomhò-tahaove, thou tellst me lies, fables; ēveniz, one is lying; zeēvenizessô, the ones lying; nanizeheonevatamo, I hold him for a liar; nanizesta, I deem it a l., doubt, q.v.

lie, n. nizehestoz, l., untruth; aestomhòtahanestoz, l., falsehood; estovoahestoz, l., hypocrisy, the having double lips; nizeheonevestoz, the lying; see deceit.

life, ametanenistoz, physical l.; eametanenistove, it is l.; naheametanenistove, I have l.; vostanehevestoz, l., living, personality, the being a person, also custom; heševostanehevestoz, way, course of living; aenevostanehevestoz, eternal l.; nomos aanetto vostanehevestoz, l. for ever, everlasting; vostanehevestoz or ametanenistoz zsaahēn'nistovettan, endless l.; hotoanavostanehevestoz, hard l.; toomevostanehevestoz, l. unchangeable, ever the same, immutable; mooxoevostanehevestoz, strong, robust, stoical l., living (moox = flinty); taxevostanehevestoz, l. on top, old expression equivalent to "earthly l. that is well and sound"; haomenevostanehevestoz, l. of misfortune, bereavement; ôzetanona-vostanehevestoz, troublesome l.; heškovoeševostanehevestoz, thorny l. (fig.); onševostanehevestoz, painful l.; pavevostanehevestoz, good l.; onoevostanehevestoz, even, correct l.; xanovevostanehevestoz, righteous l.; hooxevostanehevestoz, clean l.; mómâtavostanehevestoz, religious, pious l.; havsevevostanehevestoz, bad l.; heamavostanehevestoz, heavenly l.; zemona vostanehevestoz, new l. (ref. usually to Christian l.); nistavostanehevestoz, old, former l.; toxtoevostanehevestoz, prairie l., free unrestricted l.; xamavostanehevestoz, natural, Indian l.; zesevostanehevestoz, Ch. l.; vèhoevostanehevestoz, white man's l., living; hekonevostanehevestoz, strong l.; haešvostanehevestoz, long l.; esaaheametanenistovettan, it has no l.; zetohetāheametanenistov, all that is l., living; zeoxtoešeametanenistove, thru the whole l.; zeheešetanenetto, all my l., as long as I live; zeheametanenistovessô, the ones who have l.; ametanenistoz, vostanehevestoz na momoozistoz, l., being (personality) and moving; together these three terms are equivalent to the Ger. Leben u. Wesen; navostanevého, I save one's l.; Maheo niametaneohaen, God quickens our l.; see live, person, save. Hestòtaheo zeheszheševostanehevstovs, the story of one's l.

lifeless, zsaametanenettan, that which does not live; zsaahametanenistovettan, that which has no life, is inanimate.

lift, nahenehan, I l., hold up; nahenehana, I l., up; nahe-
 nehana, I l. it up; nahenehavenaevao, I l. up my
 hands; nahenehavenaevano, I l. up one's hands; nahene-
 havaeo, I l. up my head; henehavaeoxz, l. thou up thy
 head; navonoana, I l., raise it up; navonoano (or. of
 preceding); navonoaao, I l. up my head (tilting, toward
 the sky); navhoneno, I l. one up, carrying in arms; chó-
 zevhoneneoneve, it cannot be lifted (as something too
 heavy); naanhônana, I l. it down; naanhônano (or.); na-
 heamenana, I l. it above; naheamenano (or.); naéšesz, I
 l., raise; naéšeszzenoz, I l., raise them (in.); naéšho
 hohonaao, l l., raise the stones (or.); zepaveéšesz-
 sēs, the ones (in.) you can well raise, l.; zepaveéše-
 ehēs, the ones (in.) that can be lifted easily; zepa-
 veéšeshessō, the ones (or.) easy to be lifted, of easy
 weight (as stones); see head. Henehaeo, lifter (as
 for stove lids, etc.); ehenehaeoneve, it is a lifter;
 henehaeoneva, with a lifter.

ligament, hessesoz, ligaments, of body; nihessesonanoz,
 our ligaments, sinews (represented by vines in
 fig. language or religious rites); see sinew.

light, v. nazeoha vohoksenanistoz, I l. the lamp; nanēhov
 zezeohom, l who l. it; zeoxz, l. it (thou)! Zeom, l. it
 (you)! Navohōno, l l. one (or.), furnish one with l.;
 evónetto, it is l., ref. to natural l. as antonym to
 darkness; esaavónettan, it is not l.; evohokas and
 evohoas, it lights (artificial), shines, flames; navo-
 hoksenàn, I l. a lamp; evohōota, it lights, shines (as a
 flame); esaavohōotahan, it does not l., shine; evoho-
 asēsena, it (or.) lights, shines, said of moon and
 stars; also evohokasēsena, it lights; esaavohokasēsc-
 nahe, it does not l., shine (or., ref. only to celestial
 bodies); navohoasena, I l. it, make it shine; evohokas-
 etto or evohoasetto, it gives l. (artificial), said of a
 torch, lamp, etc.; esaapavevohoksettān, it does not give
 good l.; evónhan, one gives l.; in order to be able to
 see well in stepping out of a lightened place into
 the darkness outside, the Ch. would either shut the
 eyes or cover themselves with a blanket immediatly
 before pushing the door open, thus accustoming the
 eyesight to darkness; evónhan would be said of one do-
 ing so; vónhanistoz, the giving, making natural l., also
 the name for window; navónam, my l. (natural); nahevón-
 am, I have l.; nahevónamenoz, he is my l. (in the fig.,
 as when sp. of God); it must be borne in mind that
 rad.-vón- ref. to natural and not to artificial l.;
 ehōeta, it is a flash of l.; hōetātoz, flash of l. (also
 ref. to the "stars" one sees when struck a blow); inf.
 -nanivse- = l., transparent; nanivsetto, glass, bottle;
 enanivsevōme, it is transparent water; eotananives, it
 is l., pellucid, limpid, pervious to l., also said of

clear nights; eotavónetto, it is l. (also moonlight, when said at night); ehotoxkoenō, it is starlight; ehénevatovā, it scatters, diffuses, radiates l.; nahóešemo, I l. pipe or cigar, by approaching to l.

light, v. (to descend, alight); naoveōeš, I l. and settle down; zeto veces naneōešetova, this bird lights upon me; also naneōešetōe; eōeš, one (or.) lights; eōeš hoxzezeva, one lights, alights on a tree; eōeha, it lights; eōstao, it alights, remaining suspended (as on houses, trees, etc.); eséao, it lights on the water; eseōeš, one lights on the water; zistaōeš, as one lights, alights; zistaōeha, as it lights. See alight, fly. light, adj. evèpanano, it is l., not heavy; evèpananeta, one (or.) is l.; zevèpananetaz, the l. one (or.); zevèpanano, the l. one (in.); navèpanaovo, I make it to be l. for one (or.); navèpanaox, I have a l. burden, eased of my burden, pack; navèpanana, I make it l.; vèpananenistoz, the making l.; navèpanaesana, I lay burden, weight aside (ref. to that which is pulled, drawn, dragged); navèpanāomorta, I feel l., relieved; rad. -vèp- = hollow, empty; inf. -héana- = l., easy, not hard, not difficult; eheanatto, it is l., easy; eheanataeneoneve, it opens easily; see easy; inf. -hece- = lightly, quietly; vhanetoneta, l., petty, least, of little consequence; vhanetoneta havs, petty fault; enotovae, one is l., frivolous, godless, unconcerned; notovavostaneo, l. minded people; enotovavostaneheve, one is a l. minded person; esaapopastohe, he takes it lightly, is unconcerned about it, does not care; zsaapopastōsz, the one who takes it l.

light, n. zevónetto, the l. (natural); vónhanistoz, the l., lightening, window; vohōotàtoz, l., shine; vónevatamahestoz, state of l., glory; Maheo evónevatamahe, God is l., in a state of l. (natural l.).

lighten, navónhan, I l., make light (as by opening the shutters of a room); nahotxheneenomevo, I l., enlighten one (or.), reveal unto him; niahane zehotxheneenomōs, this is he who lightened, enlightened me; see lightning. Navèpanana, I l. it, make it of less weight; navèpananomovo, I l. his (in.).

lightly, see light, adj.

lightness, vèpananetàtoz, l. (of weight); vèpanāmoxtas-toz, l. (of feeling); vèpanaoxistoz, l. of burden, pack; heanatto, with l., easiness; notovastoz, l., frivolity; sapopastomohestoz, l., levity; zeheševèpanano, its l.; zeheševèpananeta, one's l. (in weight); momoxeman, with l., easiness, cozily, with no efforts or exertion, at a will, with a wish.

lightning, ehōeta, it is l., flashes; hōetàtoz, l., flash (all kinds); nonoma hesthōetàtoz, the thunder's light, flash; ehoezē, it is l. (many flashes);

evôoezē, it is l. (continuous); ehoezeoz, it is l. (one flash); nonoma hesthoezeozistoz, the thunder's l.; evôoestâta, it gives an instant flash, l.; also evohô-
 ôstâta, it gives an instantaneous flash, shine (as in clear evenings, from a distant thunderstorm).

like, v. nahoahē, I l. to have, desire, covet; nahohānoz, I
 ---- l. to have, want them (in.); nahohānoz, I l. to have, want one (or.); nihohätovaz, I l. to have, want thee; zehohätto, I who wants to have it (or him); nahohäztan, I l. to have, want, require, am desirous, covetous of; nahohäztovo, I have a liking, desire for one; nahoazesta, I l. to have (mental); nahoamazhesta, I l., desire to get; nahethoahe, it is my liking, wanting, desire; nanethoahe, that is my liking; nazethoahe, this is my liking; nanethoaztomovo, I l., desire it of one; nanethoaztomon, it is liked, wanted, requested, desired of me; enahan zehethohäs (or zehethoahesz), this is what one likes, wants; hena zehohätto, what is it that thou likest to have, wantest? Nasaahoahe, I do not l., want it; esaahethohätôhan, it is not liked, wanted; esaahethohätohe, one is not liked, wanted; the rad. -hoahē- denotes a strong liking, desire to have, wanting, a caring for, coveting, also implies lust (the last especially in the worst sense when preceded by inf. -havsev-); nasaahohānoz, I do l., care for one; nisaa-hohānohen, we do not care for him, do not want him; nahoahēvo or nahohävo, I l., care for one's.... (in.); nahoahēvo hevoxca, I l., want one's hat; nahoahēvonotto hesthoze, I want, l. to have one's horse; nivéhohävo ze-aeno zehevhistaneonetto, do not want, desire to have thy neighbor's property; hohastoz, liking to have, want (not ref. to poverty), desire; havsevhoastoz, evil liking, lust, q.v. Napevazesta, I l. it, approve of it, deem it good; napevatamo, I l., approve of one, deem him good; namehoxta, I l., love it; etaheomemehoxtanoz makätansz, one likes, loves money over much; namehoto, I l., love one; nasaapevaztohe, I do not l. it, disapprove of it, do not deem it good; nasaapevatamohe, I do not l. one; esaapevatamehan, it is not liked, approved, deemed good; esaapevatamehe, one (or.) is not liked, approved; nasaamehoxtohe, I do not l., love it; nasaamehotohe, I l., love one (or.) not; Maheo esaahethoahe zexhaomenez, God does not l. to have us suffer; Maheo esaapevaztohe havs, God does not l., approve of the evil; nahoahē havs zeoxsaapevaztohetto, I desire the evil tho I l. it not, altho I deem it not good; hohaetzovazistoz, the liking of one (obj.); pevaztastoz, the liking, deeming good; emäpevatame, it (or one) is liked, approved by all; emähohätoe, it (or one) is liked, desired, wanted by all; emämehoe, one is liked, loved by all; emämehotā, one is liked, loved by all of them. The

younger Ch. generation, influenced by the Eng. language is using -hoahe and -pevazesta more and more indiscriminately.

like, adj. and adv. expressed with inf. -sē- =same, alike, q.v.; nasēšenemo, I am l. him (in face, appearance); nasēhestamo, I am l. him (in condition, state, stature); tass, l., as if; tasse vezen, just l., just as if, exactly similar too; het'sé, l. this (in.)? Hen'sé, l. that (in.)? Enhesso, it is l. that; ezhesso, it is l. this; namato eēmaenhesso, and all the l.; na eēmaenhestav, and the l. kind; mǎnhessonoz, l. all (the rest); mǎnhessonoz meševotto etómešenaō hesc heàzeneva, like all the babies, as it is with babies sleeping in mother's arms; na zēvemaenhesso, and all that is l.; na zēvemaenhestass, and all that are l. (or.); sometimes suff. -ea (also -eha) is added to nouns to denote "similarity to"; usually this suff. -ea requires inf. -heše- in the modifying verb: henitō, door; henitōnea, l. a door, door like; henitōnea ehešenhesso, l. a door it is; makāta, money, metal; makātaea ehešenono, it is l., looks l. money; maemakātaea ehešenōheo, they (or.) are (shine) l. gold; tǎpenonea eheševon, it sounds l. a trumpet; hoo-sea ehešemoxtavo, it is black l. coal.

likelihood, rendered with inf. -nonaxstov; zenonaxstoveaseoxz, there is l. of his going away; emenonaxstovhoeoxz, there is a l. of his arriving.

likely, expressed by inf. -nonaxe-, -nonaxstov- =probably, l., in all probability; nazenonaxevoōmo, I am l. to see one; when l. has the sense of "possibly" it can be expressed with "heva" preceding the verbal form in the negative m.; heva mhāo enoceneotahané, l. the house has only one room; when "mo" of the hypothetic m. is used in connection with "me" as verbal inf. it denotes "not l.", mo emehoeoxzé, he l. will not arrive; when the "me" is not infixed the meaning is "l., no doubt"; mo estāevhané, it was l., no doubt it was night; txo, used detachedly and -txose as inf. (also taxhoss) =l., liable, apt to.

liken, navezhovaovsan, I l., represent (intrans.); navezhovaovo, I l. one unto....; naveševzhovaox, I l., represent it with; naveševzhovaovonotto hohonao, I l., represent one with a stone; see compare, represent.

likeness, seešenemazistoz, l. of face; sēhestàtoz, l. of stature; tǎohemestoz, l., parable; natǎohemenotto, I use one for a l.; amxešenàtoz, l., picture of the face, see picture; vezhovaovazistoz, l., representation, see liken; Maheo zehestavoss ninešemanhanhemā, we are created after God's l., stature, makeup, lit. as it is of God his being (stature) are we made.

likewise, homona, l., in like manner; homōxz and hamōxz, l., for instance; hóehāetto, l., even, not better;

ēvemaneševostaneheveo, they (or.) all live l.
liking, expressed with inf.-hetose- =fondness, inclination for; ehetostôham, one has l. for horses; ehetosemaneo, they (or.) have a l., an inclination to drink; hetosàzistoz, l., inclination, fondness for.
limb, hestāe, l., branch (of tree); nasz zehetāeoxsetto, one of my limbs, parts, members; nazhekono, my limbs, legs; emepēvoeha zehetāeoxs, all of one's limbs may be broken to pieces; the word "l." in the singular does not seem to exist; rad."ox" is found in the word flesh, body, and "legged", anything that has a counter-part or division. [reddish tint.
lilac, zeotataavemāaseonevoxtav, blue turning into a]
limber, eheceha, it is l.; ehecehansz, they (in.) are l., not stiff; epāpeno, it is l., limp; epāpenonsz, they (in.) are l.; napāpeoz, I get l., limp; napāpeona-oz, I get l., limp in limbs, bones; nasxseveceona-oz, I am limp, sapped; Papē, Limpman, pr. name; pāpeozistoz, limberness, limpness; pāpeona-ozistoz, limberness, limpness in the bones, limbs; sxseveceona-ozistoz, limpness, the being sapped.
lime, voozena; voozenaeva navoxpooha, I whiten with l.; evoozenaeha, it, there is l.; evoozenaeva, it is l.; voo- ref. to white + -zena =handling with fingers.
limit, hohanenō, l., boundary; name given to small mound of earth in front of ceremonial lodges; see bound, boundary; inf.-heomse- =beyond the l., too far, inadvertently; natāevavhoema-oxta, I l., regulate it by law.
limp, see limber.
line, rad.-e- often denotes a "l., course of action in its details"; rad.-ēs- or -es- =drawn line; na-mx-es-ton- =I touch and draw, delineate =I write; exanovo, it is straight, in l.; see straight; naxanovxea, I write it straight in l.; evovoxkxeoe, it is written crooked; zevovoxkxeoe, a crooked l. (written); ehestovxeoe, it is a parallel l. (written), or written on both sides; eōetaevxeoe, it is a zigzag l. (written); enovonxeoe, it is written diagonally, obliquely; inf.-nime- or -neme- denotes "deviation from a l., away from a l."; enimetaho, one rides sideways, at an angle from the straight l.; eonimoaeoxz, eonimeoxz, one walks, goes in a devious way, see aside, side; inf.-xanov- =straight, in l.; inf.-he- has varied meanings but most of them deriving from "in l., course, direct, centering"; heševostanehevestoz, l., course of living; heenszistoz, l. of speech, language; zehethozeohetto, my l. of work; nahestovana, I l. it, make it double by covering the inner surface; nahestovoenoe, I l. (by sewing); nahestovoenoto eszehe, I l. the coat (by sewing); rad.-one- ref. to a l. having dimension; eamonehoeo, they (or.) stand or

sit in l.,row; niamoneohemâ,we stand in l.or row; eo-nistâkoneōeo,they form a circle,a circular l.; etâx-tahoneōeo,they (or.) stand in a circular l., a circle; see encircle, surround; niamoneoetovon, we stand in l.before one; niamoneetovon,we sit in l.,row before him; niamoneešenamâ,we lie in l.,row; eamoneo-tansz,they (in.) set in l.; ēšexhoneōeo, they (or.) are formed in l.; ehooneoxeo, they come loaded (in l.); zeamoneōessô hohonaēo eoninxōeo,the l.of stones is disarranged (stands disarranged); inf.-nóov- =one after another, connected to a body, added to,succes-sion; nóovetto,in succession,l.(detached); inf. -nóo-vone- =in l.,one after another; enóovoneeo,they (or.) stand,l.up in procession; enóovoneametōenâzeo, they are in l.holding each other; ninóovoneōhemâ,we stand in l.; nanóovoneōetō,I tie them (or.) in l.,one after another; enóovoneeoxzeo,they (or.) walk in l.; enóo-voneanaō,they fall one after another (as a l.); enóo-voneanahamâzeo,they throw themselves down, one after another (in l.); zehestxnovavoneōevoss, many rows, lines of them (or.); enóovonetahoeo, they ride in l.; esētostovoneoxzeo,they (or.) go in l.,column; esētostovtahoeo,they ride in a l.,column; inf. -nóon- =re-lated to a l.; nóonetto (detached),in connection, re-lation (coordinative); nanóonena, I relate, connect, join,coordinate it; see rank,row. Enokovavoneoxzeo, also -vonēoxzeo,they are following each other in a l.; enohonovavoneoxzeo,they walk five in a l.; ehane-nóovonēoxzeo,they walk one behind the other. Nóovonē-nistoz,l.,file,row; amoneōhestoz,the standing in l., row (fronting); óosanistoz,cloth l.; nononō,fishline; zetanoamestotoz,lines,reins (for horses); epopooneō-eo,they stand in l.with spaces in between the lines or between the single ones in the l.; epopooneoxxeoe, it is spaced between written lines; also eáeoneoxxeoe; eōeoneoxxeoe,it is written with spaces (openings) in the l.(between words); see write; eōeoneōeo, they (or.) stand in l.with openings between; evoxkaēsetto, conduplicate l.; ehaztovēsevoxkaēsetto nixa, it is a revolute l.; ehaztovēsevoxkaēsetto noka, it is an in-volute l.; emomaanēsetto eevhamamovaēsetto, it is a plaited l.; esto ehox'taēsetto,obvolute l.; etotoo-vēsetto sitov ehesztahevetto,imbricated l.; ehaztove-tōēsetto sitov ehesztahevetto,equitant l. See illus-tration in Standard Dictionary under "convolute"; ēs-etto is suff.for l.,ridge.

lineage, enxhestonoetō pavhetano,one is of good l.,des-cends from good men; napeveešeeseoneve, I am of good l.,raising; zenxešetoonehestätto, where I line from,my l.,pedigree; zenxešetoonehestas, one's l.; zenxešetoonehestavoss,their l.,where they line from; see descend.

linger, naavonomeaenō, I l.; zeavonomeaenōsz, the lingering one; avonomeaenohestoz, the lingering; see hesitate. [between two.

lining, hestovoenohestoz, l. (by sewing); inf.-hestov- =]

link, hooneanato, ref. to something in the form of a bail (handle); hooneanatonasz, the links = chain; hooneanatōeva evešenónene, it is connected, related with a l.; hovae esaavešenónenenàzettanehensz, there is no l., connection between them (in.); enónenistove, it is a l., connection (lineal). [tain l.

lion, pèpenanoseham, shaggy panther; nanoseham, moun-]

lip, expressed with rad. "-'z" (a hiatus preceding the "z" sound) which is never used alone; rad -ēsasz = to l., speak; naēsasz, I speak; màz, that which is l. or mouth; nàz, my l. (sg. or pl.) or mouth; nisz, thy l.; hesz, one's l.; nàzenan, nszenan, our l.; nszenevo, your l.; heszenevo, their l.; nazeneva, in, with, on my lips, mouth; heszeneva, on one's l., in one's mouth; màzeneva, by, with mouth; esevàz, he drops, droops the l., mouth; esevàzena, he has a drooping l.; evavoàz or evovoàz, one has sore lips; ekasàz, one has a short l.; ekasàzena, one is short lipped; ekaneosàz or ehosàz, saliva flows out of one's mouth, he has a tired mouth; enipàzena, he has a turned up l.; esoxàz, one has smooth, sleek lips, having no teeth; esoxàzena, one is toothless, has smooth mouth; etovoàz, one has a gap in the l., a harelip; enimàz, one has a twisted mouth; etonovàz, one has a thick l.; etonovàzena, one is thick lipped; following are pr. names combining mouth or l.: Tonovàz, Thicklip; Vavoàz, Sorelip; Sevaz, Droplip; Kasàz, Shortlip; Zceàz, Littlelip; Nimàz, Twistedlip; Maàzena, Redlip; see mouth.

liquefy, nahòpea, I l., melt it; see melt.

liquid, rad.-ō- denotes anything without a center, open, liquid, not settled; ehoxeōme, it is clear (of liquid); enanivsevōme, it is clear, limpid; see water.

liquor, vèhoemàp, white man's water, whiskey; evèhoemàpeve, it is l.

listen, eahàta, one listens, hearkens to it; eàtomon, one listens, obeys; naamàtovo, I l. to, obey one; zeamàtasz, the one who listens, obeys; esaaamàtahe, one does not l., obey; enistomonetan, he wants to l., hear; napevèatomon, I l. well; naàtonōvo, I motion to one to l.; naāsazē, I l.; zeāsazēsasz, the one who listens; naāsazēeto-vo, I l. to his (in.); naāsazeho, I l., incline my ear to one; eāszeōhetto, it listens.- Ehoatovāohe, one listens (common form is: enistomonetanota); nohon ehoatovāoe hovae, five are listening; these terms belong to the ritual language and are no doubt connected with certain sacrifices for -hoatovā = fire or smoke comes out; etahetatovāoe Jesus hevetov, l. for Jesus sake;

such terms would only be used by men initiated to certain rites, as in the Arrow ceremony where fig. language is used to a great extent, much of it is being unintelligible to the non initiated. Nanaxktomon, I l. sharply.

litter, napèpena, I l., strew it; epepeha, it is littered, strewn; honooneva epepeešen monsceo, beans l. the floor; etotahopepeha, it is littered, in disorder; totahopepehastoz, l., n., disorder; pepehastoz, l., disarrangement; mxistōnoz epepehansz honooneva, papers are littered on the floor.

little, inf.-zce- = l., small; ezceo, it is l.; ezceta, one (or.) is l.; zezceo, the l. one (in.); zezceosz, the l. ones (in.); zetozeosz, the single l. ones (in.); zezcetaz, the l. one (or.); zetozeetassō, the single l. ones (or.); nazceana, I make it l., smaller; ezekstahe, one (or.) is l. tall, = short; ezecehōsta, it hangs l. high, = low; ezekstonehe, one has a short body (little long); ezceeneota, it is a small room; ezoceotō, it is l. (not) deep (of empty holes, wells, etc.); ezocetam, it is l. deep, shallow (of bodies of water); taxce, l., not much; taxce ehāmoxta, one is somewhat, a l. sick; taxce nameta, one gave me a l.; some older women will say "zaxce" for taxce, it is obvious that "zce" is the shortening of zaxce; zetaxcetaz, the small one (or.) (practically the same as zezcetaz); zehaaxcetaz, the very smallest, youngest; nàtona zehaaxcetaz, my youngest daughter; zetocāessō, the l., young ones (or.) in years; ezceeoze meo, the road is small, narrow; letter "c" as pronounced in Ch. (similar to "-teous" in "plenteous") changes to a "k" sound before "o" and "a", however with a few exceptions (like voxca, mocan, etc.). Both "k" and "c" denote "rounded end, not ending in a sharp edge, short of full size, smaller, not quite, etc.". Veho, chief; vehoc, l. chief; vèhoces, l. white man; vèhoa, white woman; vèhoka, l. white woman; ohe, river; ohec, l. river; ehotomoena, it is full; eokotomoena, it is l. full, not quite full; emoxtav, it is black; emoktav, it is l. black (light black or bluish); emao, it is red; emak, it is light red; maxemakāt, a large piece of money, a dollar; macemakāt, small, l. piece of money, a penny; mhāo, house; mašk, l., small house; mista, owl; mistac, l. owl; honoon, floor; honokon, l. floor, rug; am, fat, oil (large amount); amsc, lard, oil (small amount); vita, fat; vizc (shortened from vitaxc), small piece or small quantity of fat; mota, large knife; mozc, smaller knife (shortened from motaxc); ehāōmoeha, it is a large body of water; eakōmoeha, it is a pond. Eahanaxceo, it is extremely small, l., minute (Ger. winzig); mo ahanaxceohan, is it so very small? Also: it likely is very l., small, insignifi-

cant; hovèno, l., scarce, a l. more, barely; hotovèno, l. in numbers, few; hovèno etaešepevomoxta, one is a l. better (health); hovèno etoseanao, a l. more and he will fall. Following are pr. names combined with "l.": Ace, L. man; Zcehōma, L. robe; Ceensz, L. face; Zceàz, L. mouth; Tozce-mazen, L. eyes; Zceovavene, L. forehead; Moce, L. woman; Zcemeq, L. head; Moceàta, L. foot; Macēta, L. man (antonym to Maxeta or Maxhetan, Bigman); Zceonehe, L. waist; Mocenimoe, L. braid; Macoe, L. redskin.

live, -ametanen =to l., physical life; -vostaneheve =to l., be a person, have a living; naametanen, I l.; ze-ametanenetto, that which lives; zeametansenz, the one (or.) living; zeametanenessō, the living ones; naame-taneoho or naametaneného, I make one l., impart him life; esaaametanené, one does not l.; esaaametanenectan, it does not l., is lifeless; zeheešetanenetto, as long as I l.; hešeametanenistoz, the course of living, run of life; ametanene-màp, the living water; ametanene-omtom, living breath, word; omotom zevešhesseametanenistov, the breath, inspired word by which is life. Navostaneheve, I l. as a person, am a person; naneševostaneheve, I l. so, make my living that way, have that custom; zeheševostanehevevoss Zezestassō, as the Ch. live, according to the Ch. custom; navostanehevetan, I want, desire to l.; esaapavevostanehevé, one does not l. well, does not lead a good life, is not a good person; exanovevostaneheve, one lives a straight life; see life; esaaneševostanehevstovhan, it is not the way to l., there is no living in that. Navostanevého, I impart life to one, save him; vostanehevestoz, the living, life; enahan zeheszheševostanehevetto, this is my line, way, manner of living; natāeševostaneheve, until I shall have lived, until I reach the limit of my life; evoeševostaneheveo, they l. in joy. T'sa ehoe, where does one l., stay, dwell? Naēva, I have my living, being at a place; navhestanov, I l., exist (with others); navhestanov hen hoeva, I l. in that country; navhestanovemo, I l. with one; navhestanoveta hen hoc, I inhabit (with) that country, land; zevhestanovessō he-ama, the ones living in heaven; zevhestanovetoss, the ones inhabiting it, living in it, peopling it; zèvēs, where one lives, dwells, has his abode, tent; zexhoes, where one lives, stays at; zexēvaetto, where I have my being, dwelling; zexhestävo, where I have my living, existence; nàkôo esaahestaheo zeno, bears do not have their being, existence, living here.

lively, see brisk.

liver, hée, héesz (pl.), the second "e" is hardly audible; nàzhée, my l.; nàzhéenan and nszhéenaman, our l.; nszhéenevo, your l. [Nazheem =my wife].

lizard, hātāoes, swift of foot; hātāoeson (pl.); ehātāo-

esoneve, it is a l.; the Ch. claim that lizards kill snakes by running very swiftly along the back of the latter, from tip of tail to the head, repeating this several times. Maxhātāoeson, great l., found in the mountains and considered poisonous; "eoxceaeozet'san, they attack", say the Ch. Haestoxkan, horned toad.

lo, otā, lo, behold; ootō, lo! (retrospectively).

load, v. navevhōnaovo or navevhōtaovo (said of pack horses, dogs), I make one to be loaded; zevevhoonaosansz, the one who loads, packs; zevevhoonaōsz, the one loaded, packed (said of horses but also used fig.); ehoox, one comes, arrives loaded (packing), usually said when packing game home; ehooxoxeo also ehooxoxestov, they come in line loaded, packing; emeestox, one comes up (into view) loaded. Rad. -ox ref. to a l. on shoulders; enševoxseōenov, they (or.) stand loaded with it; ehānaox, one is heavily loaded; evēpanaax, one is lightly loaded; naoháox, I drop my l.; naénox, I am unloaded, disburdened; nanōxeoxz, I go, walk with a l., pack; naénōxeoxz, I stop walking with a l., pack; nanoxtanox maxsz, I am loaded with, pack wood; zeehānaevosoxzevsvsz, the one loaded (dragging a pack); zeehānaevosoxzevessō, (pl. of preceding); nahānaevosox, I am loaded, dragging a pack; nahānaevosoxta, I am loaded with it (when dragging a pack); navevox, I am loaded; see bear, carry, burden. Such terms can also be used fig. Nahovxtoena, I l., pile up inside; see haul; nahovxtoenanoz heceoeeseonox, I haul a load of posts; etaxceoene, it is little loaded, has a small l.; napavhaonaosan, I l. well (on a wagon, etc.), [not to confound with: navēpanaesān, I lay aside weight, easy the l.]; nahaonaosan, I l. (a wagon); naetoena maatano, I l. the gun; ēšetoene maatano, the gun is loaded; zeetoeha maatano, a loaded gun.

load, n., haonaosanistox, l., the loading on a wagon; --- hooeneo, the l. (in a wagon); pavhooeneo, good l.; zecehooneo, a small l.; also zetaxceoena, a small l.; zepevaoena, a good l.; vevhōn, vevhōnox (pl.), l., pack (as loaded on a horse or travois); evevhōneve, it is a l., a pack; vevhōnaosanistox and vevhootaosanistox, the loading, packing on horse, dog or travois; vevhōnavazistox and vevhootavazistox, the l. on one; vevoxestox, l., pack (on shoulders); henoxestox, the having a l.; hooxestox, the packing home a l.; meestoxestox, the coming into view with a l.; nševoxsehōhestox, the standing with a l.; hānaoxestox, heavy l.; vēpanāoxestox, easy l.; ohāoxestox, the dropping of a l.; ohāoxestox, heavy l.; énoxestox, the ending, stopping of a l.; noxeoxzistox, the going, walking with a l., pack; chānaevosoxzevestox, the being with a dragging l., pack; chānaevosoxestox, a dragging l.; see burden.

loadstone, see lodestone.

loaf, nasz kòkonhò, a l. of bread, lit. one "of" bread.

loan, nazeevaeohò, I l. to one; nahóoenosého, I l., lend to
 ----- one; see lend. Zeevaeohazistoz, l.; ezeevaeo-
 hazistove, it is a l.

loathe, našenezesta, I l., abhor it; našenitamo, I l. one;
 ----- natotazesta, I l. it, have contempt for it; natota-
 tamo (or.); ehoxometae, one is unclean, abhorrent,
 loathsome; hoxometaeo, the unclean, loathsome one; see
 shameful, spiteful, contemptible; eòxenitam, it is
 loathsome; naòxenitamazesta, I l. one, deem him l.,
 loathsome, filthy, q.v.

loathing, šenitaztastoz, the l.; šenitamazistoz, the l.
 ----- one (obj.); totaztastoz, l., abhorrence, contempt.

loathsome, see loathe.

lobe, kàkòstàtoz, l. of ear.

lobster, etoto, etoton (pl.).

locate, namxtaeoto, I l. one, mark his place; namxtaeoxta,
 ----- I l. its place; namxtaeovo, I l. for one; see
 camp, place.

locative, seems to be expressed by "ē" which has the
 ----- meaning of "on, at, in, taking place, etc.", as:
 enhē, one is at a place; ešenhēsz, stand where thou
 art; nataxesē, I sit on (upon) something; vehoneom,
 chief's lodge; vehoneomē, at the chief's place; eseom,
 hill, divide; eseomē, at the divide; ohe, river; ohé, at
 the river; naēnana, I place it, set it down; zexēvens,
 where one has his whereabouts; zexvēs, where one is
 located, has his tent; naēveēsz, I am engaged in talk-
 ing. Suff. -evā, -ovā are also locative forms but as in
 Latin it is blended with ablative; taxemesestoz,
 table; taxemesestovā, on, at by the table; hohona, stone;
 hohonaeva, on, by, at, with the stone; mǎp, water; mǎpeva,
 in, by, thru the water; another l. rad. is -o- incorpo-
 rated in verbs and nouns (see reflective m. in Ch.
 gr.); nasaavōxtohenò, I did not see it (there, at that
 place, then, at that time); emseō, here he eats! Ehetò-
 mō, then he is true! Meoō, road, at the road; naneoxze-
 vo, I go where he lives; nahoe, I am here.

lock, v. nahekonxpoôn, I l., shut, close with an instru-
 ----- ment; nahekonxpoocha henitō, I l. the door (rad. nxp-
 =to close an opening, aperture); nahekonxpoòno, I l. one
 up; ehekonxpoohe, it is locked, or one is locked up;
 nanxpoanen, I l., shut, close, q.v.; nanxpoana, I l., shut
 it; zetohetaenxpoeoneve, all the locks, all that bars,
 shuts; nasaaétō zetohetaenxpoeoneve, I fear not all
 the locks.

lock, n. nxpoaneoō, l., shutter, bar; hekonxpōo, hekonxpō-
 ----- onoz (pl.), l.; ehekonxpōoneve, it is a l.; heto he-
 konxpōo ehotoanatataeneoneve, this l. opens hard.
 Nisotoenomohestoz, l. of two strands of hair.

loco, nōeānavós, l., poisonous grass; enōeānavóeve, it is a poisonous grass.

locomotive, maatameo hemeq, the iron road's head.

lodestone, kâseo, kâseon (pl.or.); kâseon eoxchesseao-not'saneo, the lodestones have a magnetic power, do attract; Kâe, Lodestone, pr.name.

lodge, naortaen, I l. over night; navē, I l., dwell; navē-nonaovo, I procure him a l., make a l. for him; oxtaenemhāo, lodging-house; eoxceoxtaen navenoz, he lodges in my tent, lit. he does pass the nights in my tent. Rad.-om- = top surface, surrounded space, area, interior, precinct, in the sense of the Latin "tectum, templum", as in: "multis locis ne tectum quidem accipio". Eomēve, it is a l.; naheomen, I have a l., home; zehestortocomeness, as many families, homes; eexoveomeoe, the l. is warm; eoxcetōeomeeoxz, the l. gets cold; emaōomēve, it is a red l.; emoxtaveomēve, it is a black l.; eheoveomēve, it is a yellow l.; emseškaneomēve, it is an old skin l. (brownish black); following are pr. names combined with l.: Mahōom, Redl.; Mahōomen, Redl.-owner; Mahōomenehe, Redl. (woman); Moxtaveomehetaneo, Blacklodge people, a Ch. band in Montana. Mseškaneom or msiskaneom, old skin l.; the locative meaning is expressed by suff.-ē to -om; msiskaneomē, in, at the old skin l.; oneanotxeom, drum warrior's l.; vèhoeom, square tent; vehoneom, chief's l.; maheoneom, arrow's l.; hoxca(e)om, medicine cap l.; mashaom, l. of the crazy dance; noceom, lone l. (in connection with Sun dance); hoxheheom, Sun dance l. (father l.); maxevonāom, is the ceremonial name of the Sun dance l.; vonāom, a ceremonial sweat l.; eseom, ridge of a hill, hill range. Suff.-oom has partly the meaning of -om and denotes "the place covered, surrounded by, a precinct, sphere, region, area, time period, etc". Such words belonged formerly to the ceremonial terminology and are still avoided in common language. Nāevoom, region of death; axtonoom, temple, precinct of the under world; votostoom, temple of the earth (limited by horizon); tāxtanoom, the precinct of surrounding atmosphere; otatavoom, the blue l., temple, region; noavoom, the temple of nature; matavoom, cover of, precincts, region of the woods; vonoom, ancient period of time; totanoom and tozanoom, the ancient time, the long ago; [Zevonomēvsz, the Ancient of days]; pavoom, precinct of bliss; pavoomē, heaven, in heaven, blissful condition; hoestavoom, fire region. Suff.-ōm = body of water, surface covered by water, is also related to -om and -oom. See water. For the different parts of a lodge, etc., see tipi.

lodging, oxtaenistoz, the being over night; zexoxtaenistove, where there is l.

lofty, see high. Pevatamàzhetano, l., proud, self conceited people; see haughty, proud.

log, hoxxeo, hoxxeonoz (pl.); sometimes the word "max" is used, meaning a large piece of wood, tree [kamax, stick of wood]; ehoxxeoneve, it is a l.; hoxxeoneva, by, with, on the l.; naonimotaoena hoxxeo, I roll a l.; hoxzezemhāo, l. (tree) house.

loin, masezeonoz, the loins; nasezeon, my l.; nasezeonoz, my loins; hesezeōn, one's l.

lone, enokae, one is l., alone; Honeoxnokasz, Lonewolf, pr. name; noceom, l. tent, tipi, a ceremonial lodge in connection with the Sun dance; inf.-oseec- = l., purely by itself (see pure); zeoseekassō heeo, l. women (unmarried or widows); eoseekae, one is l., single, isolated.

loneliness, nazetanoxtoz, l., longing for; hōnotatamano-estoz, l. in aspect, general appearance; hōno-setanoxtoz, l., feeling of isolation, solitariness (mental); hōnōsehotazistoz, l. for one (obj.).

lonely, ehōnōs, it is l., deserted; ehōnōtatamano, it is l., of general aspect; tohove, l. place, desert; etohovethoeve, it is a l. place, land; see lonesome.

lonesome, nahōnsetan, I feel l.; ehōnōs, it is l., lonely; ehōnooz, one gets l., feels deserted in a place; nahōnōsehoto, I am l. for one; zehōnōsetanossō, the l. ones; see long, pine.

loneness, nokastoz, the being alone.

long, v. naohāhoahē, I l., crave for, want to have; namā-semhoahē, I l., crave, q.v.; see like; nahāetan, naheneetan, I l., am eager, anxious for; nanoxzevatamo, I l. for one (seek him in mind); nanoxzevazesta, I l. for it; nanoxzevatan, I l., seek after (mental); nanoxzevatanotovo, I l. for one; nanazetan, I l., pine; nanazetanotovo, I l., pine for one; nahōnōsetan, I l., am lonesome; nahōnōsetanotovo, I l., am lonesome for one.

long, adj. eeso or eēso, it is l., drawn in length (of objects having self support); eēsehan, it is l. (as fields, etc.); ehāesō, it is very l., distant; esaahāesohan, it is not l., distant; etoneeso, how l. is it? Ha-ēš, l., distant; evohēs, it is at a distance, far from; eneeso or enēso, it is so l., of that length; tāe zeoxeeso, the whole line, thru the length of the night; haesto, very l., much; ehaestxeo, they (or.) are many, lit. the length of their number is great; haestoanis-toz, l. stress on word, also l. speech, utterance; ezeesevetova, one (or.) has a l. body (trunk); ezeesevetovat-to, it has a l. body; ezeestonehe, one (or.) has a l. body (as the round part of a horse's body); -estonehe (or.) ref. to round, long body; -estoneo (in.); ehaestonehe, it (or.) has a l. body (as a snake); ehaestoneonoz, they (in.) are l. bodied; ehaestoneheo, they (or.)

are l.(as ropes); naéoneéso, I cut its (or., rope, snakes) length; naéoneexâ, I cut its (in.) length, (of l., round object); in the verbs of cutting suff. -éso (or.) and -éxa (in.) ref.to cutting off part of the length; see cut. Ezekstonehe, one has a little l. (=short) body; ehestahe, ehaestahe, one (or.) is l., tall (of stature); see tall; ehāstāe, she has l.hair; evonestāe, one has exceeding l. hair; eceso, it is of little length, short; in Ch. "e" ref. to line, length; evoneeso, it is lost in length, excessively l.; navōs-toz ehaestoe, my dress is l.(inf. -tose- denotes "l., prolonged, protracted, elongated, lengthened"); toseaxta, l.footed, elongated feet; toseoxta, l.legged; tosemeāz, elongated beard; tosēsizistoz, protracted, l.speech; totos, l.ago (old word); tozeha, l.before; totanoom or tozanoom, in the time period before, in the l.ago; mo-xezan, not l., a short while ago; zēseeszehen, l.coat; toseēsziehen, elongated coat; tosāzistoz, the prolonging; ehaexov, it is a l.time; ekasexov, it is little l.(=short) time; haexoveva, in, for a l. time; suff.-eš (or.) and -ehā (in.) denotes a horizontal, passive condition, state; see lie. Nista (also inf.), from before, former, l.before; nistavetto, beforehand; toneš, at which point of time, distance, length? Inf. -toneeš- = that l.(usually of time); also used in a question, nitoneešehoe, how l.a time didst thou stay? Nitoneeše-ehoemā, we stayed that length of time; etoneešhāmoxta, one was sick that l.; etoneešhoeoxzé, how far has one come? Etoneešeamoētastové, how far has the performance, ceremony proceeded? Etoneešeamoētastovez' zex-hoeoxz, the performance had proceeded that far, had gone on that l.when he arrived; inf.-tonee- has similar meaning to -toneeš-, only that suff.-eš ref.to the whole stretch; nitoneehoe, at which point (sc.of a length or distance) art thou? Inf. -heeš- =as l.as; zeheešetanenetto, as l.as I live; pref.zetoeš- =from the time, moment, that l.; zetoešhestaoz, from his birth on; zenstoheš- =from then on until now, that l.; inf. -tāeše- =until completed, that l.; natāešemese, until I shall have eaten, that l.; zetāeševostanehevetto, until I have completed my life, that l.; inf.-oxtohe- or -oxtoheše- also -oxtoeše- =as l., thru the whole time or distance; this inf.is mostly used in subordinate forms; zeoxtohetaomao, thru the whole, all over the country (the length and width of it); zeoxtohešemea-neve, thru the length (the whole) of the summer; zeoxtohešeēsizistovez' enšeamhehetovanov, he was unruly, uproarious during the whole length of the speech. Naha-estano, I lengthen it (or., as clothes); nahaexovana, I make it l.(time), to last a l.time; ehathāeseneva, it (or.) has l.sleeves; ehāesenaeva, it has a l.sleeve;

ehāehoe, one stays l.; nahoene, I patch, by adding, lengthening; nahaene, I make l. (by sewing); nahaenoto navōstoz, I make my dress l. Following are pr. names in connection with l.: all the names concerning "nose" have the rad.-ēs =nosed, lit. drawn in length; Zeesēs, L. nose; Tosemāz, L. beard; Zeestāe, L. hair (Custer); Sitoxcevoeseesta, L. earring; Seozehataesaxta, L. footed-ghost; Toszestona, L. heel; Zeestonehe, L. body; Zeesohomo, L. sioux.

longanimity, òènovōēhestoz, l., longsuffering; see suffer; òènovaeztovazistoz, l. toward one.

longevity, haeš-ametanenistoz, long life.

longing, noxzevatanoxtoz; noxzevatamazistoz, l. for one; noxzenanonavstahàtoz, l. of heart; nahenoxzevatanoxtove, I have a l.; noxzevatanoxtoz esaa-anōvat-tan, the l. does not subside. [edness; see see.]

long-sighted, ehaōsan, one is l.; haōsanistoz, l. -sight-]

longtail, etosevas, one is longtailed; see tail.

look, v. is characterized by letter "ō" implying sight, see. Nazetōo, I l. (into one direction); ze-

tōxz, l. (thou) there! Zetōom, l. ye there! Niszetōxz, l. (thou) here, (toward the speaker)! Niszetōom, l. ye here! Nazetōmo, I l. at one; nazetōxta, I l. at it; nahetōo, I l. nazetōotan, I want to l. at; nahekōo, I l., peep in; nahōō, I l. out (outside); nanimaoezetōo, I l. all around, sweep the horizon; natatazetōo, I l. around; maeto nahetōo, I l. ahead; naéatōo and naéamōo, I l. upward; nananhōo, I l. downward; nameonōo, I l., see dimly; nahootōo, I l. back; nahootōeoz, I turn and l. back, same as preceding only taking a short time; ezetōeō, one stands looking; eéatōeō, one stands looking upward; nanšeneoveō, I am standing and looking; nanepōo, I crane the neck to l.; Nepōovós, Lookout-Peak, Ch. name of one of the Wichita mountains; ninepōomā, we l. over something and down, over and beyond an obstruction; naohāōo, I l. with intensity, surprise; naohaōmo, I l. at one with surprise or intensity; nansakōo, I l. fixedly, gaze; nansakōmo, I gaze at one; nanhaōo, I catch with l., catch sight of; nanhaōmo, I catch sight of one; natōhōo, I stoop and l.; nanaxkōo, I l. sharply, have a sharp sight; naevxtovōo, I l. around, I see in a vision; nahestatōo, I am within sight of; ehešksenōo, one looks askant; nahossetovō, I l. down, when walking; ezetonhōo, one sits and looks; eanonhōo, one sits and looks down (as from a hill); zeanonhōsz, the one sitting and looking down from some eminence; cmaomevooxta, it looks hoarfrosted, frozen; nahotōo, I have l., sight; nanetōeš, I l. that way, have that appearance; epevenōhe, one looks well, good; suff.-nōhe (or.) and -nono (in.) denotes "as whole, all together"; epevenono, it looks well; ehoxenōhe, one looks clean; ehoxenono, it looks

clean; emomoxenōhe, one looks desirable; emomoxenono, it looks desirable; natónešenōhe, I l. exactly like; etónešenono, it looks exactly like; ehāenōheo, they (or.) l. many, are numerous; ehāenonoensz, they (in.) l. many, are numerous; nszhāenōhemā, we shall be many (in looks, sight); naoásevenōsan, I make it l. shiny; naoásevenōého, I cause one to l. shiny; naoásevenōesz, I cause it to l. shiny; ehoestavenono, it looks fiery; evohomenōheo, they (or.) l. white, they are all (each one) white; evohomenonoensz, they (in.) are all (each one) white, they all l. white; eotatavenonoensz, they (in.) all l. blue, are all blue; naōmseōe, I l. at myself, as before a mirror, standing and turning to l. at one's self; naonemōo, I l. after (around an object, as a tipi, house); naonemōmo, I l. after one (or.); natōhomevo, I l. into one's face; naamōmāz, I l. at myself (in the mirror); evovēpotōene, one's eyes l. sunk, he has sunk eyes; nanoniotōen, I l. tear or dust stained around the eyes; evēpōen, one looks hollow (in face); also evēpeōeno [confound not with evēpeoēvaene = one has been skinned]. Eohāotōene, one looks frightened; exahecohāetōene, one looks scared rigid; suff. -ōenov denotes an adj. form of l., "has, possesses the l. of, has power to see", similar to the Ger. Sehkraft or Sehvermögen; epevōenov, there is a good l. to one (or. or in.), he or it can see well, Ger. hat eine gute Sehkraft; esaapevōenovhan, it cannot see well; napevōenovheme, we can see well; esaavotōenovhan, it cannot be looked at, is dazzling; esaavotōenové, he cannot be looked upon; amōmāzitovea ehoxovōenov, it has the l. of a mirror (ref. to the dazzling appearance); suff. -atamahe (or.) and -atamano (in.) ref. to general l., aspect, appearance; ehotoanatamano, it has a dreadful, hard appearance, aspect; epevatamano, it looks good, nice (of weather, vista, etc.); epevatamanoó, it is beautiful green (sp. of the vegetation); suff. -vōme ref. to the l. of liquids; epavōme, it looks good; ehoxeōme, it looks clean; enanivsevōme, it looks limpid, pellucid; emoxtavōme, it looks black; maōm, red liquid or water; eheovōme, it looks yellow; eosovōme, it looks dirty; ehoxenōhe, one (or.) looks clean; ehoxenono vē, the tipi looks clean; ehoxeōen, one has a clear l., sight; emahaxceman, he makes himself l. an old man (pretends to be); nataexanèno hohona, I l. at the stone, keep it (or.) in sight, as to guide myself by. See eye, see, sight; eéatōovxešena, he is written, painted looking upward. Nanēhov zezetōotto, I who am looking; zeto zenākōossō, those who are sharp looking. Nanoxzevōsan, I l. after, seek by looking; nanoxzevōmo, I l. after one, seek him by looking; nanoxzevōxta, I l. after it; zenoxzevōsansz, the one who looks, seeks; na-

vehōsen, I am looking at; navehōmo, I am looking at one; navehōxta, I am looking at it; nanoxtovomatovo, I l. for him, expect him (not being quite sure).

look, zetōoxtoz, the looking (Ger. der Blick); vehōsanis-
toz, the looking at; nimaoezetōoxtoz, the looking around; vehōmazistoz, the looking at one; noxzevōsanis-
stoz, the looking for, seeking by looking; zehešenōs, the l., appearance of one (or.); zehešenono, the l., appearance of it; see sight; ohāotōenestoz, frightened l.; hotōestoz, l., sight, q.v.

looker, zezetōsz, the l., one who looks; zevehōsansz and
vehōsanehe, l., onlooker; zevehōsanessō, the on-
lookers.

loom, rendered by inf. -mee-, -me- and sometimes -mehe- =
to l., come into view; emeheatatavatto, it looms up blue (said of hills or mountains looming above the horizon); emeevomhōsta voe, the cloud looms up (above the horizon); emeeō, one is standing, looming, appearing in view; see appear; inf. -mam- = bulky; emamota, it looms bulky, big (as a large trunk or box on the prairie), lit. it sets bulky, large. Hovae zevešhotops-
totonōnestove, something to weave with, a l.

loop, noasetōevoneaneo, l.; no- = whereby + -asetōe- =
tied away, suff. -voneano ref. to rope; nanoasetōevo-
neano, I make a l.; noasetōevoneaneoneva, with, in a l.;
enoasetōevoneaneoneve, it is a loop.

loose, expressed by rad. -še- or -šeš- in the sense of
not fastened, disengaged, apart; ešešehōsta, it is l., from hanging to; našešeoe, I get l., disengaged; našexax, I struggle l.; našexanen, I l., loosen, q.v.; naševatamo, I let go concerning one, am merciful to him; ešeševōenotàz, one struggles to get l. by wallowing; ešešeozez' hevitanov, one's tongue is loosened, l.; ešešeoz, one is l., awakens; eotašitamahe, one is l., slovenly. Esévoneōetto, it hangs l., as cloth, canvas; evovēpoenetto, it is l. (sp. of tent cloth, loosely stretched); naseva, my hair is l., not tied; inf. -ótov- = l., shaky, as a post, a tooth; naótovaoz, I loosen it, make it shaky; eótoveoz, it is l., shaky; eótōva, it is made l. by water; nanitaena, I l. it, also nanitana, when the action occurs with single motion or exertion; nanitaena, I l. it, with several motions; nanitaenoham, I unhitch the horse (implying several motions or detailed action); rad. -nita- ref. to "take out from in, within"; eniseoz, it comes l., off (from within); inf. -póe- = off, tearing, breaking l., snapping; nasaapo-
eozetōheo, they (or.) do not break, let l. from me; esaapoeozehan, it does not come off, break l.; nahōevo-
kno, I let, turn him l. (as a horse). Inf. -onea-, also
-oneha- = untie; coneatovoheoz, the shoe string becomes l., untied; see untie; evohovonaoz, it becomes l., apart

(sp. of something round like wagon wheel spokes or rungs of ladders, etc.); evohovoeextaoz, it becomes l. legged (sp. of wagon wheels); evohovoeoz, it comes l., apart; šistato evovohovoeozeo, the boards become l., come, shrink apart; see apart; evovèpesta, it is l. inside (as a watch, machine), out of order, not tight; Oneonax or Honeonax, Loose-bones, pr. name; e(h)oneonax, it lies l., as a carcass, q. v.; ematāeve, one is l., dissolute, immoral.

loosen, našexanen, I free, disengage, deliver (by hands); našexana, I l. it; našexaena, I l. it (with several motions or actions; našexano, I l. one; našexaenoham, I l., unharness the horse; našexoneano, I l., untie it (or. as a rope, bandage, etc.); naevhašexotohano, I l., unwind it (or. as a ball of string); našešeoz, I become loosened, I awake; navovèpoena, I l. it, make it hollow, as tent cloth, so it is not tight but loosely stretched; navovepeстана, I l. it (inside); naótovaoz, I l. it, make it shaky; éotovotane mazc, the bow string is loosened, slack; see bow; nashovotano, I l., relax the string, rope; našexax, I l. by cutting. [dissoluteness, immorality.

looseness, ótoveozistoz, l., shakiness; matāevestoz, l.,] loot, see rob.

lop, see shorten, truncate, hang down.

lope, see gallop.

loquacious, ehāonova, one is l., talkative; zehāonovaz, the l. one; zehāonovassó, the l. ones. [talk.

loquacity, hāonovàtoz; ehāonovanov, there is quite a] lord, v., nanitáetsan, I l. (intran.); nanitáetovo, I l.,

rule over one; nanitáeta, I l. over it; see rule; enitáetan, one wants to l. it; nanitá(e)manhaovo, I make him to be l., ruler.

lord, n., nitáe; enitáeve, one is l., master; enitáetsane-heve, one is l., one who lords; see ruler; nanitáeam or nanitāam, my l.; ninitāaman, our l., ruler; ninitāamevo, your l.; nahenitāam, I have a l.; nahenitāamenoz, he is my l.; enitōeme, one is l., headman; zenitōemsz, the l., master, first in worth.

Lord, Zenitász, the Lord; as this term may also be understood for any master or ruler, the name Zemaheone-nitáesz or Maheo Zenitáesz, the God-lord, will be better; Zenanotaesz Maheo, the Lord, Supreme-God; Zenitáesz Jesus, the Lord Jesus; Monenitáhe or Zemonenitáesz, Supreme Lord; Zemānitáeto hoeva na heama, the Lord of all, on earth and in heaven; Zenitáeto omotom, vostanehevestoz na momoozistoz, the Lord of breath (Ger. Odem), being and moving; Zemaxenitáesz Maheo, the Lord God; nimaheonam Zemaxenitáesz, the Lord our God; Zenitōemsz Maheo, God the Lord, the one having most honor. Maheo zehenitāametto, God my Lord; Maheo zehenitāametovaz, God who art my Lord! Maheo zehenitāame-

tovata, God thy Lord; Maheo zehenitääamez, God our Lord; nanēhov Maheo zehenitääametōsz, I, God who am his Lord; nanēhov zehenitääametovetto, I who am thy Lord; nanēhov zehenitääametovess, I your Lord; Zenitáetovoss heamano-txo, the Lord of the heavenly warriors, or: Zenitáeto heama-notxestoz, the Lord of hosts, lit. of the army above; Maheo zenitáetovoss zevonenōheziss, God the Lord of hosts, lit. innumerable ones.

lordliness, nitátamahestoz; vehonatamahestoz, l., kingliness; vehone-nitátamahestoz, l., majesty.

lordly, evehonatamahe, one is l., kingly, has the appearance of a chief; enitátamahe, one is l., has the appearance of, or is held as a master; see proud.

lordship, nitávhoemanistoz, l., jurisdiction, full authority, dominion.

lore, hòtaheo, l., story, q.v.

lose, rad.-vone- denotes "slip, off"; navoneosan, I l. (intrans.); navoneoeto, I l. one; navoneoesz, also navoneōsz, I l. it; navonea meo, I l. the road (where it is); navoneovo, I have lost where he is; navonae, I am lost (state); navonaovo, I make one be lost (state of); navoneoz, I am lost; navoneohetovo, I l. one quickly, make him disappear quickly; navonaosemo, I disturb one in his talking, lit. make him lost by talking; also navonevaosemo; navonevahasen, I disturb by noise, sound; navonevahamo, I disturb one by making noise, sound; evonâta, it is lost, destroyed by fire; navone-noxz, I destroy it; evonenōheo, they (or.) are lost in number, are innumerable; evonōetam, it is beyond depth, lost in depth; evonhetotan, one is lost in happiness, is happy beyond expression; evonszaha, one is delirious, is lost in the head; nanoosevonaesz, I l. it by letting go, slip, forgetting; navonaszého, I cause one to be lost, led off, oblivious of, to neglect; navonetan, I forget, l. mentally; nahónsan, I l., drop (as of things lost from pockets or from a pack, etc.); nahónesz, I drop it; nahóného, I drop, l. it (or., as a robe when driving); nitaoxhónszé, lest thou l., drop it; zevone-ozz, the lost one; zevoneozessô, the lost ones; zevone-ōsz, the one who has been lost; zevoneohessô (pl.); zevoneohe, that which is lost; zevoneōszetto, that which I lost; navonetanota, it has slipped my mind; voneozistoz, the being lost; navonšena, I am lost, erring.

loss, zehetāevoneōszetto, my l., all that which I lost.

lost, see lose; zevonšenassô, the l., erring ones; evon-hestanoveo, they are l. people.

loud, emaxehahe, one has a l. voice; emaxehaheztovo, he calls or tells one with l. voice; see voice; cohāevon, it is a l. noise, sound. See noise, sound. Ehāonova, one is l., clamorous, talkative; chesshāonovatovo, they are l., clamor concerning him (this however does not

ref.to sound of the voice but to the amount of talking). Maxehahestovâ eorxeêsz,he does speak with a l. voice; mahaêsz, speak l.! Ehâenov, one is l.,noisy; nahâesta,I am l.,ref.to voice; see noise. [noise.

loudness, maxhehaestoz,l.of voice; hâestâtoz,l.; see] lovable, emehoxtae,one is l.,kind; mehoxtastoz,lovable-
ness,kindness.

love, v.,namehosan,I l.; namehoxta, I l.it; namehoto,I l.one (or.); namehotan,I am loved; emehoe, one is loved; zemehoesz, the loved one; zemehoessô, (pl.); etâetan,he loves the girl; emeoenitan,he loves,wooes; zemehosansz,the one who loves; zemehosanessô (pl.); zemehoxtom,that which I l.; zeto zemehoton,the ones I l.; namehosenetovo,I show l.to one; emehoseoneve, one is loving,is a lover.

love, n.,mehosanistoz,the loving; mehoxtastoz,l., kindness; mehotazistoz,the loving one (obj.); mehoseo, l.,lover; emehoseoneve,it is l.,or one is a lover.

lover, nameô,my l.; hemeôn,one's l.; nahemeônenoz,he is my l.

loving, emehoxtae,one is l.,affectionate; mehoxtastoz, lovingkindness; emehoxtaesz,the l.one; zemehox-
tassô (pl.).

low, etoohota and ezecestota,it is l.(above ground), of something stable; etoohoe and ezeceestoohe,one sets low; etoohôsta and ezecehôsta, it is l.,lit.hangs little high; ezceovavoven,one has a l.forehead; pono, l.,below (sp.of rivers; fr. en aval), empty,dry; ohe eponoeoz,the river is getting l.,dry; vâxsepono, lowest point; hesozeva, lower part,next to the ground (also butt end); nazhesozeva,my lower parts, extremities,feet,also said of garments; eahansenova, one is l.,villain; naheceêsz,I speak l.,quietly; eanooâs or eanôâs,it burns l.,lower; emomoxae,one is l., humble; emomoxetto,it is lowly; emomoxhetaneve, he is a l., humble man; ehavsevetan,eanovetan,one feels l.spirit-
ed,sad; see dejected.

lower, eanôvatto, it gets less (sp. of liquids, also pain); eanôâs or eanooâs,it burns l.; eanavôeme, it is l.in worth,cheaper; naanovana, I l. it, let it down; naanovano (or.); namomoxaovo,I l. one,make him lowly; natoohâna,I l.it,make it l.; natoohôsz,I l.it, make it hang low. [general aspect of l.

lowliness, momoxastoz,l.; momoxatamahestoz, state of,]

lowly, emomoxa,one is l.; namomoxazesta, I deem it l.; namomoxatamo,I deem one l.; emomoxenono, it looks l.,desirable [rad.-momox- (probably related to momô =slave) =plead earnestly,implore,supplicate; the lower one does supplicate,hence the meaning of -momoxenono,it looks desirable]; emomoxenôhe,one looks desirable; emomoxamanhâz,he makes himself l.; zemomox-

assô, the l. ones; eahansenovae, one is l., mean, villain, wicked.

loyal, see faithful.

lubricate, see oil.

lug, nahānaevosoxta, I l. it; see bear, load.

lukewarm, ehoskom, it is l. (liquid); nahoskomâha, I make it l., warming it to lukewarmness; nahoskomhē-
 nena, I make it l., by pouring several times; nahosko-
 motoxta, I make it l., by blowing; nahoskomomoe, I make
 it l., by dipping (as with a spoon, to cool off). Māp
 zehoskom, l. water; zehoskomâhe, that which is made l.;
 ehoskomeoz, it gets l.

lull, emoxtonaā hovēno, there is a l. of the wind; nava-
 vaosemo, I l. one to sleep; -vava = to swing + -osemo
 = by sound of voice.

lullaby, vavaostomanisz; evavaostoman, one sings a l.

lumber, šistato; same term as for boards and pine tree;
 ešistatoevstoon, it is built of l.; nanoxtoenō
 šistato, I haul l., boards here.

luminous, see bright, shine.

lump, mahahaoxz, l., part of; emhahaoxzzeve, it is a l.,
 chunk; inf. -pa- = knoll, something against the
 surface; epaeaxta, he has a l., a protuberance on the
 foot; epanstaneva, one has a l., protuberance on the
 knee; epaonen, one has a l. on the jaw; ešxova voxpo-
 máz, a lump of salt; voxomaoxz, l. of salt; ešxovavece-
 máp, a l. of sugar.

lung, mazheponoz, lungs; nazeponoz, my lungs; nazhepone-
 va, in my l. (sg. or pl.).

lure, see attract, draw.

lurk, naēvenoxzenoto, I l., lie in wait for one (to slay
 him); naoōomēnoxzenoto, I l., am on the constant
 watch to slay him; ēvenoxzenotsanistoz, the lurking;
 ēvenoxzenotazistoz, the lurking for one; zeēvenoxzeno-
 tsansz, the one who lurks.

lust, nahoahē, I l., have a liking for; nahohātano, I l.
 (in mind); nahohānoz, I l. for one (or.); see like;
 ehavsevhoahē, one has evil l.; havsevhoahātsenistoz,
 evil lusting; havsevhoahastoz, evil l.; hohāvomoxtas-
 toz, the feeling lusting, desirous; zehethohastovetto
 mázhesta, the l., desire of the heart; zethetāhestho-
 hastovetto mavōxōz, the l. of the flesh; nasaahethoahē,
 I have no l., desire for it.

lustre, see shine, furbish.

lustful, etahavsevhoahātseneheve, one is l., lewd.

luxurious, expressed by inf. -mxastov- = touching, cover-
 ing all; emxastovsan, one dresses luxuriously;
 emxastovemese, one eats l.; emxastoveoz, it is l.; mxa-
 stovastoz, luxury; mxastoveozistoz, luxuriousness.

lying, ēvenizestoz, the practice of telling lies; ēveha,
 it is l. (position); see lie.

lynx, moxkav, l.; emoxkave, it is a l.

M

Sound of "m" in Ch. has the etymological value of "side, from side to side, cover, surface, meet, over, etc." machine, there is no word in Ch. for m.; hāpenoestoz, sewing m., lit. the sewing; oexovàtoz, mowing m., lit. the mowing; òeneo, threshing m., thresher. mackintosh, esoxoeszehen, slippery coat; see rain, rubber coat.

mad, enonotovstaha, one is m. (hydrophobia); nonotovstahavhonehe, m. wolf; hotam nonotovstahavhonehe, m. dog, lit. dog m. wolf. The Ch. attribute hydrophobia to wolves and believe that only thru them the dogs become rabid; nonotovstahavhonestoz, madness, hydrophobia; nonotovstātan, madman, man with the rabies; nonotov, fast hurried + -staha- = of heart, hearted + -hone = wolf. Axhonehe, Madwolf, pr. name. Emomátaeoz, one gets m., angry, violent; see anger, wrath. Emashanē, one is m., crazy, demented, unreasonable. This term has a wide meaning, from common dullness to craziness. Evonszaha, one is m., delirious, has lost his head; nanehoetovato-vo, I am m. at one. [m., make him angry.

madden, see anger; namomátaého, I m. him; nahāstahaovo, I]

made, emane, it is m.; esaamanehan. it is not m.; see make. For things designed, put together, built, m. of, the Ch. uses suff. -evstoon or -evstōn; ekamxevstoon, it is m. of wood; ehohonaevstoon, it is m. of stone; emoeevstoon, it is m. of straw or grass; emakātaevstoon, it is m. of iron; emxistōnevstōn, it is m. of paper; see make.

madhouse, mashaneemhāo; emashaneemhāoneve, it is a m.

madness, nonotovstahàtoz, lit. hurriedness of heart; momátaeozistoz, sudden anger, m.; see anger; mas-hanehestoz, m., craziness.

magazine, see store.

magenta, see color.

Magi, ovanhe, M., prophet, q.v.

magic, expressed by inf. -ova- which denotes "super-human, miraculous, supernatural, enchanting"; naovavoēta, I do wonders, act with m.; ovaoneavo, m. drum; naovavoého, I bewitch one; naovavoész, I bewitch it; naovavosoe, I dance the m. dance; naovavetan, I want to bewitch; naovavae, I am enchanted, bewitched; naovax, I am enchanted, have a dream; ovaxestoz, dream, the being enchanted; ovaxeszehen, dream or m., enchanted coat; ovaxenooxz, dream, enchanted song; see song; eo-vavostaneheve, he has a m., enchanted life; ovavoanis-

toz, enchanted, m. utterance; ovavoētastoz, act of m.; ovavosoestoz, m. dance; ovavostan, m. person; ovaxestoz, dream enchantment; ovavetanoxtoz, disposition to m.; zeovavoéhata, the one who enchants thee; zeto hetaneo zeovavosoessô, these men dancing the m. dance; mxeeozistoz, m. lantern; see picture.

magical, see magic.

magician, ovanhe, m., prophet; eovanheeve, he is a m., prophet, fortune teller; ovanhevèhoa, fortune teller white woman; ovahtan, a m., magical man; ovavoētätan, a m., magical performer, miracle doer.

magnanimity, hotoastoz.

magnanimous, ehotoae, one is m.; zehotoasz, the m. one; nahotoaeztovo, I behave magnanimously toward one. [to, it has a m. power.]

magnetic, see attract, draw, lodestone; eheseanosanet-]
magnetism, hesseanosanistoz, power of attraction; see attract, draw.

magnification, pevatamanootazistoz, the magnifying one (obj.); epevatamanootazistove, it is a m.; mahaatamanootazistoz, m., the declaring great, large; see exalt.

magnificence, pevatamanohestoz, m., splendor (said of the appearance, aspect of things); pevatamahesto, m., grandeur, majesty (said of persons); mahaatamanohesto, m., vastness, greatness in appearance (said of general aspect of things); mahaatamahestoz, m., grandeur, of imposing greatness, vastness.

magnificent, epevatamano, it is m.; epevatamanoó, it is m. (sp. of vegetation); epevatamahe, one is m., majestic, splendid, imposing; emahaatamano, it is m., of grand appearance; emahaatamanoó, it is m. (as a great display of vegetation); emahaatamahe, one is of m. greatness (sp. of persons, mountains, etc.); zetohe-tāepevatamano, all that which is m.; zepevatamanoesz or zepevatamanōsz, the m. things; zepevatamahessô, the m. ones (or.); zemahaatamano, that which is great, vast, m.; zemahaatamahessô, the m., grand ones (or.); epevatamaešstoon, it is built magnificently; epevatamaešst- ton, he builds, designs magnificiently. Inf. -peva- denotes good, fine, beautiful; inf. -maha- ref. to largeness, extensiveness.

magnify, napevatamanooto, I m., exalt one's goodness, beauty; napevatamanooxta (in.); namahaatamanooto, I m., exalt one's greatness; namahaatamanooxta (in.); when m. implies "exaggerate" inf. -heom- =over much, can be used; eheomhotoanazesta, I m., exaggerate the difficulties (in estimating); naheomhotoanatamanooxta, I m., exaggerate its difficulties (in declaring). See exalt.

magnitude, mahaatamanohesto, m., vastness in appearance;

- hohātamanohestoz, m. in power, grandeur; zehešhohātamano, its m.; zehešhohātamahes, his (sp. of a mountain) m., power; hesthohātamahestoz, one's power, grandeur; zehešemahaatamano, its m., extent, vastness; zehešemahaatamahes (or.). [messenger].
- magpie, mohēhya, (symbol of blue sky, also of heavenly)
- maid, maiden, heekašgon, m., young girl; kasehee, kaseheeo (pl.), m., young unmarried woman; eheekašgon-eve, she is a m., girl; ekasehēeve, she is a m., virgin; maxehee, maidenlady.
- maidenhood, heekašgonevestoz, kasehēevestoz; see maid.
- mail, naasemeaa mxistō, I m. a letter; mxistonevêho, m. man; see armor.
- maim, see cripple; natotonšena, I am maimed; totonšenàtoz, the being maimed.
- main, expressed by rad.-nitá- =important, chief, m.; nanitázesta, I deem it important; enitáetto, it is the m., chief thing; enitōeme, it (or one) is the m., leading in worth, value, honor; otā hovae zekoxcenitáetto etov, behold the m., most important thing for thee; vovoz, either detached or as inf. denotes "first in importance"; vovoz ehesezesta, he deems it the m., the first of importance; see important.
- maintain, natoaeno, I m., keep one; natoaenomovo heametanenistoz, I m. one's life; niahane Maheo zetoaenaez, it is God who maintains us; natoneševostaneheve, I m. this way of living; inf. -toom- =to keep in the same position or condition, unchangeable; etoomenēhov, he remains (the same) himself; natanšeneoxzheme, we m., keep on our going. [corn.
- maize, xamamāmen, xamamāmenoz (pl.), Indian corn; see]
- majestic, epevatamano, it is m., grand; epevatamahe, one is m., imposing; evehonatamahe, one is m., king-ly; emoonatamano, it is m., splendid, beautiful; emoonatamahe, one is m., beautiful (general appearance). Maxhohonā zeohāpevatamahessō, m., magnificent mountains.
- majesty, see magnificence; mómātavatamahestoz, m., solemn appearance (of an or.); Maheo zexhoes etamómātavatamanoenovenōs, where God is, there is m., solemn appearance; pevatamanohestoz, m., magnificence; vehonatamahestoz, m., kingliness.
- major, honoxesta, the most, m. part; also honoa.
- majority, ehēpaovazistove, it is a m. (Ger. Mehrzahl); ehonoxtoxeme, it is discussed by the m., or it is mostly discussed, talked about; honoxhestxex, the m. of us; honoxhestxess, the m. of you; honoxhestxevoss, the m. of them (or.); honoxhestoha, the m. of it; ehonoxest-xeo, they are in m.; ehonoxestansz, they (in.) are in m. Hooxchoemanistov zehonoxhestxessō eoxchēpaosaneo (or eoxcexaosaneo), in law making the m. wins.
- make, namanesz, I m.; namanszenoz, I m. them (in.); suff.

-man denotes "m.as a whole,create"; suff.-manston denotes "m.,set, put together, erect, build,construct"; evostanehevestoman, he makes live,saves; eametanene-man,he makes alive; -man as suff.also means "to pretend"; ehāmoxtamān,one pretends to be sick; see pretend.Nanēhov zemanszetto,I who m.it; zemanszz,the one who makes it; namaného,I m.one (or. as clothes,etc.); Maheo nimanhaen,God made us; namanhan,I am made; eman-ne(he),one is made; esaamanehan,it is not made; esaamanehe,one (or.) is not made); zēmanhas, the one who made me; namanhaovo,I m.one to be; emanhae, one is made to be; esaamanhaôhan, it is not made,created; manhaoxtoz,the making,creating; hohonaēo zehešsaaēš-manhaehevoss,before the mountains were created; zē-nxhessemanhaoitto,where I am made from, my parentage, origin of being made; suff.-ston denotes "to m., set together,construct,build, design"; namanston, I m., build; napavemanston,I build well; namanstoon,I m., set it together; namanstoovo,I m., construct for one; epavemanstoona,it is well made,constructed; epevston, he builds, constructs well; epevstoona, it is well built; napevstoonaoxz or napevstōnaoxz, I m.it to be well built; namastoonaovo,I m.it to be for one (or.); Maheo eonitavstoonaoxz mavōxōz, God made the body (flesh) to be different,of different kinds; naoxstoo-naoxz,I blunder in making,putting it together; naneš-stoonaon,I am thus made,formed; navonāxaevston,I m. idols,charms; navonāxaevstoovo, I m. idols for one; emaheonešston,he builds sacredly; eohātamaēšston, he builds,creates,puts together with power; zehetāestoon,all its parts,that which is,its makeup; etomstoon, it is made,built erect (like a wall); etaxstoon,it is made,put on the surface (plated); nataxstoonaoxz, I plate it,line it,overlay it; etotaxstoon,it is superposed,overlaid (several layers),made so; nanetaeston, I m.,set together accordingly; emaheonešstoonaovàz, he makes unto himself a god; zehešēmanstonstove, the making,construction of; ekamxevston, he makes it of wood; emakātaevston,he makes it of iron,metal; emxistōnevstoon, it is made of paper; emoeevstoon, it is made of grass; emoeevston,he builds,makes with grass; easthon,he begins to m.,erect; ehoeton, he makes an Arrow ceremony; ehoetonstove,it is an Arrow ceremony, (ref.to whatever is set together in the rites); enšēnavston,one is at it making,constructing; eēnston, he finishes the making,the rites,ceremony; toneš etose-énstonstové, when will it be ended, made,finished? These terms are also used in ceremonial language, for in all Ch. religious rites there is a construction in the line of an altar, arbor,special lodge,etc.; enaton,one is butchering,making a kill and dismember-

ing [Ch. used to butcher by severing bunches of muscles from their natural positions, and the bones at the articulations, the cutting up of the meat taking place afterward]. Zezetonsz, the one who makes, builds thus; zenešstoonehâ, that which is thus made (of things immovable, without support, or horizontal, in position); ehômston, one makes a protection (by stretching robes or sheets upright and tying them to poles fixed in the ground). The ending in -tō and -toxq comes from the same root and ref. to vessels made, worked out; see kitchen utensils. Suff. -an denotes "adding by making" in the sense of the Eng. suff. -en in the words like "hard-en" =m. harder; "length-en" =m. longer, etc. Hekon =hard, solid; nahekonemanesz, I make it hard; nahekonan, I harden; zce =small, little; nazcemanesz, I make it small; nazceana, I m. it smaller; nahaestana, I m. it longer, lengthen it; nahaexovana, I m. it longer (time); nazeksana, I m. it shorter (time); naheomekstana, I m. too small; nakaomana, I m. it short (sp. of land, field); namahaetovana, I m. it capacious, enlarge it; namâseana, I m. it narrow; nakâkoana or nakxkoana, I m. it thin (solid substance); namâpevōmana, I m. it thin (liquid); natonovana, I m. it thick, thicken it (solid substance); nahaonovana, I m. it thick, dense; namahaana, I m. it large; naonistacemanesz, I m. it circular; naonistâkoana, I m. circular; naonistakomaena, I m. a circle of ground; naakana, I m. it round, ball like; naeotoemanesz, I m. it deep; naeotoena, I deepen it; nahoxeemanesz, I m. it clean, smooth; nahoxeana, I clean, smooth it; nahanōmana, I m. it mushy; nahesceotan, I m., prepare medicine; natoosan, I m., tie a knot; naaenona, I darken it; naaenonemanesz, I m. it dark; namoxtavana, I blacken it, m. it black; nanimaeeasetana, I m. it move in a circle. Nihovaemanhâzé, what doest thou m. of thyself, what kind of man art thou? Evhanenhesseman, he makes believe, he pretends; esaatonitoksohan, it makes no difference, matters not; nahoe-man, I m. a law; hoemanistoz, the making of a law, also law itself. The different causative suff. -sého, -ého, -aho and -oho (see causative m. in Ch. gr.) have the meaning of "m., effect, execute, perform, work out, etc." Suff. -sého (also -osého and -esého) denotes "cause, m. one"; nanaozesého, I cause, m. him sleep; nahâstahaosého, I m. one angry, cause him anger; ehookosesz, he causes, makes it rain; suff. -ého (or.), -ész (in.) denotes "cause, effect to one (by a process or length of action)"; napevoého, I effect good to one, treat him well; nahēmoxtaého, I cause, effect sickness to one, m. him sick; suff. -aho (rare) and -oho have the same meaning as -ého only that it ref. to the action as one (without process); nanaho, I effect killing to one, I

m.him dead, kill him; navoešetano, I m. one glad, m.him rejoice (Ger. erfreue ihn). All the preceding causative forms are extensively used and one must be careful not to confound them. Navešemanesz, I m. it with; navešemanszenoz, I m. it with them (in.): namanševaena, I m. it automatically, suff. -vaen denotes "automatic, mehanical, involuntary, spontaneous, instinctive, unbidden". Namanstatanota, I desire to m. it; namansztomevo, I m. his, for him; namanstomotâ, I m. for one (in his place); namanstootâ, I m. for one (his benefit, to bestow upon one); nazeceohōsz, I m. it low (something hanging); natoohana, I m. it lower; natoohōsz, I m. it lower (something hanging); natoomaena, I m. it lower (ground); nahāehōsz, I m. it high (hanging); nahāehōsemanesz, I m. it to hang high; naneševesého, I m. one do it; nahozeohého, I m. one work; nahozeoho, I m. him work, give him work; nahozeootoman, I m., give work; naame-taneneoho, I m. him live; eametanexotoman Maheo, God makes live, gives life; ehotoxkonevston, he makes cups, vessels; emotaxkan or emotxkan, one makes knives; ekō-konhōonan, he makes bread; ekokōaseonan, he makes watches; emhāonan, he makes houses; nahoxovoonan, I m. bridges; ehemitōnan, he makes doors; emxistōnan or emxistōnanevstonan, he makes books; navonāxaan, I m. idols; napevanen, I m. well, repair; nameonan, I m. a road; nameonaoto and nameonaovo, I m. a road for one; suff. -aoto is transitive while -aovo is intransitive; it is often impossible to give the equivalent of the suff. -aoto in Eng.; above term "nameonaoto" would be: I "betrail" one; ehotoananāz, he makes it hard for himself; navēpanana, I m. it light (in weight); nahoto-anavoého, I m. difficulties unto one; etotazeniš, one makes faces, grimaces; zehešemans, the way one is made; zehešemané, the way it is made; zehešemanstoon, the way it is made, set together; zehešstoonanez, the way we are made, constructed; manstō, that which is made, the work, creation, workmanship; manstōn (pl. or.); manstōnoz (pl. in.); emanstōneheve, it is a "m.", work, ref. to the object made; Maheo hemanstō, God's work (tangible, visible); see work; zetohetāemanstōneheve eoxceevhao-ninšeoxyz, all that has been made deteriorates, disintegrates.

make-believe, evhanenhesseman, he makes-believe; vhanenhessemanistoz, m., n.; evhamenhessemanistove, it is a m.

maker, zemaemanstomansz and maemanstomanehe, the Maker, Creator of all; manstonehe, the m., constructor, builder; emanstoneheve, he is a m.; ametanexotomanehe, life m.; mhāonanehe, house m., builder; mxistōnanehe, book m. (also mxistōnanevstonehe); kamxevstonehe, wood m., worker, carpenter; motxkanehe, knife m.; hetoxkonev-

stonehe, vessels m.; kokôaseonanehe, watch m.; kôkonhônanehe, bread m..baker; pavstonehe, good m., builder; natonehe, butcher; ninēhov zehemanstoonehetto heama na hoe, thou Maker of heaven and earth!

make-up, zehešstooneha, its m., construction (ref.to its position, condition); zehešstoona, its m.(quality of); zehešstoonaōs, one's m.; nanešstoonaon, this is my m., I am designed, constructed that way; zetoheāestoon, every part of its m., construction; epevstoona zehetāestoon, it is well made in all its m.; ezhešstoon, its m.is in this manner (pointing); enešstoon, its m. is so, that way; heto hāpenoestoz zehešstoon nasaahe-necnomovohe, I do not know the m.of this sewing machine.

making, manistoz, the m.; manstonestoz, the m., building, constructing; haexoveva eneamemane, it has been in m. for a long time; manhaoxtoz, the m., creating; manhāzistoz, the making of one (obj.); pavemanstones-toz, the well m.; onitavstonestoz, the different m., constructions; heovasz hešestonestoz, all sorts of m., building; hōmstonestoz, the m. of a protection (for wind by means of robes or sheets); the protection itself would be called the same, but the concrete name would be hōmstō; vonhāxaanenistoz, the m.of idols, also vonāxaevstonestoz, the m., construction of idols; toms-toonestoz, the m., building of a wall; zeametomstoon, a continuous wall; kamxevstonestoz, the m., building of wood, carpentry; makātaevstonestoz, the m., working out of iron; mhāonanistoz, house building; hoetonestoz, Arrow m., ceremony; astonestoz, the beginning of rites; énstonestoz, the finishing of ceremonies; natonestoz, butchering; hekonanistoz or hekonanenistoz, the m. hard, hardening; hekonanazistoz, the hardening of one (obj.); most of the terms given under "make" can be substantivized as shown by above examples.

mal-, as Eng.prefix is rendered by inf. -havsev(e)- in Ch.; nahavsevoého, I maltreat one; havsevoéazistoz, the maltreatment of one(obj.); havsevevonhoaoazistoz, malinfluence; havsevhoxomazistoz, malnutrition; hav-sevstonestoz, malconstruction. [tastoz, m., sickness.

malady, hasevomoxtastoz, bad feeling (physical); hāmox-] malaria, natōsevomoxtastoz, m., chilling sickness; enatō-sevomoxta, he has m.; zenatōsevomoxtasz, the one having m., chills; nanatōsevomoxta, I have m.

malcontent, adj., ehavsevetan, one is m.; havsevetanox-toz, m., n.; evenomoxta, one feels m., sour, sur-ly; venomoxtastoz, the being m., feeling sour.

male, hetaneham (of animals); ehetaneham, he is m.; zehetanehamsz, the m.one; hetan =man, m., is used to designate the m. of animals which have no name to specify the m.; hetanekokôax, m.chicken; hetanemaxen,

m.turkey; hetanehomä,m.beaver; etc.

malediction, moxzenamosanistoz,m., execration; namoxze-namo,I execrate,curse one(Ger.verwünschen).

malefactor, havsevoētätan,m.; ehavsevoētätaneve, one is a m.; zehavsevoētätanevsz, the one who is a m.; havsevoētahee,malefactress.

malice, nseztastoz,m.,hatred; nsetamazistoz, m.towards one; omoseztovazistoz,m.,malevolence; omoseztanoxtoz, m. in mind, disposition; omoseztahàtoz,m.in heart; nansetamo, I hate one; nansezesta, I bear m., have hatred; naomosemo,I speak of one with m.; naomosetan,I harbor m.; naomosetanotovo,I harbor m.against one; naomoseztovo,I act with m.towards one; the Ch. me ning (of preceding terms) is not as strong as the Eng.malice,but more like "ill will". See offend.

malicious, see malice.

malign, nahavsevemo,I tell that one is bad; eaestom-havsevemo,he maligns one (falsely); nahavsev-hosemo,I m.,defame one; nahavsevemomaxemo,I m.,accuse one with evil intent; natotonsetamo, I m.,hate one (bent to harm him). Natotonseztaheneve,I am m.,malignant,manifest extreme malevolence.

malignancy, tottonseztastoz, disposition to hate and harm; tottonsetamazistoz,m.towards one; havsevemazistoz,m.(in words,defaming); ahansenovàtoz,m., viciousness,virulence; ahanseztastoz, extreme enmity, malevolence,m.

malignant, eahansenova,one is m.,vicious; ehavsevetotoxsetaneva,one is m.,defaming (as characteristic); eahansezesta,one is m.,malevolent, full of hatred; see malign.

malignity, see malignancy.

malleolus, see ankle.

malodorous, ehavsevemeoz,it is m.; see smell; havsevemeozistoz,malodorousness.

malpractise, havsevenáestoz,bad doctoring.

maltreat, nahavsevoého,I m.,treat one evilly; nahoxomometovo, I m.,abuse one; havsevoéhazistoz, the maltreating of one (obj.); hoxomometovazistoz, maltreatment. [deified].

Mammon, haōvāvan,M.,Dives,Riches (personified but not)

mammoth, adj.,rendered by inf. -mam- =very bulky,with large sides,gigantic; emamemhāoneve,it is a m., immense house; emamemanoōn maxevostano, they made a m.,immense statue (person); emametā,one is of m., immense size; emamemeaéo, he (in the tale of the Blackelk) raises his m.head; hovàn zemametaz navōmo,I see an animal of m.size; emameneota,it has a m.room.

man, hetan,m.,male; ehetaneve,he is a m.; ehetaneveoz, he becomes,turns into a m.; hetanèsz,ye men! Zehe-tanevsz,the one being a m.; zehetanevessô (pl.); na-

hetanevetan, I want to be a m.; nahetanevetanotovo, I want him to be a m.; ehetanezhesso, it is m. like; max-hetan, big m.; ehetanevōeme, he is counted as a man; nahetanevōemo, I count him as a m.; nazhetaneme, my m.; heszhetaneme, one's m.; nazhetaneman, our m.; this term does not mean husband, altho it could be used that way as in Eng. Nistxreo, my men (co-warriors); estxreo, thy men; hevestxreo, his men; nistxehaneo, our (excl.) men; estxehaneo, our (incl.) men; estxevō, your men; hevestxevō, their men; nihevestxenoneo, they are our men (co-warriors); nahevestxeno, he is my co-warrior; zehevestxezē, the ones being our men; zehevestxessē, the ones being your men. Pavhetan, good m.; havsevhetan, bad m.; havevoētātan, evil doer m. Oftentimes the "he-" in hetan becomes aphetized by contraction with preceding vowel "o" or "a"; navōmo hetan in rapid speech becomes navōmōtan, I see a m.; havsevoēta = evil doer; havsevoēta hetan, evil doer man, becomes havsevoētātan; -hetan, -hetaneo (pl.), or simply -tan, is used as suff. in many names of bands, organisations and tribes; Hotamhetaneo, Dogmen; Voixsehetaneo, Foxmen; Eseomhetaneo, Hillmen; Evataneo, Furmen; Moxtavataneo, Blackmen (Utes); Moxtavātātaneo, Blackfooted men (Blackfeet); Moxtaveomehetaneo, Blacklodge men (band); Mozonhetaneo, Flint men (band); Oetaneo, Crowmen (Crows); Hestohetaneo, Atsina; Kàkoeszehahetaneo, Thin-headed men (Flatheads); Otāshetaneo, Pierced nose men (Nez Percés); Mevataneo (Mandans); Vanohetaneo, Sage-men (Northern Arapahoe); for further names see under "tribe, organisation". Zeshetan, Zeshetaneo (pl.), a Ch. m.; Hetanevohetan, an Arapahoe m.; Ohoomohetan, a Sioux m. Following are pr. (personal) names combined with "m.": Maxhetan, Bigm.; Macēta, Little m.; Nàkohetan, Bearm.; Honehetan, Wolfm.; Hāstātan, Tallm. Hestaneo = men, in the general sense of the word, including men and women; pavstaneo, good m., people; havsevastaneo, bad m., people; ehestanoveo, they are men, a people, live as a people; hestanov, world of men, people; hestanovestoz, men (in general) as a collectivity; nazhetanestoz, my men, band of men to which I belong; nazhestanestoz and nazhestanovestoz, my nation, people; nhestaneamo, my fellow men (Ger. Mitmenschen); hestaneamo, thy fellow men; hevhestaneamo, one's fellow men; hestaneamanco, our (incl.) fellow men; nhestanehasz, ye fellow men! Nahevhestaneon and nahevhestaneam, I have a fellow man; nahevhestaneoneno, he is my fellow man, or, nahevhestaneamenoz; zehevhestaneonezē, the ones being our fellow men; see fellow. Mahacis, mahacseo (pl.), old m.; emahaciseve, he is an old m.; kasovā, kasovāeo (pl.), young m.; ekasovāeheve, he is a young m.; zenohēvsz, married m.; naetan, naetaneo or nao (pl.), medi-

cine m., doctor; hetanekašgon, m. child; ehetanekašgon, he is a m. child; ehetanevōèn, she gives birth to a m. child; vèho, white m. Hetanestoz, the men (as a group); pavhetanestoz, good men (collectively); onisy-omàtatanestoz, men, people of faith; havsevhetanestoz, bad men, bad company; havsevoētatanestoz, company of evil doers.

manage, nanitáeta, I m., rule, control it; nanitáetovo (or.); nanitáetsan, I m., rule, control; see control, rule, master; naneevaozého, I m., guide, direct one; natoneoeto, I m. one, prevail against him; nameozexana, I m., contrive to do it; naotoxovenonaxetan, I m., have skill to bring about; nanoxtoveneševe, I can m. to do it. Zenitáetsansz or zenitáetōsansz, the one who manages, rules, regulates; zenitáetoseonevsz, the one managed, ruled. [ehehetovanov, one is not m., is unruly. manageable, enonizeomae, one is m., docile, gentle, tame;] management, zenitáetsanessō, the m., the ones who manage, rule; nitáetsanistoz, the managing, ruling; nitástoz, m., rule, dominion; pavheneenoseonevestoz, good m., skillfulness.

manager, nitáe; zenitáesz, the m., ruler, master; zenitáetsansz, the one who does manage; neevaoztsanehe, m., guide, director. [a man.]

manhood, hetanevestoz; nazhetanevestoz, my m., my being]

manifest, natáxtanōvana, I m. it, make it plain, public; natáxtanōvemēsta, I m. it (in words), confess it; natáxtanōvemeemo, I m. one (or.); haesto evešhemenohē, one (or.) is manifested, revealed, brot up, dug up, by much or many; namenòno, I m., dig one (or.) up (instr.); evōstoman, one manifests, shows, displays; enveoz, it is m., plain; etanōvezhessō, it is m., evident, plain; eohāotōene, one manifests fright; epevetanooz, one manifests joy, pleasure; namehosanetovo, I m., show him love; napevetovo, I m. kindness to one; napeveta, I m. kindness to it; namaseztovo, I m. willingness to one; naonisyomaeztovo, I m. faith in one; naōènovaeztovo, I m. patience with one; nanaheztovo, I m. caution towards one; nahoahesztovo, I m. a liking for one; inf.-taxtanōv- =manifestly.

manifestation, vōstomanistoz, the showing, making plain to the eye; táxtanōvanazistoz, m., disclosure; nōveozistoz, the becoming manifested; taxtanōve-meemazistoz, m., revelation (in words); onisyomaeztovazistoz, m. of faith in one; òènovaeztovazistoz, m. of patience toward one; vōseo, m., the object manifested; evōseoneve, it is a m., tangible or concrete object of m., something made visible; vōseonoz zevešhotxheneenomonevozēs hesthohātamaešstonestoz, lit. the visible ones (in.) by which his creative power is revealed to us, or, the manifestation of his creative power as re-

vealed to us; ezheševōseonevez' hemehosanistoz, his love has this m., is thus manifested, made visible (in a concrete form).

manifold, rendered by inf.-haestnov-; ehaestnovāo, they (or.) are m.; ehaestnovatto, it is m.; nahaestnovana, I make it m.; haestnovatto nivōshaenon hešiva-ztastoz, he manifested his mercy to us in m., many ways, occasions; ehaestnoxtav, it has m., many colors, tints. See many.

manipulate, nazetanen, I m., work with the hands; nazetana, I m., handle it; zetaneneo, tool; zetanenistoz, the manipulating; nazetōn, I m. (instr. form). Zezetanensz, the one who manipulates; zezetane, that which is manipulated; ezetanenistove, it is a manipulation; nasaaheneenohe zeorchešzetanenistove, I know not how it is manipulated; etonšezetanenistové, how is it manipulated?

manipulation, see manipulate.

mankind, hestaneo, the men (in general); hestanovestoz, m., that which is men (collectively); votostataneostoz, m., human beings, the collection of the ones living "on top" or all over; māvostaneo, m., all the peoples; zehetāhetanistove, the collection of all that is man.

manlike, ehetanezhess, it is m.; esaahetanezhessohan, it is not m., manly; ehetanevenōhe, one is m., looks like a man.

manly, ehetaneve, one is a man, is m.; ehetanevenov, one is m.; esaahetanevenovhan, it is not m.; hetanevestoz, manliness, manhood; ehekonhetanevōeme, one is counted m., a strong man; ehetanevatame, one is considered a man, m.

manner, rendered by inf.-zheše- and -neše-; ezhešeēsz, he speaks in this m., thus (showing how); enešeēsz, he speaks in that m., so (ref.); suff.-ōs is an old form still retained in some words and implies "manner, way"; oatōs, of course; aninōs, with carefulness, in a careful way; otamenōs, in an exact manner; mómātanōs, in a ceremonious way.

mansion, zepevatamano mhāo, a beautiful house.

mansuetude, nonizeomastoz, m., gentleness; see gentle.

mantle, hōma, hōmao (pl. or.), m., robe, blanket; nathōma, my m.; hesthōma, ones m.; nāthōmaneo and nsthōmaneo, our mantles; nsthōmevo, your mantles; hesthōmevō, their m.; nahesthōma, I have, possess a m.; nanhōmanenoz, I have it on for a m., blanket; nanhōmano, I put a m., robe on one; naénhōmano, I take off the m. from one; mómātahōma, ceremonial m., robe; hōmstaestoz, m., cover (fig.); zehešezenov coxchestōmstaestovenov haônàtoz, in doing thus (in this manner) they take prayer, worship for a m., or, they take religion for a cover

of their doing. See coat, cloak, robe.
 manufacture, see make.
manure, oxáhosz, m. (pl.); naeššosoha or naohosoha, I m.
 it; naešhéneàzenoz oxáhosz, I spread m.
many, haesto and hāsto; ehaestxeo, they (or.) are m.;
 ehaestansz, they (in.) are m.; nihaestxhemā, we are
 m. of us; zehaestxessō, the m. (or.); zehaestaesz, the m.
 (in.); haestoha, m. times; haestoha ēševōme, he has been
 seen m. times; nahaestoetan, I want to be m., increase
 in number; nahaestoetanotanoz makātansz, I want m. mon-
 ies, or much money; nahaestoemanesz, I make it m., in-
 crease it in number; ehaestxnovāo, there are m. of them
 (collective meaning); ehaestxnovatto, it is m. of them
 (in., collective meaning) or, ehaestnovansz; ehāstōham,
 one has m. horses; ehaestxnōèn, she has m. children;
 ehaestnoan, he speaks m., much; haestoanistoz, long
 stress on words; ehaestoeoxta, one has m. legs, is m.
 legged; ehaestoeoz, it shows m., becomes m.; zehešhaes-
 txez, since we are m.; zehešhaestress, since you are
 m.; zehešhaestxevoss, since they are m.; zehešhaesta-
 vosz, as they (in.) are m.; haestxestoz, the m., great
 number; ehaestoeva, he has m. wives; nahaestoemakātae-
 ma, I have many monies, lit. I am much moneyed; ehaest-
 xenov, there is m. of them; the above examples show
 that -haest- is used as inf. to mean a great number;
 rad.-ha- =much, very, intense, great, high + esto- which
 denotes "a set of"; this rad. is found extensively used
 to form substantives ending in -estoz. Ohamesto, m.
 more, much more; this is also used as inf. and means
 "with great preference"; etonestoha, how m. of them (as
 a set)? Etoxtoha, how m. of them (in., ref. to the dif-
 ferent ones)? tonesto and tonestoha, any set, any num-
 ber, as many, whatever; tonestoha zehozeohesz, whatever
 he works; nanistoeme, we are that m.; ninistnoeme, you
 are that m. (as a set); enistoeo, they are that m.; na-
 nistxheme, the m. of us; enistxeo, the m. of them (or.);
 enistansz, they (in.) are that m.; nanistoenaoh, I kill
 that m., the set of them; nanistoenaoh, I slay that m.,
 the set of them; etonstnōèn, how m. children has she?
 Etonestoōham, how m. horses has he? Etoxtnōe, how m. re-
 lations has he? Toxtō, how m.? Etoxtxevo, how m. of them
 (or.)? Etoxtansz or etoxtanevosz, how m. of them (in.)?
 Inf.-hestoxto- =as m. of, as; zehestoxtoheenszevoss, as
 m. as have the same language; zehestoxtoheenszessō en-
 hestoxtomomonoōo, as m. as have the same language, that
 m. group together; etaomōstxeo, they count m., are m.;
 nihaenōhemā, we are m.; ehaenōheo, they (or.) are m.;
 ehaenono, it is m., much (in number); ehaenonoensz, they
 (in.) are m.; the rad.-nō- ref. to "sight, in sight,
 visible" and has also a distributive meaning; emaxha-
 enōheo, they are very m.; evonenōheo, they are myriads

(lost in count); nstaneš-ehōenōhemā, we shall look to be m., shall increase to m.; Oxhaenōsz, Many, pr. name; see increase, multitude; zeoxešenōhevoss, thru the m. of them (or.), altho they be m.; haenōhestoz, the m., n., multitude; haesto vostaneo ešhoeoxzeo, m. people have arrived; ehāhetanevoneo, they are m. people, a great crowd; haestoha naešeēsztovo, I have spoken to him m. times; haestoha tāoheoneva, m. miles; haestnovatto eoxchozeohestove, work is done in m. ways; haestnovatto eoxceonitavhozeohestove, work is done in m. different ways; haestnovahozeohestoz, multifold or varied work; nohase tonestxevo, how m. (or.) have not....! Nohasetonšenōhevo, same as preceding; nohasetonestahan, how m., much has not....! [earth, land is drawn upon. map, mxistōneheva zistaxeameha hoe, paper on which the] mar, rendered by inf. -totonš-; natotonševe, I do m., spoil; natotonitana, I m., spoil it (by hand); natotonitoého, I m. it (or., as dry goods, etc.), spoil, ruin it; natotonitoész, I m., spoil it, effect harm, do damage to it; see damage, harm, hurt; etotonšeoze napevetanoxtoz, my pleasure is marred; see malignant. marble, nitáhaseo, m. (to play with); nitáhaseonoz (pl.); enitáhaseoneve, it is a m. march, naamèn, I m., walk; eam'nestove, it is a marching; eamenóovoneènistov, they m. in order, line; nazezèn, I m. tither; see walk. [ing]. March, ponomäasene, drying up moon (after spring thaw-) mare, heeham; see horse. mark, naneevatsan, I m., direct, give or take bearings (intrans.); naneevazész, I m., distinguish it; naneevazého, I m. one; zeneevatsansz, the one who marks; eneevatseona, it is a m., sign (ref. to quality); eneevatseoneve, it is a m., ref. to characteristic; zeneevatseoneve, that which is marked, is a sign; neevatsanehe, the marker; eneevatto, it marks, gives sign, bearing, makes known by; neevatseo, the m., sign; neevatsanistoz, the marking; inf. -neeva- =by m., direct by sign; eneevaseš, he is known by his lying (position); nanevayxea, I m. it (by writing); naneevazetaxá, I m. it by cutting a notch; naneevatseonana, I set it, make it as a m., sign; see sign; mxeenosestoz, m. in ceremonials; namxtaeovo, I m. a place where one is to be; namxtaea, I m. the place for it; namxtaeota, I locate one; namxtaeoxta, I locate it; mxtaēva, m., sign where camp was; mxtayota, place where camp was; namxtaenan, our m., the m. where our camp was; namxana, I m., touch it; hotá, hotáenoz (pl.), m., track; amoeneo-hotáenoz, wagon marks, tracks; nahessheneenovo hesthotáeneva, I know one by his marks, tracks; amoxzestoz, m., imprint; heamoxzetto, his m., imprint; see track. Following terms are used in arrow shooting: mazceva nakahaéo, I come

- near the m.; nahèpónò hèpeš, I hit above the m.; nahè-ponò, I hit beyond the m.; nanetóno, I hit (land the arrow) on this side of the m.; eama eōeha, it hits, alights at the side of the m. Ehoxtaeve, it is a birth m., spot (colored); natoxzeoeš, I have scratch marks.
- marked, eneevae, one is m., famed, known; eneevaevé, by what is he distinguished, what kind of person is he? Emxane, ēšemxane, it is m., signed.
- market, see trade.
- markingly, otamenōs, paying close attention.
- maroon, zeoxkosetto, m. (color, q.v.).
- marriage, vistōmàzistoz, the m., marrying; vēhoevistōmàzistoz, the marrying white fashion; nameaeomo, I give one in m.; epocevexa, he gives one (son or daughter) in m., without feast; mxistō zeveševēhoevistōmazistove, m. license; nahozetxeva, I work for a wife (before m.); nanōhozeohe, I work (after m., for father-in-law; etanhás, she gives (girl) to him (at m.); ehohtan, he gives for present (at m.); enoahaen, she cooks for the wedding feast.
- married, zenohēvsz, m. man; zemonhēvsz, young m. woman; eheszheem, he is m., has a wife; ehēhyam, she is m., has a husband.
- marrow, vén; nazevén, my m.; nszevénan, our m.; ehoseven, one has lean m., is emaciated; nanoheškona, I break the m. bone (to render the fat).
- marry, navistōmo, I m. one; zevistōmo, the one I married; zevistōmsz, the married one (either man or wife); natosheszheemo, I will m. (male sp.); natoshēhyam, I will m. (female sp.); zevistōmazessō, the married ones; zenohēvsz, the married man; zemonhēvsz, the young married woman; see husband, wife.
- marsh, eszene, m., swamp; zeeszencevomao, marshy ground; [naeszeena, I sink it; see sink].
- marvel, naotōsetan, I m., am astonished; naotōstazesta, I m. at it; naotōstatamo, I m. at one; otōsetanoxtoz, m. in mind; otōstatamanoestoz, m., general marvelous aspect; otōstaztastoz, the marvelling and otōstatamahes-toz, m., wonder (objective); see astonish, surprise.
- marvelous, rendered by inf.-otōs- which denotes "amazing, m., astonishing"; eotōshoneon, he is marvelously, strangely clad; naotōstovaxena, I have a m. dream; eotōstatamano, it is a m., strange sight; eotōs-tatamahe, one is m., wonderful; eotōseēsz, he speaks m., wonderfully, strangely; otōshòtaheo, m. story; otōsevos-tan, a m. person; eotōsevoēta, one acts marvelously, wonderfully; niotōsevoéhaen Maheo, God has done m. things unto us; eotōseoz, it (or one) becomes m.; naotōsemanesz, I make it m.; eotōsevistoona, it is made marvelously, wonderfully; eotōshestanov, it is a m. world; zeotōshesso, that which is m.

- masculine, zehetanevsz, that which is male (of persons); zehetanehamsz, that which is male (of animals); ehetanevetto, it is m.
- mash, napenôn, I m.; napenoha, I m. it; napenôno hohona, I m. a stone; zepenônsz, the one who mashes; zepenohe, that which is mashed; napêeoseševaeno and napêeoseoxevaeno, I m. one's finger (involuntarily); napēnohomovo hemoešq, I m. one's finger (with intention), also napêoseoho; napēszeaovo, I m., crush his head; napēszeàno, I m. one's head (instr.); napēszeaevaeno, I m. one's head (involuntary or automatically); zepēnohessô aestomamesestoto, mashed potatoes; see crush; penônche, masher.
- mask, mistaenotxeo, the masked warriors, a recent unimportant organization of young men who m. themselves for social amusement. Mista = owl, ghost; mistaemeq, mistaemekonoz (pl.), m. [toz, masonry.
- mason, hohonaevstonehe, stone builder; hohonaevstones-]
- mass, rad. -ma-, -mha-, -mä-, -mâso denote "m., as a whole, collection into close, confined relation", see narrow. Zemhaōmoeha, the m. of the waters, ocean; maexansz, the m. of the eyes, all, the whole of the eyes; emaseoceoz, it is massed, crowding, leaving narrow room; emaseoceneota, it is a massed, cramped, crowded room; emâsohoeoxzeo, they (or.) arrive in m.; emâsoaxaameoz, she bursts out in tears; inf. -mase- and -mat- imply that the whole, entire collection or object is exhausted; namhaesta, I swallow it, the whole of it, in m., leaving nothing; inf. -mame- = bulky, immense, mamoth, q. v. Emâtanevoneo, they are a m. of people; emâsohaetanevoneo, they m. together (people); see crowd; emâsomohēoxzeo, they (or.) m. together; emâsohāenōheo, there is a m. of them (or.); honoxesta, the m., greater portion; see major, majority.
- massacre, nimasenotoneo, we m. them, slay them (or.) in mass; emasenoheo, they are massacred; masenotazistoz, m.; emasenotazistoveneo, it was a m.
- massive, rendered by inf. -mame-, see mamoth, bulky; emomameoxta, he has m. legs; mamhohona, a m. rock; emamhenitōneheve, it is a m., ponderous door.
- mass-meeting, masomohēoxzistoz; see mass.
- master, nitāe; enitāeve, he is a m., leader, ruler; enitātée, one is m., rules (state); enitāenane, one is set as m.; enitāvōeme, one is counted, considered m.; nanitāam, my m., leader, ruler, lord; ninitāaman, our (incl.) m.; nahenitāam, I have a m.; nahenitāamenoz, he is my m.; zehenitāamsz, the one having a m. (objective); zehenitāamestovsz, the one who is a m. to somebody; zehenitāametōsz, the one who is m. to him; zehenitāamezē, our masters, the ones being our masters, rulers; rad. -hoze- = serve, help, and following combinations ref. to m.: nančhov zehesthozeonetto, I who

- have a servant (implying "who am a m."); zehestozeo-
netonetto, I who am one's servant (implying "having a
 m."); zehesthozeonetōesē, you who have them for mas-
 ters (lit. you who are their servants); zehesthozeona-
mess, you who have servants, who are masters; naexao-
san, I m., overpower; nšhoestoz esaatonšeexaôhan, the
 fever cannot be mastered, overcome; naexaovō, I m.,
 overpower, overcome them (or.); nanitáeta, I m.
 it; nanitáetovo, I m. one; nanitáetsan, I do m.
 (intran.); see lord, ruler; zenitáeto mxistonemhāon,
 the m., principal of the school; nitapeveamátovoneo
zenitáetōezē, let us obey our masters, leaders; evcho-
neve, he is a chief, m.; enitánešeoona, one is a m., ex-
 pert (in doing things); nha zsaatonšenitáetovázēs-
tāma emesaanitáetovoheo zenitaeziss, the one who can-
 not m. himself cannot m. others. Zeaenasz, my m., the one
 owning me; naheaeneonenz, I am his m.; naheaeneoneto-
va, I am his property. [is m. (to overcome)].
- masterful, enitáeoneve, one is m.; eexaosaneoneve, one]
- masterless, esaanitáetoehe, one is not mastered; esaahe-
nitāamé, one is m., has no m.; esaa-aenovoxze-
vé, one is m., is not property, subject.
- masterpiece, nitávhozeohestoz.
- mastership, nitástoz, m., dominion. [ing].
- mastery, nitáetsanistoz; exaosanistoz, m. (in overcom-]
- masticate, naenean and naeana, I m., eat; see eat; eanà-
toz, mastication.
- mat, see entangle, matted; neaxtaxestoz, m., foot wiper.
- match, esēhestao, they (or.) m., are alike, the same; esē-
hessonsz, they (in.) are alike, m.; esēhexovstao,
 they (or.) m., of the same degree; see alike, same,
 kind; inf.-tāestov- = to equalize, m.; see equalize,
 fit. Zešeaseo, zešeaseonoz (pl.), m. (to start fire
 with); ezešeaseonan, he makes matches; ezešeaseoneve,
 it is a m.; ezešeaseonevensz, thy are matches; zešea-
seoneva, with a m. Sēhestàtoz, m. in stature; sēhexovs-
tàtoz, m. in degree, condition.
- matchless, esaatāestovooehan, it is m., not equalled by;
esaatāestovooehe, one is m.; esaatonšsēhexo-
vatamehan, it is m., incomparable; esaatonšsēhexovata-
mehe, one is m.; hepevatamanoestoz esaatonšepâhexova-
tamehan, its beauty is m., has no parallell.
- match-maker, hešaxtaxe, m., go-between; etaešeaxtax, she
 is a m.; zešeaseonanehe, m.; see match.
- mate, zeveoxzemo or zevhestamo, my m., the one with whom
 I am; zeveoxzemata, zevhestamata, thy m.; see com-
 panion.
- material, hovae, the thing, m.; hovae zevešemane nasaah-
neenohe, I do not know the m., thing with which
 it is made; ehaestnovatto zistotoxeme, there is much
 (m.) to discuss about; hovae zevešemamstonstove, m. to

build with.

maternity, hosēhestoz.

matrimony, vistōmazistoz; see marriage.

matted, see entangle; eatokonsz, they (in.) are m., tangled, jumbled; eatoszeha, one has a m. head, tangled; emomeexa and emomeovess, one has m. hair; zemomeexasz and zemomeovesz, the one with m., tangled hair; see tangle.

matter, v., etoneozé, what is the m.? Esaatoneozehan, it matters not, does not materialize; esaatonsohan, it does not m., it is immaterial; etonetokos, it matters; esaatonetoksohan, it matters not, is of no use; inf.-kanom- has a meaning similar to "matters not, of no concern or importance"; nakanomemahaciseheve, it matters not that I be an old man; ekanomeész, his speaking matters not; nikanomeésztovo, it matters not that thou speakest to him; ēvekanomēszeha, let him speak, it matters not.

matter, n., hovae, m., thing, substance; esaahovaevhān, it is no m., nothing, has no substance, no materialization; ehovaeve, it is a m., a thing, a substance; maz, m., pus; emazeve, it is m., mattering, festering; oātōs, adv. phrase =m. of course.

mattress, tonovhonokon, thick (bed) floor; honoon = floor; honokon, little, smaller floor, rug, bed quilt; etonovhonokoneve, it is a m.

mature, eexāta, it is m., also eexāta; ēšexātānsz menoz, the berries are m., ripe, q.v.

mauve, zeneamaneoxkoxtav; see color.

maxilla, maztoon, jaw bone; hesztoon, his m.

may, rendered by inf.-me-; nameneoxz, I m. go; namstane-oxz, I might have gone; nametaneoxz, I m., would go (future); pref.eme- =that might, should, and is used with the sub.cj.; ènāe emeametanenez, he died that we might live; nameta zetaneneo emevešhozeohetto, he gave me a tool that I might work with; inf. -menonax- =m. possibly, probably; namenonaxe vōmo, I m. possibly see him; namstanonaxe vōmo, I might possibly have seen him; nametanonaxe vōmo, I m. (future) possibly see him; namesaaneoxzé, I m. not go; namesaatonšeneoxzé, I m. not be able to go; namsaaneoxzé, I might, would not have gone; nametasaaneoxzé heva saahamoxtaheō, I might, should, would (future) not go, were he not sick; nimeaseoxzhe-me, you m. go, you are free, allowed to go, you should, ought to go. The above will show that -me- is used for "m., might, can, should, would".

May, poetaēšehe, moon of the shedding (possibly also "of the blossoming" [epoēsettonsz, they {in.} open in bloom]). This name does not cover exactly the month of M., but implies last part of April.

maybe, heaā, perhaps, possibly, probably; heahama, likely,

m. (wondering, conjecturing); na mo hea, or likely m. maze, see disorder, entangle.

me, is expressed: I. By verbal suff. -e when the subj. is 2nd. pers. sg.; navōmo, I see one; nivōme, thou seest me; nimehoxe, thou lovest me; niēsztove, thou speakest to me. II. By suff. -eme, when the subj. is 2nd. pers. pl.; nivōmeme, you (pl.) see me; nimehoxeme, you (pl.) love me; niēsztoveme, you (pl.) speak to me. III. By suff. -a when the subj. is 3rd. pers. sg.; navōma, one sees me; namehota, one loves me; naēsztova, one speaks to me. IV. By suff. -ae or -ā when the subj. is 3rd. pers. pl.; navōmae or navōmā, they (or.) see me; namehotā, they love me; naēsztovā or naēsztōe, they speak to me. When to the above suffixes a further obj. is added it (this new obj.) is expressed by: 1. -noz (sg. or. and also pl. in.) when the subj. is sg.; nimezenoz maxemenoz, thou givest me apples; nimezenoz zeto eszehen (or.), thou givest me this coat; nametaenoz, he gives me them (in.); nametaenoz, he gives me one (or.); 2. by suff. -notto (pl. or.) when the subj. is sg.; nametaenotto, he gives them (or.) to me; niešemezenotto, thou hast given them (or.) to me; 3. by suff. -nov (sg. in.) and -novoz (pl. in.) when the subj. is pl.; nimezenov, you (pl.) give it to me; nimezenovoz, you (pl.) give them (in.) to me; nametāenov, they give it to me; nametāenovoz, they give them (in.) to me; 4. by suff. -novō (sg. or.) and -novō (pl. or.) when the subj. is pl.; nimezenovō eszehen, you (pl.) give me a coat; nimezenovō mohēnoham, you (pl.) give me horses; nametāenovō, they give one to me; nametāenovō, they give them (or.) to m. See Ch. gr. for more explanations.

meager, hovēno, m., scanty; see lean.

meal, māmenepenō, corn-m.; emāmenepenōneve, it is corn-m.; māmenepenōneva, with, in corn-m.; penōnea, m. like; epenōnezhesso, it is mealy; mesestoz, m. (food); naha nioxcemeshemā noka ešēva, we eat three meals a day, lit. three times a day; namesemaovo, I make a m. for one; ehōxtanova, he brings a rest of the m., repast home; hestōxtanovàtoz, one's rest of a m., repast; amōxtanovàtoz, the rest of a m. brot home. This ref. not to a rest of the entire m., but to the uneaten portion of one's m. Ch. (women especially) when invited to a good repast like to bring home some portion of their food for children, sick or older people. Hoxcevoihona or axaxc, mealing stone; this last term is of Sota origin and only known by few.

mean, v., nanhesta, I m. it, mention it; nanheto, I m., mention him; etonšetovatto, what does it m., purport, for what purpose is it? Zehešetovatto nasaaheneenohe, I do not know what it means, its significance; nioxhevė, what doest thou m., say? Eoxhevō, what does he m.,

say? Heto nahessezesta, I m., opine this; inf.-hessetova- and -hešetova- =for the purpose, aim; hena zehesstovamane heto mhäo, what is the meaning of this house being built, for what purpose is this house built? Hena zehešetovaneoxzess, what is your meaning, intention for going there? Enahan zehešetanotto, that is what I m., opine; zehešetanotōez, what he means for us; Maheo ninešetanotōen ememehotāzez, God means (for us) that we should love each other. Nahetom, it is so, I m. it; see meaning.

mean, adj., etahehetovanov, he is m., unruly; eahansenova, one is m., a villain, wicked; emomoxa, one is m., lowly; ehaesenova, one is m., wicked, bad; esaakooxtahe, one is m., selfish; evenahēškos or evenhaškos, one is m., sordid, stingy; emāscemstaha, one is m., narrow, cramped-hearted; inf.-toto- =malignant, with meanness, intending to harm, spoil; see spoil. Inf.-tonš- =means, manner, way, agency; etonšemese, how does he eat? Nitonšheneena, by which means doest thou know it? Etonšeanao, how did he fall? Etonšhēmoxtāoz nasaaheneenomovohe, how he became sick I do not know; nasaatonšeneoxzé, I cannot, have no means to go there; inf.-veše- =by means of, with, wherewith, medium; heto navešhāmoxta, I am sick by means of this; ameškoneva navešemese, I eat with, by means of a spoon; heto maataeverxansz naveševōsanenoz, by means of these glasses I see, I see with the glasses (spectacles); naveševoešetanono (or -nonotto), I rejoice with one (in having him) =he is the means of my rejoicing; heto zēmezetto navešepevetano, I am glad thru this which thou gavest me =thy giving me this is the means of my gladness. Inf.-hoko- =by any means, way, absolutely, must; natākoneoxz, I go by any means, I must go; nataešhokovōmo, I must see one; nasaahokovōmohe, I did not see him in any way. Ehaōva, he has means, is rich; nanexovae, I have the means, can afford; nanexovae emehoxtovatto zeto mohēnoham, I have the means to buy this horse; nanexovaeta, I have the means for it, can cope with it.

meander, inf.-momaan- =plaited; emomaanēsetto, it is a plaited, serpentine, sinuous line; emomaaneeoz meo, the road is meandering, going to and fro like a plaited line (horizontal); sitoxceo emomaaneeš, the rope lies meandering, forming a plaited line; emomaaneoxz, he goes meandering; emomaanēn, he walks meandering; emomaaneōsta, it floats, moves meandering (suspended or floating); momaaneoxzistoz, the meandering (in going); heto ohe eohēmomaaneeoz, this river meanders very much; Makanē, Meandering, pr. name of a woman; see move (to and fro), sway, from one side to the other.

meaning, zehešetovatto, its m., object, purport, end; hena zehesstovaneoxzess, what is the m., object of

your going there? Etonšetovatto, what m. has it, what can it mean? Etonšetovahe, of what m., significance can he be? Nitosemēstomevazenov zehešetovaes (or -vahas), I am going to explain to you his m., object, significance; zehešetovatōez heto naheneenanon, we know what m. this has for us; enešetovana, he sets it for a purpose, m., object; heto mhāo enešetovamane emeoxchaōnanov hotoma, this house was built for the purpose of worship.

meaness, ahansenovàtoz, m., wickedness; hehetovanovhes-toz, m., the being unruly, uproarious; momoxastoz, m., lowliness; venhaškosestoz, m., stinginess, sordidness; saakooxtahestoz, m., selfishness; māssemstahàtoz, m., narrow heartedness; totonševestoz, m., the spoiling, ruining, malignancy in doing.

meanwhile, expressed by pref. zetāš- =during the lapse of; zetāšhovanēs nahozeohe, while he is gone I work; zetāešemesēs nitaēveēsohemā let us converse together while he is eating, lit. in the meantime of his eating let us have a talk; tae, until, m.; oxtāetto, thru, until, in the m.; see during, while.

measles, oseozistoz; eoseoz, one has the m.; see pox.

measure, v., rad.-tā- =amount, size, set; natāevanen (intrans.), I m. (by hand or arm); natāevana, I m. it (by hand); natāevano (or.); natāevàn (intrans.), I m. (instr.); natāevàno, I m. one (or.); natāevaha, I m. it; natāoha, I m. it (instr., something immovable); zehetā-oého nanitāoéha, in the m. I treat him he treats me; nahózetāoha, I cannot m. it; natāevavoènosan, I m. (capacity, contents); natāevavoeneha, I m. it, also natāevavoenoxx; natāevavoèno, I m. it (or. as a sack); natāevavoenoxtomevo, I m. for, unto one; zeveštāevavoènosanetto zetaevhavešetāevavoenoxtomonétto, with the m. (having hold, as bushel m.) thou measurest, it shall be measured unto thee; enetotāoene, it measures, contains that much; esētotāoenensz, they (in.) m., contain the same amount; natāevàtànò, I m. one's foot; natotāevàn, I m. in portion; natāevahemo heeszehen, I m. (instr.) his coat; natāevahomovo, I m. it his (instr.); natāevanamo heeszehen, I m. one's coat (by hand); natāevanomovo hevoxca, I m. one's hat; natāohomovo, I m. it his (something immovable); natāohemetan, I m. in mind (Ger. ermessen); inf.-eštā- =full m., amount, size; esaeštāheneenôhan, it is not known to the full m.; esaahonetāohan, it is not the full m.; etāomosan, he measures, surveys (intrans.); naešetāomon hoe, land has been measured, surveyed, allotted to me; cšetotāomoenov hoe, land has been allotted (measured) to each one of them; inf.-totā- =to each one so much, or each one of the portions of a whole; inf.-tāeva(ve)- =by m., portion, allotment; natāevavemetanenanon, we are given it by m.,

portions; totāevaven (adv.phrase), in the m.that, according to the m., apportionment; natāevatōena, I m.by holding it in hand.

measure, n., tāevaheo, m., ruler; etāevaheoneve, it is a m., ruler; tāevavhoemanistoz, m., regulation, law m.; tāevavovistomevazistoz, m., apportionment of instruction; tāevaheoneva, with a m., ruler; tāevaheneneo, m. of capacity; enhōo, m., hold, contents; naha enhōoneva, three times inside m. (bushels); tāevavàta, foot m.; hestāevavàta, one's foot m.; tāoheo, m., mile (general term); tāevaneō, hand m.; nocemoeo, one finger m. (gauge); nišemoeo, two fingers m., etc., see numerals; nokatōeneo, one hand hold m. (fist or what a hand can hold in measuring poles, etc.); nixatōeneo, two hands m., etc.; nokatoeneoneva, with one hand m.; nokatōeneoneva enetāo, it is the size of a hand hold; nokatāeneo, one hand span m. (thumb and middle finger extended), also: nokatāevaneō, one hand span m.; nixatāeneo, two hands span m., etc.; nahetāeneoneva eneeso, three span m. long; nokanhesàtātovâ, one foot m.; nixanhesàtātovâ, two foot m.; nokahoneamestovâ, of one step m. (lift of the foot); nokatāehoseoneva, of one step m. (on the ground); nokoamestovâ, one throw or shooting distance; nokatāoheo, one mile; in all the preceding terms the ending -nev or -ovâ denotes an adj. phrase "of such m."; nokatāeneo enetonotto, it is one hand, span thick; nokatāoheo enetāo, it is one mile wide; naha tāoheoneva etāxtanitaōmoeha, it is three miles in circumference (sp. of a body of water); nokatāoheoneva eoetam, it is one mile deep (of lake, etc.); see size. Noka oxtaeneneo, one "overnight's" distance; nixa oxtaeneneo, two "overnight's" distance; noka hamoxzeoon, similar to the preceding, one camping's distance; nocéš ameoxzistovâ, of one day's journey; nišéš ameoxzistovâ, of two day's journey; nišenistovâ, two days and nights; nahenistovâ, three days and nights; nocenevomaο, it requires two days; nivenivomaο, it requires four days; see journey. Ohotomozestoz, an armful; nokstāheo, one handful (hold of palm); nišstāheo, two hands full (when holding two hands together, cupshaped); nixa nišstāheo, two times two hands full; nooseo or hooseo, mouthful; noka nooseo or noka hooseo, one mouthful; noka zenōstom, I hold one mouthful; noka zceameškoneva, one teaspoonful; nokaameškoneva, one spoonful; nokaehanaosē, it weights one pound; noka enexovhānano, it is one heavy = one pound weight; see weigh. For all terms expressing m. of length, width, depth, height, thickness, volume, weight, size, etc., see under "size".

measurement, tāevahestoz, the measuring; zehexovetāo, its m., size; zehexovetaetas, one's m., size; tāe-

vàtàtoz, foot m.; tãohemetanoxtoz, m., apprehension (Ger. das Ermessen); tãomosanistoz or tãomohestoz, m., survey; tãevanenistoz, m. by hands; see measure.

measurer, tãevaheo, m., ruler; tãoheo, m., also mile, measure; tãonevèho, whiteman m., surveyor; also tãomosanehe, the apportioner, allotter.

measuring, tãevanenistoz, the m. (by hands); tãevahestoz, the m. (with instr.); tãohestoz, the m. (when obj. is not moveable, cannot be held); tãomosanistoz, the m., apportioning, surveying; tãevavhoemanistoz, the m. by law, regulation; tãevavovistomosanistoz, graded instruction; tãevavoènosanistoz, the m. (of capacity); tãohemestoz, the m. (in words, example, likeness, parable); see measure, measurement.

meat, hoevõxz, m. (large amount); hoevoxkõz, m., small amount; honovoxk, m. (ref. to best parts for frying or roasting); chonovoxkoneve, it is m. (for frying or roasting); hoevoxzeva, with, in m.; nathoevoxkotam, my m. [navõxõz, my flesh]; nathonovoxkonam, my m. (for frying); hesthoevoxkotam, one's m. (which he eats); nsthoevoxkotaman, our m.; nsthoevoxkotamevo, your m.; hesthoevoxkotamevo, their m.; naesthoevoxkotam, I have m.; esevon nimehavešhesthoevoxkotamenon, the buffalo was our m., food; hoevoxkotam, m., food; nahoahoe voxkõz, I like to have m.; naanèn, I cut the m., butcher (ref. to the dissecting part); naoesova, I cut up m. (in sheet like pieces to hang up for drying); naetoenoxz hoevoxkõz hõenovã, I put the m. into the sack; nanitovoxz hoevoxz, I take out the m.; [suff. -oxz (in.) and -oto (or.) are used for anything put in, taken, etc., from a hold (as boxes, receptacles, guns, etc.)]; vèpe-maxeva naèstoenoxz hoevoxkõz, I put the m. into the box; nahooesz hoevoxkõz, I boil m.; omotõ, omotõnoz, boiled m.; eomotooneheve, it is boiled m.; nahecoha hoevoxkõz, I cook m. soft; nahonoxta hoevoxkõz, I broil, bake, roast m.; hoonõ, broiled m.; honovoxk, m. for broiling; naestovhaen, I put m. on to boil; napävthonoxta hoevoxkõz, I broil m. on ashes (hot); naséoxthonoxta hoevoxkõz, I toast, roast m. holding it before or over the fire; the word hoevoxkõz can be left out in above expressions and the verb written in its intransitive form, as: nahonon, napävthonon, naséoxthonon; naevoneahonon, I broil, by swaying the m. suspended from a tripod or something similar (spit-roasting); namazez hoevoxkõz, I dry m.; namazemomâha honovoxk, I smoke m.; zemazemonâta honovoxk, smoked m.; naes'onaz hoevoxkõz, I dry m.; evxkonoz, dried, preserved m.; nahoox, I pack m. home (game); ehooxestov, it is an arriving with loaded (packed) m., game; chooneoxestove, they arrive in line with packed m. game; nameneovo, I provide one with m.; napeena hoevoxkõz, I grind m.; hoevoxkõz zeoxce-

vešepeene, m. grinder. Following are parts of a butchered animal (like buffalo, cattle, deer, sheep); it must be kept in mind that the Ch. does not butcher like his white brother and so the names of different pieces of m. do not correspond with our names. The Ch. used to dissect the animal, not cutting the muscles transversally but severing them in their natural parts: heoxz, its neck; hestazeo, its shoulder blade; henaeva, its shoulder (meat); henaevaoxz, its shoulder m. with bones; haešksaes, m. of foreleg; hotàn, side m., behind shoulder; hemònekov, part of chuck and middle rib, on the upper part, reaching to the sirloin piece; hesovakov, sirloin piece; honovonoz, m. part of tenderloin, kept for broiling; hešeonòneva, breast piece; voxtas, flank; hesemaneva, thick flank; hešèp, its rump; hèpsz, ribs; heton, piece of mouse buttock; henomoz, hind quarter m.; henom, inner side of thigh m.; hececenom, piece next to sirloin, towards the hind leg, tenderloin; henstaneva, soup m. (leg above knee); heseva, sinewy part of leg; heszeò, hind part or bull joint; henstan, piece of front leg (above knee); hestona, ridge piece (on back); heen, brisket and thin flank; hešeoò, m. and bones of rump; vò, hump part (as in buffalos); aetòvotòz, m. under rump; hetonš, insides; venooxz, tripe; hepeemon, its first stomach; hestxoanoz, its spleen; hée, liver; heszhetato, its kidneys; hesta, heart; heponoz, its lungs; heveeonišsz, its entrails; hestàtoz, its colon; hevaonš, rectum.

mechanical, expressed by suff. -vaen, in the sense of automatically, involuntarily, spontaneously; see verb of -vaen in Ch.gr.

meddle, nahemeemoésan, I m. (intrans.); nahemeemoého, I m., with, disturb one; nahemeemoész, I m. with it; ehemeemoéta, he is a meddler; zehemeemoésansz, the one who meddles with; nahemeemostoman, I make, cause a m.; nahemeemostomovo, I m. with his (in.); nahemeemoéhamo, I m. with his (or.); see disturb.

meddler, hemeemoésanehe; zehemeemoétasz, the one who meddles; ehemeemoésaneheve, he is a m.

meddlesome, ehemeemoésaneoneve, one is a m. one; ehemeemoétaeoneve, one is a m. one. [of m.]

meddling, hemeemoésanistoz, the m.; hemeemoétastoz, act]

mediate, is expressed by rad. -omot- which denotes "intervening agency, serving as or being a means or medium"; naomotâ, I assist, help one, intervene for him; nahaôn, I pray; nahaônavomotâ, I m., intervene for one in prayer; naűsztomotâ, I m., intercede for one in speaking, I speak for one. See mediative m. (substitutive) in Ch.gr. The intrans. form of -omotâ is -omot'-san; the stative is -omotxeva; ehaônavomotxeve, he mediates in prayer (predicative); ehaônavomotxevehe-

ve, he is one interceding, an intercessor. The suff. -omotsan, -omotsen, -omotâ and -omotxeva, can be added to any verb in order to express "intervention, intercession, m. agency between, assistance, medium and for".
mediation, omotsanistoz, the mediating; see medium; omotxevâtoz, m., used mostly as substantive suff. to verbs of mediating.

mediator, omotsanehe or zeomotsansz, the ones who mediate; oomotxevahe and zeomotxevaz, m.; Maheo ni-metaenon nasz Maxeomotxevaheo, God gave us a great m.; hoxovhoonanehe, m., bridge maker, the one who bridges over; hoxovevomotxevahe, m., similar to pontifex. Haônavomotxevahe, m., intercessor in prayer; mēstomotxevahe, m. in explaining; meavomotxevahe, m. in giving.

medicine, hesēoxz, m., drug (from heseohō = root); heseeoxz or hesēoxz = parts of root or roots. This term does not imply the sense of mysterious, it ref. simply to m.; eheseoxzeve, it is m.; vèhoheseoxz, white man's m., drug; vokomhesēoxz, quinine; voomhesēoxz, white m., found near water, used for sores; hēyaesēoxz, cough m.; xoemazenenazistoz, eye m., salve; esehesēoxz, eye m. (to inject); hesēoxz zevešhahenohestove, rubbing m., liniment; hesēoxz zevešenšeraxistove, gargling m.; hesēoxz zevešeoom'nistove, cathartic m. Following are Ch. names of medicinal herbs, for which we hope to give the botanical terms in a special appendix on fauna and flora. Moxšen, moxšensz, is a common term given to aromatic herbs especially of the genus *Mentha*. Emoxxšeeve, it is an aromatic herb; ononevonsce-moxšen, marmot aromatic herb; moehemoxxšen grows on mountains and mǎpemoxšen near water, both are aromatic herbs; veoxcemoxšen, pungent aromatic herb; nàkoemoxšen, bear aromatic herb; meemeaton, juniper leaves or sprays; meškahesz, moss (?); seozemhân, "ghost" melon (cucurbitaceous plant with prostrate stems and small round fruit the size of an apple); máxesēoxz, big root m.; mozenist, used for head ache; hetonehesēoxz, bark m. (inside bark); hoxemēhesēoxz, bitter m. used for snake bite; mohènohamesēoxz, used for horses; mozeeonsz, m. used to activate flow of mammary glands; mǎtamhae, m. used to produce secretion of the salivary glands (by sucking it); mahesēoxz, m. used in dysentery; veoxchesēoxz, aromatic plant with bitter taste, used for insect bites; šišinovoxxhesēoxz, veoxchesēoxz, hoxemēhesēoxz and some others are combined for snake bites; heemotomazistoz, herb used for perfume and m.; hetamistoto, plant whose leaves and berries cause sneezing; hôaseon, species of cedar (used in incense); vehooxx, medicinal herb dried and braided and used as incense; hekonemoxtaen, edible root also used in infusions; moxtaen is the wild turnip; hestamōkan, a m.

- herb used by the "Comtrary" band ("hoxnókavo eoxchox-nokavhaeneo", the reverse ones cook, boil it in the "contrary" way; see reverse, contrary), it is put in the boiling soup or water with which the "reversed" dancers asperse their naked bodies with apparent immunity; otatavhesēoxz, copperas; hohonaemaz, lit. stone excrement, a gelatine substance oozing from rocks in the mountains; vanovàn, powerful herb, producing bleeding of nose, used in the Mashaom (lodge of the Contrary ones) and growing in the Colorado mountains. Some herbs and berries are used as ingredients with other medicines; such are: menoz, wild, choke cherries; exovavosz, m. plant (root is called heaccess); nàkoe-staàzemenoz (elderberries?); macemenoz, red berries (different kinds of berries are called by this name, both in Montana and Oklahoma); henen, seed pods of the wild rose; homen, bark (inside) of elm tree used for medicinal tea; vesceehemeno hesozeva, mulberry root (close to the ground); naevosz, m. herbs (used in ablutions).— Nahesēotan, I prepare m.; namhaesta hesēoxz, I swallow m.; epevseoma, it is efficacious (as m.); nazhesēom, my m. (treatment with drugs); heszhesēom, one's m.; nazhesēotam, my m. (a special root or drug); heszhesēotam, one's m., drug. Vešhēseo, m. bag; maheonevešhēseo, mysterious, sacred m. bag; nisimōnevehaneo, m. bag (occult), bag in which the demon or m. power giving spirit is kept; navešhēseo, my m. bag; nivešhēseonan-oz, our m. bags; hevešhēseonevoz, their m. bags; maheono-soestoz, m., sacred dance; ovavosohestoz, m., magic dance; ovaoneavo, m., magic drum; maheoneoneavo, m., sacred drum; nao and naetaneo, m. men (Ind. doctors); naevēho, white doctor; see doctor. Ononeovātaneo, organization of m., magic men, now extinct; see demon. Naenooxz, naenootoz (pl.), m. song (sung while treating the patient); maheonenooxz, maheonenootoz (pl.), m., sacred, mysterious song; zemaheonevsz, m., sacred man.
- meditate, naēvetanona, I am meditating; nanoxtovetanona, I m., plan in the mind; namomaxometanona, I am meditating, musing; natoxetanona, I m., dwell upon, keep in touch with the mind; naēvetanona emeheveto, I m. upon what I should do; naēveōhetan, I am meditating, considering, judging in mind; naēvetoxetanotomovo he-ēszistoz, I m. upon his word, keep one's word in mind; zeēvetanonaz, the one who meditates.
- meditation, toxetanonàtoz, momaxometanoxtoz and momaxo-metanonàtoz, m.
- medium, see mediate; setov, m., middle.
- meek, enonizeomae, one is m.; zenonizeomasz, the m. one; nanonizeomaeztovo, I behave meekly towards one; nanonizeomaetovo, I am m. towards one; see tame; inf. -nonizeom- =meekly, with meekness; eoanaxaesta, one is

- m., peaceable; ehekota, one is m., quiet, unassuming.
meekly, see meek.
meekness, nonizeomhastoz; nonizeomaetovazistoz, m. toward
 one; nonizeometanoxtoz, m. in mind, disposition;
 oanaxaestàtoz, m., peacefulness; hekotastoz, m., quiet-
 ness.
meet, nahoechosan, I m. (intrans.), come to; nahoehoto, I m.
 one (coming to a person coming from an opposite
 direction); nahoehoxta, I m. it; nataomaovo, I m. one (at
 right angle), head one off, pass before him; naameox-
 zetovo, I m. with one (coming up to one); naameoxzeta
 (in.); natōeovo, I m. one (where he is), also collide;
 nahetōeovo, I m., come against one (as an enemy); nahe-
 toeoaoovo, I m. one (by rushing at him); nanhaéovo, I m.,
 collide with one; maatameo hemekonevoz etōeoaovàzet-
 tonsz, the locomotives collided; natōea, I m., collide
 with it, press under foot; namamovō, I m. together with
 them (unite); namamovhotàzheme, we m., come close, unite
 together; emamovonsz, they (in.) m., unite together;
 emamoveozensz, they (in.) m. together; meo ehoxseoz,
 the road meets, joins, q.v.; meo zenxhoxseoz, where the
 roads met (before, further back); zexhoxseoz meo, where
 the road meets, joins; zistahoxseoz meo, where the road
 meets, joins (ahead); zèmamoveoz, where it meets, comes
 together; ohe zèmmamovoom, where the river meets (lit.
 mouth together with), said when the place of conflu-
 ence is farther up, from where the speaker stands; see
 mouth. Namamovanō, I make them (in.) m., I join them
 together; namamovananoz, I make them (in.) m., bring them
 together; emamovaneo, they are met, united; emamovōmoe-
 ha, it meets together (a body of water); emohōoxzeo, they
 m., gather together; see gather, together; emàtatame, it
 is m., fair, acceptable; namàtatamo, I deem one m., ac-
 ceptable; namàtatano, I make one m., acceptable; esaa-
 votaehan, it is not m., not becoming; esaavotahe, one is
 not m., becoming.
meeting, mohōoxzistoz, a m., gathering; etosemohōoxzisto-
 ve, there will be a m.; esaamohōoxzistovhan,
 there is no m.; ēšénemohōoxzistove, the m. is ended;
 emonemohōoxzistove, the m. is just opened; see gather
 together; mohōoxzemhāo or ēszemhāo, m. house; mamovazi-
 stoz, the m., uniting; tōeovazistoz, the m., opposing,
 colliding; see meet.
 melancholic, see depressed, sad.
mellow, etahekasetto, it is m.; ehekatamano, it is m.,
 soft (sp. of weather condition, as in spring).
 melodious, epevenonenov, it is m.; see sing.
 melody, expressed by suff. -nonistoz; see sing, song.
melon, mhân (has a pl. meaning); emhâneveo, they (or.)
 are melons; heovemhân, yellow m., musk m.; nxo-

- meveo, another name for m., water m.; seozemhân, a kind of wild m. found in Oklahoma, with spherical fruit the size of an apple, but not edible; namevo mhan, I eat m.; eosezemaheovstav, m. color; see color.
- melt, rad.-hòp- ref. to melting; ehòpeoz, it is melting, perspiring; ehòpetto hestass, the snow melts; ematxpevōva, it melts, dissolves by means of water (as sugar in cold or hot water); epoeōstâta, it melts off (from heat); ehoxpeōstâta, it melts (by heat); nahòpea, nahòpeosan, I m., relent; see dissolve, spare; namatxpevōvana, I m., dissolve it in water; ehooneoz, it is slowly melting away, said of snow when thawing; evhâta amsc, the lard melts; nahòpész, I m. it; nahòpého (or.).
- member, navestax, I am a m. (ref. to warrior bands); nistxeo, my co-members; estxeo, thy co-m.; hevestxeo, one's co-members; ehoxszèn, one is m., joins; see admit, join; navessetan, I want one to be with (a m.); nasz zehetāeoxsetto, one of my members, parts of my body; ninistxnoemāzhemā, we are members, are all one together; ehaestoetovahe or chaestoenahe, one has many members (Ger. Familienglieder).
- memento, hovae zevešhessemeetanoxtove, something by which remembrance is effected, also memorial; see memory. [keeping in mind.]
- memorize, nahessheneenova tōetanoxtovā, I m., know by]
- memory, tōetanoxzeva, meetanoxxzeva; the first ref. to keeping in mind, while the second ref. to remembering; tosetōetan, m., Ger. Gedächtnis (subjective); meetan, m., remembrance (subjective); toovetanoxtoz, m., the keeping in mind; natoovetanotovo, I keep one in m.; natoovetanota, I keep it in m.; meetanoxtov, m., the remembering; exavonetanonov, he has no m., is forgetful.
- menace, see threaten. [shown.]
- menagerie, hovàn zeoxcevōstomanevoss, animals that are]
- mend, naevhapevanen, I m., repair, make better; naevhapev-ana, I m., repair it; naevapevano (or.); naevhapevanomovo, I m., repair his (in.); nazeoto šeon, I m. the cloth; napoen, I m. (by sewing); napoenoto, I m. it (or., by sewing); napoenoxta, I m., patch it; see patch; ehotāva poenohestovā, she won (the prize) in mending.
- mendacious, enizeheoneve, one is m., a liar; see lie.
- mendacity, nizeheonevestoz.
- mendicant, see beggar, beg.
- Mennonite, Maevèho, red-white-people, also = Germans.
- menses, nhastonestoz; from -nhasto- = forbidden, tabooed (religiously or ceremonially); see forbid.
- mental, expressed with suff.-tan; see mental m. in Ch. gr.
- mention, letter "n" when infixed after the pronominal pref. ref. to that which has been mentioned before; namxeatamo, I m., touch him; mxeatamazistoz, m. of one (obj.); nanooxtosesta, I leave it unmentioned, un-

said; nasaanoxtosestô, I leave it not unmentioned; zenheto, the one (or.) mentioned; zenhestom, that which I mentioned.

mercenary, ehozevaztaheoneve, one is m.

merchandise, hoxtovô, m.; hesthoxtovô, one's m.

merchant, hoxtovavêho, white trader.

merciful, ešivaztaheoneve, one is m.; šivaztaheonevestoz, mercifulness; našivaztaheonevetovo, I am m. to one; see mercy; našivazesta, I am mercifully] merciless, see implacable. [disposed.

mercy, šivaztastoz; ešivaztastove, it is a m.; šivatamahestoz, state of m.; našivatamo, I am merciful to one; našivatametantovo, I show one m. (in disposition); nahešivaztastove, I have m.; šivaztachoestoz, m. seat; šivatametantoxtoz, m. in thot; see pity.

mere, expressed with inf. -vhan- =merely; navhanenheve, I merely say; evhanhoeoxz, he merely came, with no special purpose; evhanevočta, he is a m. actor, he merely acts; vhanavočtastoz, m. act, ceremony; vhanetaxce, merely a little, just a little bit; otaxâ, m., nothing but, only; otaxâ hetaneo, merely the men; see only.

merge, etataèn, he merges, disappears (as the sun); etataeoxtz, he merges, disappears from view; see disappear.

merit, see deserve; ekoxcenitá, it is meritorious, deserving; nakoxcenitázesta, I hold it for meritorious, deserving; koxcenitâtoz, m.

merrily, expressed with inf. -hetota- =with gladness, happiness; chetotanemeneo, they sing m.

merriment, hetotastoz; hetotaetanohazistoz, the making merry, joyful; pavohazistoz, m., laughing.

merry, chetotaetan, one is m., joyful, happy; see blithe. Nimaoaxestoz, m. -go-round;

mescal, máta, m. button. The Ch. term máta =prickly pear or cactus, but since the practice of the peyote came up the name is applied to the downy or button part of a small cactus (Anhalonium or Lophophora), and has no relation to the mescal or pulque brandy of Mexico. See peyote.

meseems, zhešetanotto, methinks.

mesh, zepopoetonoessô, meshes, the ones (or.) braided with interstices; zeôtaetonoessô, the ones (or.) braided or woven with holes; ôsestaeo and ôseneo ref. to the meshes of the netted hoops used in games; see play. Napopoetonòno, I make, braid it (or.) in meshes; also naôtaetonòno; same expression can be used for crochet or net work; napopoetonoha, I make it (in.) in meshes, braid it in net or crochet work; cmomaha-popoetonoha, it is braided in large meshes; see braid, ensnare.

mess in the sense of "disorder" is expressed by inf.

-anona- =mixed up; eanonane, it is messed, mixed up together, mussy; see mix; zeanonatto, a m., disorder, mix up; eanonavoēta, he acts in a disorderly, messed up way; eanonamanesz, he messes, mixes up together, confuses.

message, hostō, m., tidings; nahozeemo, I send a m. to one; nanxhohozeemo, I have come with a m. for him; na-hoestonaovo, I send a m. to one; ehostōneheve, it is a m., tidings; also hōtaheo, m., story; hotonazistoz, m., information; see inform.

messenger, zehotonovaz, the informant, m.; hehōtahaneō, the m., teller; ehehōtahaneoneve, one is a m.; hoze, m., servant; nanxhethozeoneve, I am a m. (from one); natahozeto, I use him as a m.

Messiah, Maheonexoestaansz, the Anointed-one-of-God.

messmate, zevesseanamazessō, the ones who eat together, in company; zeto zevesseanamo, this one is my m. metal, makāt, a piece of m.; emakātaeve, it is m.; this term is also used to designate iron; heovemakāt, yellow m., brass; hekonemakāt, strong m., steel; vokome-makāt, white m., silver; vehonemakāt or maemakāt, chief or red m., gold; hetoxkonemakāt, thin m., tin; emakātaevstoon, it is made of m., iron.

metallic, etoxzeevon, it has a m., clinking sound.

metaphor, the Ch. are fond of metaphors and often used to speak of an animal to characterize a person; this was especially the case in pr. names; see name.

mete, see measure.

methinks, see meseems.

method, inf.-senoma- =without m.; esenomahozeohe, one works without m.; see capricious, particular; inf.-oxcheše- denotes "according to custom, m.". Ze-oxcheševovistomosanistove, a m., system of teaching; zeoxcheševostanehevstove, the m., system, way, manner of living.

methodical, see particular.

Mexican, Mešeēsevèho, hairy-nosed-white-man; Meško, M., as pr. name; emešeēsevèhoeve, one is a M.; Mešeē-sevèhoa, M. woman; zexhestanovevoss Mešeēsevèho, where the M. live, the land of the M.

midday, setovešēva; esetovōsena, it is m.; esaaešsetovō-senahe, it is not m.; etaase-setovōsena, it is towards m.

middle, setov; setovešēva, the m. of the day; zehešeamōs, in the m. of forenoon; mxhomōs, when it is the m. of the afternoon; esetoveve, it is the m.; zesetovevsz hoxzz, the m. tree, the tree forming the m.; setovoom, mid-heaven; setoveohe or setovōma, m. of the river; setovóeme, the m. of the woods; setovemaxeva, the m. of the wood; hevenha hoxzz, m., center, marrow of the tree; se-

toveoson, m. finger; totāsetov, straight thru the m. (in line); nanokaemaena, I fold it in the m.; enokaemaeha, it is folded in the m.; see fold. The sound of "m" often denotes "m."; naamstoe, I "stand in the m." = I sit; etomōxtoe, he sits up (from a lying position); eovšemeoz, he lies down (from sitting position).

midnight, set'tāeva.

midst, expressed by inf.-tóov-; tóovetto, amidst, among, in between; tóovetto zehetaēz, in the m. of us (where we stand).

midsummer, setovemeaneva.

midwife, toenova; etoenovaheve, she is a m.

midwinter, setoveāneva, m., usually means New-year.

mien, zehešiens, as one's countenance is; ehetoaene, he has a happy m., face; see countenance, face, appearance.

might, as imperfect of "may" see may; nexovastoz and tonexovastoz, m. (Ger. Vermögen); hohātamahestoz, m., power (Ger. Gewalt); exoētastoz, m., executive power; exhastoz, m., ability; toneōsanistoz, m. to prevail; exao-sanistoz, m. to overcome.

mighty, ehohātamahe, one is m.; ehotoanahe, one is m., dreadful; zeohātamano, that which is m. in appearance and being; zehohātamahesz, the m. one; hohātāmāzhetan, a m., powerful man; ehohātamaešston Maheo, God creates mightily; ehohāmoxta, one is "m." sick; inf. -hohā- or -ohā- = very much, intense, m., powerfully.

mild, rendered with inf.-nonizeom- = gentle, m., good-natured, tame, kind; enonizeomae, one is m.; enonizeomstaha, one is m. hearted; enonizeomeēsz, one speaks with mildness, kindness; ehekotae, one is m., quiet; ehekatanmano, it is m. (of weather); nonizeomhastoz, mildness; hekotastoz, mildness, quietness; see soft.

mile, tāeo and tāoheo; noka etāeoneve, it is one m.; no-ka esaatāeonevhan, it is not one m.; nixa tāeoneva ehōseha, it is one m. long, distant; noka tāoheoneva etazēso, it is one m. distant to it; nixa tāoheoneva ethāeso, it is two miles in length; naha tāoheoneva etāxtanitāomoeha, it is three miles around (a body of water); zehešhota nixa esaatāoheonevhan, it is not two miles where it is (sets); nixa tāeo ehōsta, it is two miles high; tanšhaesto-ametāoheoneva, four miles; haesto zetašetāoheoneve, for a distance of many miles.

Miles, (General), Nākoeszehena, Bear-coat.

militancy, meoestoz; emeoe, one is militant, waging war.

milk, v., navoetanhanoham, I m. (an animal); zevoetanhanohamsz, the one who milks; voetanhanohamestoz, the milking; nahevoetanhano, I m. her (animal); ēševoe-tanhane, she is milked.

milk, n., matan [matanan, breasts]; emataneve, it is m.; mataneva, with, in m.; namatanaeme, my m. (not of own

- body); hematanaeme, one's m.; natanan, my m. (breasts); hetanan, her m., udder; eponoevetana, she is dry (of m.); eponoeo, she has no m.; emàpeveo, she has m.; the word m̃ap = water which is drunk, hence the application to the secretion of m.; ehaanēheo, she has an abundance of m.; see breast, suck. Seameo, Milky Way; hekozeameo, branch of the Milky Way.
- milker, zevoetanhanohamsz, also zehevoetanhanensz, the m.
- mill, peeneoneva navešepeena, I mill it with a m.; eni-
maesevo, it is milling, flows in circle; peenene-
vohona, m. stone, also hohonapēneo; epeenene-vohonaeve, it is a m. stone; pēneo, coffee m.; peenenemhāo, flour m., also penhōemhāo, flour house; axaxtoz, old Sota word ref. to a kind of m. used to grind corn.
- mill^{er}, vēho zeoxcepeeno penhō, the white man who grinds wheat.
- millet, heovemóesz, yellow grass; eheovemóeve, it is m.
- million, vonhoestonstov, lost in number; noka vonhoes-
tonstove, one m.; the exact term would be: matò-
toha-matòtnó-maxematòtnoe = ten times hundred times thousand.
- millstone, peenevohona.
- mimic, see counterfeit, imitate.
- mince, navovesceax, I m., cut in small pieces; navoves-
ceaso, I m. one (or.); navesohaeoxz, I walk mincing (with short steps).
- mind, v., natoxetan, I m., pay close attention to; natoxe-
tanotovo, I m. one; natoxetanota, I m. it; naamàta, I m., obey it; naamàtovo, I m., obey one; nha zetoxetanz, the one who minds; nha zeamàtasz, the one who minds, obeys; esaa-amàtahe, one does not m., obey; esaatoxetanohē, one does not m., consider, pay attention to; nana-hetan, I m., am on my guard; see beware.
- mind, n., matšetan, matšetanoxzeva, the m.; toxetan, toxetanoxzeva, the m. (attentive to something); nòtovetan, nòtovetanoxzeva, m., that which apprehends, grasps mentally; nanòtovetan, I grasp with the mind; nathavs eoxceevhavešhoeoz natšetanoneva, my evil comes back to my m.; nanitavetan, I am of different m.; natōetan, I bear in m.; oxcetōetanotova, bear him in m.; ehaztovetan, one is of two minds, double minded; haztovetan, haztovetanoxzeva, double m.; haztovetanoxtoz, double mindedness; navonetan, I lose in m., forget; nameetan, it comes to my m., I remember; suff.-tan denotes anything "minded", of the m.; suff.-zesta = minded, disposed in m.; ešivazesta, one is mercifully minded; ehav-sevetan, one is evil minded or feels bad in m.; napevazesta, I approve of it (in m.); eononisetan, one is foolish minded; eononovetan, one is of doubtful m., does not know well; namehaneševetanota, I was minded to do it; namēstomevo natšetan, I open my m. to one;

- vovònešematšetan, a m. of helpfulness.
- mindful, etoxetan, one is m., thotful; toxetanoxtoz, mindfulness; natoxetanotōen Maheo, God is m. of us; nioxcevistāmaen oha toxetanotovoz, he does help us, if only we are m. of him; zistōetanotomaz, we being m. of it, keeping it in mind; zetoxetanoss, the m. ones; zetoxetanotoss, the ones m. of it; zetoxetanotovóss, the ones m. of him; inf.-toxetanona- =mindfully, with thotfulness; natoxetanonavhozeohe, I work with thotfulness; etoxetanonaveēs, he speaks mindfully.
- mindless, esaatoxetanonahe, one is m.; esaahetōhetanoxtové, one is m., thotless.
- mine, v., namenōn, I m.; zemenōnsz, the one who mines; menōnistoz, the mining; namenoha, I m. it, dig it up; namēnoōvsan, I m., dig by means of water; namēnoōvoto, I m., dig one up (by pouring water into a burrow to force out its occupant); namēnoōvoxx, I m. it (by means of water); makāt eoxcemenoha, iron is mined; see dig; zemenohestove makāt, an iron m.
- mine, (pronoun), nazhotoz, m., my things; nazeoxz, my property; nazhov, m., what belongs to me; zeaenom, that which is m., which I own; zehešheszhovetto, for it is m.; naheszhovaováz, I make it to be m.; namāaena, it is all m., I own it all; heto mxistonestoz naheszhov, this pen is m., I have it for m.; when "m." is used (in Eng.) for a substitute for "my" with a noun, as, "his friend and m.", the noun must be repeated in Ch., thus: heves'en na zeheves'enetto, his friend and my friend; when the noun is in. it need not be repeated, thus: he-mxistō na zeaenom, his book and m., lit. the one I own.
- miner, menōnevèho, white man m.; zemenōnsz, the one who mines.
- mingle, see mix.
- minify, nazceana, I m. it, make it smaller; nazekestana, I m. it, make it shorter; both terms ref. to real extent or size; see slight.
- minimize, papass nasaahesseztohe, I m. it, think nothing about it; papass nasaahessetamo (or.); nivé-ahanaxchesseztanov, do not m. it, think it not so very small; ehōveahanaxchesseztomovo heszhekoneozistoz, he minimizes one's strength, by mistake.
- minimum, hooxzce; zehooxetaxceo, the smallest (in.).
- minister, v., navovònešestoman, I am ministering; vovònešestomane-mātasooma, ministering spirit; navovònhestatovo, I m., am helpful unto one; nitavovònhestatovázhemā, let us m. unto each other! Navovònet-hozeohe, I m., work with helpfulness; navovònethozeohe-tovo, I m. unto one (Ger. einen verpflegen); inf.-vovòn-, -vovòneš- =with benevolence, service, helpfulness; navovònetoého, I perform a service to one; evovònetoēta, he is one who ministers, does service; èmehavovòne-

toéhō zehāomeneziss, he ministered to the afflicted; emómátavoēta, he ministers, in ceremonials, religious rites; navovōnetanen, I m., serve, prepare (as Martha was doing for Jesus); zevovōnešestomansz, the one who ministers; nha zevovōnhestatōez, the one who ministers unto us, who helps our condition; zevovōnetoéhaez, the one who ministers unto us, performs a service for us.

minister, n., maheoneēszevèho, sacred-speaking-white-man, m., clergyman, missionary; maheoneēszhetan, maheoneēszhetaneo (pl.), m., missionary, clergyman; maheonhetan, sacred man, priest; of the three terms the second one is best adapted; the last is used among the Northern Ch. The better expression is maheonhoze, maheonhozeo (pl.), servant of God or for God; this term is also used for ministering angels, hoze =servant, helper; emaheonhozeoneve, he is a m., a servant, messenger for God; nanxhethozeoneve Maheo etovevo, I am a m., servant of God for your sakes; see messenger. ministration, vovōnešestomanistoz; vovōnetoéhazistoz, the ministering unto one; vovōnethozeohes-toz, m., helpful work (Ger. Pflegearbeit); vovōnhestatovazistoz, the ministering, helping one's condition; vovōnetoētastoz, act of m.

ministry, maheoneēszhetanevestoz, the being a minister, clergyman; maheoneēszhetanistoz, m., body of clergymen; maheonhozeonevestoz, m., the being minister; eveāz maheonhozeonevstovā, one is in the m.

mink, xáe, xáeo (pl.) m. [xaon =skunk]; exáeve, it is a m.; voxpexáe, white m.; Xáea, She-m., pr. name.

minor, novs enitáetto, it is m., less important; novs nanitázesta, I deem it of m. importance; novs epeva, it is of m., inferior quality, less good; esaaešhaeae, one is a m., not of age; zetocaessō, the minors, small in age; suff.-es and -son designate m., young, when ref. to people and animals; hotam dog, hotames, young dog; eshovsta, it is m., inferior.

minority, txkomxestoz, the m., smallness in number or smaller number; zehešetxkomxevoss, since they are few, in m.

minus, novs or novōs, less than.

minutely, see particular.

[performance.

miracle, ovavoētastoz; ova- =magic + -oētastoz =act,]

miraculous, eovavoētastove, it is m., a miracle; inf. -ova- =miraculous, magical; ovašivatamahes-

toz, m. mercy.

mirage, ehemátasoomaeha, it is a reflecting (as a mirror, water, etc.); oxhāehotāsz toxtō hēnehótàtovā eoxcevōme mǎp, when it is hot on the prairies, water is seen in the heat wave.

mire, hetanomaoxz, thick mud, soft bluish clay with which the Ind. children fashion animals; ōxenitamomaoxz,

- semi-liquid mud, m.; *ôxenitamomaoxzeše*, miry ground, place.
- mirror, *amômestoz* and *amômazistoz*; *naamômàz amômàzistovâ*, I m. myself in a m.; see reflect.
- mirth, *ohazeonevestoz*; *hetotanevoomenestoz*, m., happiness, blissfulness; *pavohazistoz*, m., good laugh; *pevetanohazistoz*, m., pleasure; *epavohazesohestove*, it is a cause of m.; *eohazenovatto*, it causes m., makes laugh.
- mirthful, *eohazeoneve*, he is m., a laugher; *eohazenov*, one is m., has the faculty to be gay, m., means also: there is a laughing; -*hetotan*- =happily, mirthfully.
- mis-, as Eng. prefix is expressed by Ch. inf. -*ox*- =wrong; *naoxtoan*, I mispronounce; *naoxtxiston*, I miswrite; *naoxtxea*, I miswrite it; *naoxsezesta*, I misjudge it; *naoxtstoonaoxz*, I misfashion, miserect it; *naoxhestana*, I take it by mistake; *naoxsemo*, I misallege concerning one, I mention one by mistake; see miss; *naoxsetan*, I am misled, misguided (in thot); *eoxseoz*, one is misled; inf. -*oxs*- =else where. [advice; *naoxsevâtomoe*, I m. misadvise, *naoxsevamo*, I m. one; *oxsevâtohestoz*, mis-]
- misbehave, *ehehetovanov*, he misbehaves, is unruly; *hehetovahestoz*, misbehavior.
- misbelief, *oxsenietamestoz*, wrong trust; *hōvenietamestoz*, vain, false trust.
- misbelieve, *nahōveamâtove*, I m. one, believe in him erroneously; *naoxsenietameno*, I m., trust in him wrongly; *nahōvenietameno*, I m. one, trust in him in vain. [tonstoz, miscalculation.
- miscalculate, *naoxthoeston*, I m., count wrong; *oxthoes-*
- miscall, *naoxsevêho*, I m. one, call him by the wrong name.
- miscarriage, *nâssestoz*, m., abortion, q.v.; *enâssestove*,]
- miscarry, see abortion. [it is a m.
- miscellaneous, *anonatto*, m., mixedly.
- mischance, see misfortune.
- mischief, *hehetovahestoz*, unruliness; *totahopemanistoz*, m., disarrangement, making a disorder; *totahopemansohestoz*, cause of m., disturbance; *totonševestoz*, m., damage, harm.
- mischievous, *ehehetovanov*, one is m., unruly, troublesome, prankish; *zehehetovanessô*, the m. ones (or.); *etotonševe*, one is m., harming; see spoil; *ehāesenov* and *eohāesenov*, one is m., troublesome.
- misconceive, *naoxsetan*, I m., also *naoxseōhetan*; *naoxsezesta*, I m., misjudge it; *oxsetanoxtoz*, *oxsez-tastoz*, misconception, misjudgement; *naoxsetanoho*, I cause him to be led astray (to make him m., err, to be misled).
- misconduct, *enimoōta* and *enohévoōta*, one misconducts, lit. acts aside, sideways (sc. from what is proper); *nimoōtastoz* and *nohévoōtastoz*, m., n.

misconstruct, eoxston, one misconstructs, builds wrong;
eoxstoona, it is misconstructed.

miscount, see miscalculate.

miscreant, zeohāesenovasz, a villain, also onimeešehetan.

misdeed, havsevočtastoz, m., evil deed; hoxtočtastoz, m.,]

misdeemeanor, see misdeed. [error (in act).]

misdirect, naoxseneevaovo, I m. one; oxseneevaovazistoz,
misdirection.

miserable, eahanoomen, one is m., wretched; ahanoomene-
hetan, a m. wretched man; ahanoomeo or ahanoo-

menhestoz, miserableness, wretchedness; nahavsevomoxta,

I feel m., wretched (physically or otherwise); ešeni-

tamae, one is m., a sorry fellow; emomoxetto, it is m.,]

miserly, evenahēškos, one is m., stingy. [pitiful.

misery, havsevomoxtastoz, m. (physical and otherwise);
havsevoomenhestoz, m., suffering, evil; see mis-

fortune.

misfortune, haomenhestoz, m., condition of; havsevoomen-
hestoz, m., ill fortune; haomeo, m. itself; hao-

meozistoz, m. (happening); veoomenhestoz, great, over-

whelming m.; veoomeo, excessive m. (itself); haomoomen-

hestoz, m., adversity, calamity (implying weeping);

emaxhāomeneo, they are in great m.; nahāomeneshan, I am

caused m.; heovasz hešehaomeo naxhoehota, all sorts of

m. have assailed me, come unto me; zehāomenessō, the

ones in m.; see accident, bereavment, mishap, suffer.

misgive, enñitameoz, one is misgiving, fails in confi-
dence, gives up; enñitamstaha, he has misgivings

(in heart); nanišstaha, I m., distrust, mistrust.

misgiving, nñitameozistoz, m., discouragement; nñitams-
tahàtoz, heart m.; ôzetanoxtoz, m., anxiety; na-

ôzetan, I have misgivings; naôzetanona, I am with mis-

givings, am apprehensive; naôzetanooz, I have misgiv-

ings, become anxious, apprehensive; nahohoomeéta, I have

misgivings about it, apprehend, fear it.

misgovern, ehavsevenitáetsan, he misgoverns, rules bad-
ly; havsevenitátsanistoz, the misgoverning;

havsevenitástoz, misgovernment, bad ruling.

misguidance, havsevevamazistoz, m., ill guidance; oxseva-
mazistoz, m., wrong advising; oxsetanohazis-

toz, m., leading amiss.

misguide, naoxsevamo, I m. one; advise him wrongly; naox-
setanohe, I m., mislead one; naoxseneevaovo, I

m., misdirect one; eoxsetanohe, one is misguided.

mishap, atoomenhestoz and hooxtoomenhestoz, m., accident;
eatoomen or ehooxtoomen, one has a m.; see mis-

fortune.

mishmash, anonatto; inf.-anona- =mixed up together.

misinform, naoxsehotono, I m. one; oxsehotonazistoz, mis-
information.

misjudge, naoxsezesta, I m. it; naoxsetamo, I m. one; oxse-

- ztastoz, oxsetamazistoz, misjudgment.
- misknow, naononovetan, I m., know imperfectly; naononovo, I m. him, do not know him well.
- mislead, naoxsetanoho, I m. one (fig.); nanimoého and nanohéozého, I m., lead one aside; naoxseoz, I am misled, led astray; nahōvenosého, I m., deceive, delude one, cause him to be deluded; oxsetanohazistoz, the misleading one (obj.); oxseozistoz, the being misled; hōvenosàzistoz, the misleading, delusion; hōvenosohes-toz, cause of delusion; ehōvenosohetto, it misleads, deludes, deceives; navonšenaovo, I make one to be misled, to err in the way; evonšenaoe, one is misled, made to err, to go the wrong way, be lost; nahestomenoxseoz, I m., lead astray.
- misnomer, áestomevehestoz, m., false name.
- mispronounce, eoxtóan, he mispronounces; oxtóanistoz, mispronunciation.
- misrepresent, eáestomhòtahan, one misrepresents, tells falsely; áestomhòtahanistoz, misrepresentation; esaahetomhòtahané, he does not tell straight, true; saahetomhòtahanistoz, misrepresentation, the not telling true; esaatotapavemēstō, he misrepresents, does not explain all well about it.
- misrule, esaapavhoemané, he misrules, makes no good law; esaapavenitáetsané, he misrules; saapavenitáetsanistoz, saapavenitáhestoz, m., the not good ruling; ehavsevenitáetsan, he misrules, rules badly; havsevenitáetsanistoz, havsevenitástoz, m., bad rule.
- miss, expressed by inf.-éz-; naézeovo, I m. one, do not find, reach where one is; naézea, I m., do not find, come to it; nasaaézevōxtō, I do m. seeing it; naézevōmo, I m. seeing him; naézena, I m., fail to touch it; see fail. Nahaamooz, navenomooz, I m. it (feeling the loss or absence); nashovenhaeno, I m., fail to catch him (by hands); nashovanhaòno, I m. catching him (with trap or snare); naoháena, I m., drop it; naoháeno, I m., drop one; naoháea, I m. where it is; naoháeovo, I m., shun, avoid him; naoháetovo, I m. him (as in shooting); naoháeta, I m. it; navoneoesz, I m., lose it; see lose; nanoxzevatamo, I m. one, long for him; nasaanitaovoheo, I missed not one (or.), of all; našexoeoháea, I m. it, it slips me; nanitxneoz, I m., come short, fail; nanitxnehe, I m., have failings, shortcomings.
- missay, naoxsemo, I m., say amiss concerning one; naoxsesta, I m. concerning it.
- misshapen, etotonesta, he is m., crippled, deformed; zetonstassō, the m. ones (or.).
- missing, ehovanē, he is m.; ehovahan, it is m. (gone, not present); zehovanēhessō, the m. ones (or.); zehovahan, the m. one (in.); see gap.
- mission, meatovazistoz, the giving, sending. This term has

not the Christian meaning for which the Ch. has no adequate expression; the word maheonemonhōstomosanis-toz is the next best, meaning: spreading abroad of God's tidings. Zexhessetovameatōs or zehešetovameatōs, the purpose, object of one's m., being sent.

missionary, maheonemonhōstomosanehe or maheonemonhōstomoheo, the one spreading abroad God's tidings; this term has not been used in the past but would be better for m. than maheoneēszhetan; see minister; maheoneēszevèhoa, m. white woman; nha zemeatōsz, a m., the one who is sent; maheoneēszhetan zemeatōsz, a m., minister who is sent.

misstep, nacháone, I make a m.; oháonestoz, m., n.; hoxtoētastoz, m., error; nahoxtoēta, I make a m., commit an error; nahooxta, I m., err; hooxtastoz, m., error, see stumble.

mist, zeēšeō, rising vapor, m.; anstaeš, m., light m. trailing in draws or depressions (at twilight); see fog.

mistake, see mis-; inf.-hōv- denotes "mistakenly"; nahōvešetan, I mistakenly thot, I thot but it was not so; nahōvemeto, I give to him mistakenly, by m.; nahōveneoxz, I went there mistakenly (without avail, by m., under the impression that...., for nothing, in vain); nihōvenietameno, thou doest trust in him mistakenly [hōvenietamistoz, wrong, false trust]. Navoneš, I go by m., err to the wrong place; see err; aheto, amiss; aheto vazistoz, m., fault; nitxnehestoz, m., shortcoming, failure; nitxneozistoz, the making a m., shortcoming, failing; naoxseo (or naeoxseo), I am mistaken, muddled; naoxstoonaoxz, I make a m. in building, erecting, fashioning it; zeto eszehe nioxstoonaovo, thou makest a m. in tailoring this coat; nahōvenosého, I cause one to be mistaken, to blunder, I delude him.

Mister, hoxtā, M., sir! Old term used by men.

mistful, maeno enxpōs, it is m., misty, foggy.

mistress, vehona, m., woman chief.

mistrust, nanišstahàto, I m. him; nanišstaha, I m.; nišstahàto, m.; nasaanietamehenoz, I do not trust him; nasaamesēhaztahe, I m.; nasaamesēhatamohe, I m. one, do not think him open, frank; saamesēhaztastoz, m., the not deeming open, frank.

misty, maeno ehōs, it is m., foggy; eoaneha, it is m. (with fine drizzle); see mistful.

misunderstand, naononovetan, I m., do not know well; naoneevavàtomon, I m., do not understand well; naoneevavàto, I m., do not understand him fully; nahōvešetan, I misunderstood, thot by mistake; nahōvenhessetamo, I misunderstood him, I thot of him with a wrong impression; nahōvenhessezta, I misunderstood it; eox(se)nistomon, he misunderstood, understood the wrong way; eoxsenešetan, he misunderstands, thinks the other

- way; naoxsetan, I m., understand wrongly; see fail.
- misunderstanding, hōvenešetanoxtoz, mistake in thot; hōvenhesseztastoz, m., misapprehension; nitavetanoxtoz, m., difference of opinion; esaamanohotoemazistoz, m., disagreement; oneevavàtomonestoz, m., the not understanding fully.
- misuse, naoxthozesz, I m.it, use it wrong; nasaapavhoze-oxtô, I m.it, do not use it well; nahavsevoého, I m., abuse, maltreat one; havsevoéhazistoz, m., abuse, maltreatment.
- mite, zeahanaxceo, that which is minute, exceeding small; eahanaxceo, it is a m.; eahanaxceta, it (or.) is exceeding small; zeahanaxcetassô meškson eveševōmeo hekōoxtovâ, minute insects are seen by means of "peeping glass"; heva tonetaxce (or ahanaxce) namstameta, he could have given me a m.
- mitigate, nasèpotomaovo, I m., alleviate, relieve the strain for one; nahaamosész, I m.it; nahaamosého, I m., soften him; see relieve.
- mitten, same as glove.
- mix, expressed by inf. -astoe- or -aestoe-; eaestoenen, he mixes (intran.); naastoena, I m.it; naastoena-noz, I m.them (in.); eastoenensz, they have been mixed (in.); eastoeo, they (or.) are mixed; naastoea, I make it to be mixed; naastoeovō, I make them (or.) to be mixed; eastoeovàzetto, it mixes with....; eaestoevōmahàz, he mixes it by shaking (as in a bottle); mataeše-aestoevōmahàzetto heto hesōoxz mhāstomeo, after thou shalt have mixed the medicine by shaking it, swallow it! Eaestoevōvane or eaestoevōmane, it is mixed (of fluid); nanoanen, I m., connect with; nanoana, I m.it with, add unto; esaanoanehan, it is not mixed, not together with; nivénoanomovo hevehestoz, do not m., connect his name together with....; inf. -anona- =mixed up together, with disorder, confusion; zeanonatto, that which is mixed up together, muddled, confused, mishmash; eanonamanesz, he makes it confused, mixed up; eanonana, he mixes it up together; eanonavoēta, he acts mixed up, confusedly, disconnectedly; see jumble, tangle.
- mixture, astoenenistoz, the mixing, m.; heto zeastoene (or zeastoeo) nasaahohe, I do not like this m.; heto zeaestoevōmane oxcemane, do drink this m.! Anonavoētastoz, m., confusion of acting, performing; nha ze-noano zesemómâtavoētastoz éōstaevostanehevstova eneš-eanonavoēta, the one who combines Ch. ceremonials with Christianity makes a m., a confusion.
- moan, enšeševe, one moans, wails (for the dead); eēvoam, one moans, groans; enšešenon, one sings moaning (for the dead); eēvoamevxtōe, it is heard moaning, groaning; hāavhan eēvoamevxtōe, the wind is heard moaning; eēvoamevon, it sounds moaning; nšeševestoz, the moaning

(for the dead); nšešenonistoz, the moaning song (for the dead); enistonevāā, the wind is moaning.

mobile, see move.

mobility, momoozistoz; see move.

moccasin, mocan, mocanoz (pl.); namocan, namocanoz (pl.), my m.; namocananoz, our moccasins; nimocanevoz, your moccasins; nahemocan, I have a m.; emocaneoz, one is moccasined; see shoe.

mock, natotazetan or natazetan, I m., have contempt for; see contempt; nanasoého, I m. one (in jest); enasoēta, one is a mocker; inf.-tohoxt- =with mockery, scorn, jeer; natohoxtotan, I speak with derision; etohoxtaeon-eve, one is a mocker; natohoxtaeztovo, I show mockery, behave mocking towards one; emesaatohoxtaeztoehe, he may not be mocked; natohoxtoého and natotohoxtoého (repeatedly), I do m. him, cause one to be mocked; etohoxtoēta, he mocks, acts as a mocker. Zetotazetanotova-ta, the one who mocks thee; zetohoxtoéhaez, the one mocking us, causing us to be mocked; nahestoēmo, I m., revile one (in words); zehestoēmaezē, the ones who revile us; natotonšenheto, I m., scorn one (in talking); nato hosohazetovo, I m. deride one; nato hosohazeta (in.); nato hosohaz, I laugh provokingly.

mockable, emetohoxtaeztohe, one may be mocked; emesaato-hoxtaeztôhan, it is not m., may not be mocked.

mock, zetazetanoz, the one who mocks; tohoxtaheo, m.; etohoxtaheoneve, one is a m.; zetohoxtoansz, the one who mocks (in utterance); tohosohazeo, m., derider.

mockery, totazetanoxtoz, m., contempt; tazàtoz, m., scorn; tohoxtastoz, m.; tohoxtōētastoz, m. in acts; tohoxtotanistoz, m. in words, tohosohazistoz, m., derision; tohoxtaeztovazistoz, m. towards one; hestoēmazistoz, m., reviling; totonšemazistoz, m. in the sense of harming, belittling, spoiling, ruining.

mocking-bird, haestošemeo, the many-voiced-one; ehaes-]

mode, see how, manner, way. [tošemeoneve, it is a m.

model, rad.-ne-, -neš- =according to, after; zeheševostanehevs zevhonevsv naneševostanehevevo, I m. my living after the chief's way of living; nanešston, I m. after (in fashioning, constructing, designing); for m. as noun, see example.

moderate, nahaomosemo, I m. him (by talking to him); nahaomosého, I m., appease one (in acts); eomatahe, one is m., modest, sober, frugal; omata-vostanehevestoz, m., modest living; inf.-omata- =with moderation, without excess, pretention; inf. -haomos- =becoming calm, appeasing; enšeomeóe, it moderates, in the lodge after it had been cold; estōno, estōneoxz, the cold moderates, subsides [estonooz, it changes to cold]; etapoetonetto, the cold moderates, is subdued; eanōvat-to, it moderates, goes down (of pain), also it recedes

- (of water); see subdue, subside; eneešeenaešeeoz, the weather moderates, becomes warmer (from being cold); nahòpsan, I m., relent, q.v.; inf.-nhastom- =m., slacken, to become less intense than it was; epevakamae, one is m., slow, patient; see slow.
- moderation, omatastoz, m., soberness, frugality, self constraint; haomosestomosanistoz, m., the moderating (in words); haomoséhazistoz, the moderating (in acts); oanaxanestoz, m., calm; tapoētastoz, m., the subduing; hòpsanistoz, m., relenting; pevakamaestoz, m., slowness, patience; momaxometanoxtoz, m., deliberateness; see moderate.
- modest, eomatahe, one is m., moderate, not presumptuous; zeomatasz, the m. one; see satisfied; ekōma, one is m., chaste, virtuous; ekōmehēve, she is a m., chaste woman; eomatavostaneheve, one leads a m. life, not pretentious; omatavostan, m., unpretentious person.
- modesty, omatastoz; omatavostanehevestoz, m. in living, custom; see moderation.
- modicum, hovèn, limited degree, a little.
- modification, modify, see change.
- modulate, see sing, tune.
- modus, expressed by pref. zeoxcheše-; zeoxchešezistove, m., operandi; zeoxcheševostanehevs-tove, m., vivendi; see manner, way.
- moist, ehekōva, it is m., little wet; ehāvomao, the ground is very m.; ehekōveneoxyz, it becomes m., damp; ehestoneoo, it is m., damp; ehestoneomao, the ground is m., has moisture. See damp, wet. [kōvoe, it is moistened.
- moisten, nahekōvoxyz, I m., wet it; nahekōvoto (or.); ehe-]
- moisture, hestoneeš, the m., dampness; ehestoneeševe, it is a place of m., dampness; zsaahestonemaoehan, where it (ground) has no m.; hoe zehestoneatamano, a land of m.
- molasses, paneaseo, the sticky-drawing, viscid; epanease-oneve, it is m.; hànom-hepaneaseo, honey; paneaseoneva, with m.
- mold, see form, frame; eotatavhotxeo, it is moldy, lit. decays green; exavoxpotxaneo, it molds (white mold),]
- molder, ematotxeoxz, it molds, decays, q.v. [gets musty.
- moldy, see mold.
- mole, eszema, m. or gopher; zeeoensz-eszema, blind m., gopher; the term "eszema" is used to designate glandular swelling. The Ch. avoid camping on ground with mole hills, believing it causes scrofula. Hoxta-vestoz, m., birthmark.
- molest, see disturb, harm, meddle.
- mollify, nahaomosemo, I m., appease one (by words); naha-omosého, I cause one to be mollified, appeased; ehòpetanooz, he becomes mollified, relenting, lenient; see appease, soften.

molten, ehòpea, it is m.; see melt, dissolve; zehòpehe makät, m. iron.

moment, kasexov, short time; ohākasexov, a very short time; ohākasexoveva, in a brief m.; momen, for a m., a while, interval; eoxcemomenhoeston na momen eoxc-haôna, he would read for a m. and then pray at intervals; zheš, at this m., now; pref. zestš- =presently, at this m.; zestševēhōmemenotto, as thou now seest us; zeheehōs, the m., time of day; hezezeha, now, at the present. See instant; hotama, in a m., in no time; evestov'netto, it is but for a m., is fleeting; evhanekas-exov'netto, it is but for a m., for a short time.

momentarily, nšekasexoveva, for a short time; nšeninove-xoveva, fr a short while.

momentary, eohākasexov'netto, it is m., of very short duration; vhanestovetto, m., merely fleeting.

monarch, maxeveho; emaxevhoneve, he is the m.; zemaxe-vehonevsz, the m., great ruler; maxenitāe, m., great master, lord. See lord, master.

Monday, zeénemaheonešēve, when it was M., lit. after the Sunday is ended; mataénemaheonešēve, the coming M.; énamaheonešēva, on M.; eénemaheonešēve hiz ešēva, today is M.; see day.

money, makät, makätansz (pl.); namakätaeme, namakätaemoz (pl.), my m.; nimakätaeman, nimakätaemanoz (pl.), our m.; nimakätaemevo, nimakätaemevoz (pl.), your m.; nahemakätaeme, I have m.; nasaahemakätaémé, I have no m.; nihemakätaemhemâ, we have m.; ehemakätaemeo (or -mō), they have m.; zehemakätaemessō, those who have m.; nametanoz makätansz, I give m. to one; maxemakät, big m., one dollar; oxemakät, half a m., fifty cents; zevokomoao makät, m. in silver; mämakät, m. in gold; mxist-onemakät, paper m.; macemakät, little red m., pennies; vessemakät, small m., change; vokomemakät, white m., a dime; moxtaemakät, black m., five cent piece; emakätaevensz, it is m., lit. they (in.) are moneys; nahemakäe-metan, I want to have m.; hemakätaemetanoxtoz, the wanting m., m. greed; nametāzetanotanoz makätansz, I want to be given moneys; makätaeva, with m.; ehevasemetto namakätaeme, my m. brings interests, lit. has younger brothers.

moneyed, emakätaema, one is m., has money; epavemakätaema, he is well m., well provided with money; ehaes-toemakätaema, one is much m.; nha zepavemakätaemaz, the one well m.; makätaemàtoz, the being m.; namakätaemaovo, I make him to be m.; epavemakätaemetan, he wants to be well m.; esaapavemakätaemaheo, they are not well provided with money.

moneyless, esaaxahemakätaémé, one is m., is penniless; ehaōvnova, one is m., penurious.

monkey, make (corruption of the Eng.); makevostan, m.

- person (another name for m.); emakeeve, it is a m.
monkey-wrench, onimaoaneo and onimotaenitaneo, wrench, m.
 and others; onimotaenitaneoneva, with a
 m.; eonimotaenitaneoneve, it is a m.
monogamist, enoceeva, he is m., he has one wife; zenocce-
 evassô, the monogamists.
monogamy, noceevàtoz, the having one wife.
monophonous, seetoanistoz, the pronouncing alike, as:
 vèho, whiteman; vèho, chief.
monster, Ax-xea, a m. living in springs and is atagonis-
 tic to the thunder. The name ref. to an antede-
 luvian animal. Bones of the latter were found near a
 spring in the neighborhood of Cantonment, Okla., and an
 old Ch. (Romannose-thunder) told writer that they were
 the remnants of one of the Ax-xea. These monsters
 would travel from deep springs or lakes to large
 rivers and leave immense tracks wherever they went.
 Maehonhovàn, mysterious animal, m. of which the Ch. tale
 of the Pleiades says: "zistoseaseaovavôss zenxhóevôss
 maehonhovàn zistaseéozevôss zèmaxemhāomoechaz'.....,
 when they fled in fear from where they lived, from be-
 fore the mysterious monster, who chased them across
 the great body of water.....". Names of other
 monsters were: hestanovahe, hàpanovahe (crocodile?)
 and maxhàpanovahe.
month, ešehe, ešeheo (pl. or.), moon, m.; nasz ešehe, one
 moon, m.; nišešeheo, two moons, months. The Eng.
 names of the months are well known and used by the
 schooled Ch., while the old names of the different
 "moons" are being forgotten; see moon.
monthly, nistoha noka ešehe, m., every moon; nhastones-
 toz, monthlies, menses.
mood, can be expressed by suff.-tan; ehavsevetan, one is
 in a bad m.; ehetoaetan, one is in a happy m.;
 suff.-moxta ref. to physical feeling but also used
 fig.; emomenomoxta, one is in an agreeable m.; esaamom-
 enomoxtahe, one is not in a good m., humor; evenomoxta,
 one is in a sullen m., humor; see bitter, sour. Taxa
 zehexovomoxtas, let see in which m. he is, how he feels!
moon, ešehe, tãešehe, sun of the night (Ger. Nachtge-
 stirn); ameònetto, mythological name for m.; voxce-
 ešehe, m., crescent m., lit. crooked sun; nitãeman, ni-
 tãešeheman, niešeheman, our m. (ceremonial language);
 ešehe zèmonhōs, new m., thin crescent; ešehe zèvovoeo-
 xas, first half of the m.; ešehe zeevhaoxas, second
 half of the m. (last quarter, in Eng.); ešehe zeevhazce-
 tas, last thin crescent of the m.; ešehe zeonistakaes,
 full or round m.; ešehe eoxax, it is half m.; ešehe
 eoeš, the m. begins to decrease; tãešehe (or ešehe)
 emaneoxz, the m. is increasing; tãešehe (or ešehe) es-
 hovemaneoxz, the m. is decreasing; hēmēn, a very old

term now unknown (given to writer by Chief Littleman) ref. to the first appearance of the new m.; *tāēšehe enenovax*, the m. is late coming out; *tāēšehe zēnāēoz*, at the dark of the m., lit. when the m. dies; *eotavonet-*to, it is m. light ("m." is not expressed, but is self-evident); *enhestoešeham*, her moons, months are all, = she is ready to be delivered of a child; *etaešenasòt-xó*, she is in her sixth m., month (sc. with child). The Ch. had names for moons or months, beginning to count with "Seene" (October). Following are the old m. names: *Seene*, the Facing-into, when thin ice begins to form at the edge of ponds or rivers (in October); *Hekonenes*, Little-strong-face, heavier frost (about November); *Max-hekonene*, Strong-face, hard frost (December); *Oxzeešehes*, Little-racket (a racket used in the racket game), about January; *Maxoxzeešehe*, Big-racket, February; *Ponomāasene*, Drying-face (March); *Vēpozevešehe*, Leaves-m., ref. to first leaves on trees (April); *Poetanešehe*, (meaning not clear), May; *Enanošehe*, Planting-m., (May and beginning of June); *Eomešehe*, Fat-m. (latter part of June and part of July); *Meanešehe*, Summer-m. (Part of July and August); *Mozeešehe*, Breeding m. (second part of August and part of September); *Tonoešehe*, Fall-m. (Part of September and October). The names *Poetanešehe* and *Enanošehe* were often given to the same m. Besides the above names were the following designating the main moons or seasons: *Tonoeše*, Fall-m.; *ānešehe*, Winter-m.; *Mazeomešehe*, Spring-m.; *Meanešehe*,]

moose, *māpe-moehe*, m., water-elk. [Summer-m.
mop, *óovaheo*; *eōvaha*, she mops it; *eahenōvaha*, she mops, scrubs it.

moral, *zehešeonoevostanehevstove*, correct, m. living; inf. -ono- = correct, even, with rectitude; *ekōma*, one is m., virtuous; *onoevostanehevestoz*, morality; *kōmastoz*, morality, virtue.

more, *mato*, m., in the sense of the Fr. "encore"; *na ma-* to, and what m.? *Mato nasz*, one m.; inf. -amehosse- = m. and m.; *eamehosseneševe*, he does it m. and m.; inf. -hosse- = again, m.; inf. -oham- or -hoham- and *ohamet-*to (detached) = m. than; inf. -hossoham- and *hossohamet-*to (detached) = much m.; *ehossohamepeva*, it is much better, "m. good"; inf. -hēp- = m., beyond; *ehēphāenōheo*, they are m. (in number, seen); *ehēphaestxeo*, they are m. (in number); -hēpstoe- (also detached) = m. and m. in a series, line; *ehēpsta*, it is m.; *hēpetto*, m. (detached); see comparative. Inf. -saaevha- = no m., not again; inf. -saaevhazeše- = never m.; inf. -taze- and -tazheše- = ever m.; *hooxenoka*, once m., for the last time; *hooxenasz*, one m. (for the last); *mathosz* or *mato hosz*, some m.; *hēpaovazistoz*, the being m., majority; *ehēpaosan*, he makes it m.; *ehēpaosanetto*, it is m., outnumbers, it

- makes it m.; nihèpaovaonhemâ, we are made to be m., in majority; nahèpaosan, I make to be m.; nahèpaoxz, I make it to be m.; nihèpaoxtovo, thou makest his (in.) to be m., in greater amount or number; ehovahan, it is no more; ehovanē, one is no m.; hovanēhestoz, the being no m. [at the same time, further.]
- moreover, inf.-aàze-, aàzevetto (detached), m., besides,] morning, vōna, m.; màvōna, to-morrow m.; matavōna, when it shall be m.; zèvōna, when it was m. (past); zexhossevōna, the next m. (past); matâssevōna, the next, following m. (future); màvōna hetōeva, to-morrow evening; meovōna, early in the m., at dawn; zetohetoona, as soon as it is m.; hahanevōnaoxz, towards, approaching m.; zexhahanevōnaoz, when the m. approached; matahahanevōnaoxz, when the m. shall approach; nahevōnaoxzeham, I have a m. (see Isaiah 8:20); vō also vovoevō, m. star; evōeve, it is the m. star [evoeve, it is cloudy]; nanēhov mechotoxc, I am the m. star, star of the dawn; evōneoxz, it is getting m.; navōnhozeohe, I work until the] morose, etaoven, he is m., surly; see sour. [m., dawn.]
- morrow, see morning; màvōna na mxhosseešēve, day after to-morrow; meovōna natatoseaseoxz, I am going to] morsel, see mouthful. [start to-morrow early.]
- mortal, eoxcenāenov, it or one (or.) is m.; esaanāenové, one is not m.; ehenāestove, one is m., has death; esaahenāestovettan, it is not m.; zehetāhenāestovetto, all (in.) that is m.
- mortality, amenāestovàtoz, m.; eohānāenov, the m. is great, there is much dying, there are many deaths.
- mortification, omosemazistoz, omoseztovazistoz, m., humiliation, vexation.
- mortify, naomosemo, I m., humiliate (also implies malice) one by words; naomoseztovo, I act mortifying towards one.
- Moses, Oxtonovōensz, Drawn-out-of-water.
- mosquito, hōmâ; hōmao evovozevoaxeo, the mosquitoes swarm, whirl around.
- moss, mēskahesz; mēskaeheoxaenistoz (?).
- most, see majority; inf.-nanos- =m., highest; see comparative; nanosetto, mostly, principally; ehonoxxtovotàzetan, he wants to sell m.; inf.-nocohā- =m., intense m. high; enocohātamahe, he is the m. powerful; inf.-honox- =m., the greatest amount, number.
- mote, atoseneozistoz (as in the eye).
- moth, evavaxcem, m., same as butterfly.
- mother, nàkohe, my m.; nišq (male sp.), nisq (female sp.), thy m.; hesc, one's m.; nskan, our m. (incl.); zehescez, our m. (excl.); nskaneo, our mothers; zehhehezō, our mothers; niscevo, your m.; niscevō, your mothers; hescevō, their mothers; nàko, m.! Maxc, maxceo (pl.), very old term for m.; zehescestovsz, zehescestovess

(pl.), the one who is m.; nahesc, I have a m.; nahesc-heme, we have a m.; ehescéo, they have a m.; nahescenoz, I have her for m., or she is my m.; nihescenon, she is our m.; nihescenoneo, they are our mothers; nihescenov, she is your m.; nihescenovō, they are your mothers; nahescetova, I am one's m.; nihescetōeneo, we are their mothers; nihescetōevō, you are their mothers; zehescetōsz, I who am his or her m.; zehescetōez, we who are one's m. This can be said in Ch. because the mother's sisters are called "m." also. Zehescetōezē, we who are their mothers; nahesceton, I am a m. (to some one); nihescetonhemā, we are mothers; ehescetove, she is a m.; ehescetoveo, they are mothers. Nahescetan, I want a m.; nahescetanotovo, I want her for m.; nahescetovāzetanotovo, I want to be m. to one; nihescetovaz, thou art my m.; nihescetovazeme, you are my mothers; nihescetovazemeno, you are our mothers; nihescetove, I am thy m.; nihescetoveme, I am your m.; nihescetovemeno, we are your mothers. Nanēhov zehescetonetto, I who am a m.; zehescetonez, we being mothers; zehescetto, the one who is my m., or I having a m.; zehescetonō, the ones who are my mothers; zehescesz, the one who has a m. or who has her for m.; zehescez, the one who is our m.; zehescezē, the ones who are our mothers, or the ones we have for mothers; zehescess, the one your m.; zehescessē, the ones your mothers; zehescevoss, the ones having a m.; zehescevosē, the ones having mothers; zehescetōsz, I being one's m.; zehescetōevoss, I being their m.; zehescetovaz, thou who art my m.; zehescetovaziss, you who are my mothers; zehescetovazemenotto, you who are our mothers; zehescetovetto, I who am thy m.; zehescetovess, I who am your m.; zehescetovemenotto, we who are your mothers; naheškamō, naheškamōn (pl.), my m., sister to own m., stepm. or foster-m.; naheškamōnenoz, she is my m. (not own); naheškamōnetova, I am one's m. (not own); zeheškamōnetto, the one who is my m.; zeheškamōnetōsz, I being one's m. Hescetonettoha, be a m.! Hescetovehā, let her be a m.! Nitahescenon, let her be our m.! Natahescenoz, let her be my m.! Hescetovatahā, be m. to one! Hescetovatavoha, be m. to them! Nstahescetovaz, be m. to me! Nstahescetovazeme, be mothers to me! Nstahescetovazemeno, be mothers (or m.) to us! Hescetovāzeneha, be m.! Hescetōeha, let her be m. to one! also let me be his m.! Hescetoz, the having a m.; hescetovestoz, the being a m., motherhood; hescetanoxtoz, the wanting to have a m.; hescetovāzetanoxtoz, the wanting to be m. (to one, but object not expressed); hescetovāzetanotovazistoz, the wanting to be m. to one; nahescevōemo, I count her as m., also: she is m. relation to me; nahescemo, I am m. with her; nihescemāzhemā, we are mothers

together; hescev̄emazistoz, m. relation, the counting one as m.; hescemazistoz, the being mothers together. Above examples may suffice. Verbal expressions for relationship are elaborate and reach more or less into thousands of different forms. See under "relationship".

motherhood, hescestovestoz, the being a mother, m.

mother-in-law, same as grandmother.

motion, momoozistoz, the moving; esaahemomoozistovettan, it has no m.; naàton̄vo, I m. one to stop and listen; namomooz, I make the m., proposition that (new term); see move.

motionless, inf.-meto- =to come to a standstill (with purpose); nametonešē, I come to a stand still, on or above a spot; emet̄n, it flutters above the same spot (as some hawks or flycatchers do); emet̄esena, it (or., ref to celestial bodies) stands still (from moving). Suff.-̄- =partly m., still, not moving further; emomosē, one stands at the same place moving; emeē, one is in view, standing still; etahoē, one stands still (on horseback or wagon); etahoēeo, they stand still (from driving in a wagon, etc.).

motive, expressed by inf.-hessetova- =purpose, object, m., aim; hena zehessetovaneoxzess, which m. have you to go there? Hena zehessetovanahos nasaaheneenohe, I do not know from which m. he killed him. Toneš nszemonheneenanon henaéz' zehessetova-h̄omenheshaez Maheo, some time we shall know the m. of God in giving us adversity.

mound, hohanen̄, a small heap of ground for demarcation (in ceremonials); zehoneta, a m., heap, pile; vós, vósoz (pl.), m., mountain peak; vóseva, in, on the m.; evóseve, it is a m. A Ch. tale mentions several such "vós" as being inhabited by magicians, large slabs of stones forming the doors, the entrance or door of each being watched by mountain lions and powerful bears (a metaphor for a strong guard of men); àtonomehetaneo, m. people, underground people.

mount, is expressed by inf.-é- =up, ascending; naévonèn, I m., by climbing; naéoxz, I m., ascend, by walking, going; naéèn, I m. by walking, stepping; eéax, one mounts, by running, dashing; eé̄es, it (or.) mounts, ascends, by floating motion; eéšē, it mounts., of vapor, steam; natáhoe, I m. and seat myself upon; natáhoenoz (or -enotto), I m., ride him (horse or whatever the m. be); natáhoeta, I m., ride it (vehicle); táhoestoto, m. (horse); natáhoestoto, my m.; nitáhoestonaneo, our mounts; nitáhoestovev̄, your mounts; táhoenotxeo, mounted warriors; táhoenotax (sg.); hetáhoenotxem̄, his mounted warriors; táhoenotxestoz, cavalry.

mountain, hohona, hohon̄ (pl.), m., rock, stone, also pr.

name for Rocky Mountains; hohonā zeamōes, chain of mountains; suff.-hoomen denotes "lateral sides meeting together"; eseheoomeno, range of mountains; eseom, m. ridge, hill ridge; zistoehoomeno, at or on the m., where the m. is; hohona ehāehoomeneta, the m. is high; hohonā ehāehoomenetao or ehāehoomenō, the mountains (or.) are high; vós ehaehoomeno, the m. peak (in.) is high; vósoz ehāeoomenonsz, the m. peaks (in.) are high; hohonaevhoomenoz, rocky mountains. Following are a few names of western mountains: Homāvē, Beaver Peak; Nāko-evē, Bear Peak (in the Black Hills, S. Dakota); Esevonevē, Buffalo Peak, Long's Peak (in Colorado); suff.-vē = tipi form; Ookoomenevós and Ookoomeneta, Bald Peak, Pike's Peak (in Colorado); Tōnevós (?); Hestatamōn, Shoulder (mountain ridge in Colorado); Honeevēsoz, Wolf Teeth (in Montana, southeast of Crow Agency); Pāvós, Powder Peak (in Montana); Maxeōxeaneva, Great Bluffs or Canyon; šēn, jagged or castellated rock, also said of such mountains; Hohonahetaneo, M. men (pr. name of a band or tribe of northern Indians); nišcestan, m. squirrel, chipmunk; hohamos, m. side, declivity; nehamos, the back side of a m. (from where the speaker stands); hōhos, summit, top of a m.; zeénota vós, at the foot of a m.; hestsozeva, its foot., thicker end, base (said of things having a butt end); hohonāeva, in the mountains; motó, m. ash; qos, qsan (pl.), m. sheep (before the Ch. had seen domestic sheep); toxtoeqos, m., wild sheep (present name); meàzeqos, meàzeqsan (pl.), m. goat (now applied to domestic goats); nanoseham, m. lion; nanosehamson, m. lion kittens; mohēhya, m. magpie; nākoemoxšēn, bear mint (m. mint in Eng.).

mourn, naeometan or naōometan, I m., grieve; naeometanohō, I cause one to m., grieve; naōometanoz, I become mourning; naōometanosého, I am the cause of his mourning; naōometanotovo, I want one to m.; nahesseōometanotovo, I m. on one's account; navesseōometanomo, I m. with one; naōomevooomen, I endure mourning, grieving; namemo, I m., weep over one; namemota, I m. over it; enšēševe, one mourns, moans (for the dead); hoe zenšēševetto, the earth shall m.; see cry, wail, weep.

mourner, zeōometanoz, zeōometanossō (pl.), the m., mourning one (ref. to the inner grieving); zememosansz, the m., wailer; zenšēševesz, the m., wailer.

mournful, expressed with rad.-oeom- =grieving and -ōometanona- =with grief, mournfulness; eōomenōhe, one looks, appears m.; eoeoma, one is m. (stative); eoeometanonov, one or it is m.; enšēševenov, it is m., wailful, also there is a wailing; eoeometanona-vostaneheve, one is a m. person; enšēševon, it is a m. sound.

mourning, ōometanoxtoz, the m., grieving; oeomastoz, the state of m., grief; naōometanona, I am m.; -ōom-

etanona- with m., mournfully (adj. meaning); naôometan-onavstaha, I am m. in my heart; naôometanonaovo, I make one to be m.; naôometanonavoého, I inflict m. upon one; naôometanonavstahaovo, I make one to be of a m., mournful heart; memazistoz, the m., weeping over (some one); nšeševestoz, m., wailing for a dead; hemen, m. -dove.

mouse, oxcēhes, oxcēseo (pl.). Oxcēhemeo, M. trail, pr. name.

mouth, m̀az, the m.; ǹaz, my m.; ǹazenewa, in my m.; nisz, thy m.; hesz, one's m.; ǹazenan, our (excl.) m.; nszenan, our m. (incl.); nszenevo, your m.; heszenevo, their m.; m̀azenewa, with the m.; zehet̀azenaz, the kind of m. one has, lit. the way he is mouthed; nanet̀azena, I have such a m.; eoxcetose-ox̀azena, they have wide mouths; ehetoeseox̀azena, he opens his m. wide; ehoxeàzena, one has a clean m., also fig. one who does not use bad or obscene language. In ceremonials Ch. clean their mouths before praying; zehoxeàzenass̀, the ones with clean mouths; nahoxeàzenànò, I clean one's m. (with something); nahoxeàzenano, I clean one's m. (by hand); eoxksezena, one makes his m. to protrude, forms it pointed; emaàzena, he opens his m.; maàzena, open thy m.! Namaàzenano, I open one's m.; namaàzenànò, I open one's m. (with instrument); nahàpàzena, I shut my m.; hàpàzena, shut thy m.! Nanxpàzena, I hold my m. shut (by covering with hand); nanxpàzenànò, I cover one's m. shut (with something); nahàpàzenànò, I shut one's m. (with instr.); napoàzenànò, I strike one on the m.; ehoàzenatto, it has a m., an orifice (as of a burrow or den, etc.); hoanoàzenàtoz, m., orifice of a hole; enimàzena, he has a twisted m. (at one corner); see lip; matoeoxzenon, corner of m.; natoeoxzenon, my m. corner; natoxpozeš, I am struck into my m. (with a stick, etc.); heàzenewa natoxpotaoho, I insert my finger into one's m.; natoxpotòno heszeneva, I thrust, or strike into one's m. with anything pointed; natoxpotòstòno, same meaning, only more instantaneous; see insert. Action done with the m. is expressed with suff. -otoxta (in.) and -otomo (or.); nat̀ena, I hold it (by hand); nat̀enotoxta, I hold it with the m.; hotam et̀enotomo vekseo, the dog holds the bird in his m.; hemen ehoènemotoxta vèpoz, the pigeon brings a leaf in its m., bill (the leaf only partly within the m., the rest outside); see bite, gnaw. Namxev̀omotoxta, I blow it (liquid) with m., to clean it before drinking; if done ceremonially by a priest it is a symbolic act of strength or blessing imparted to the beverage or food; mxev̀omotoxtomevemenotto nàtāman, bless our food! Naénotoxta, I let, drop it out of my m.; naénotomo (or.); see spue. Suff. -oom denotes "lateral approach or meeting of two surfaces merging into one"; nahekoneoómazena, I shut my m. tight; nahekoneoómaze-

naome, we shut our mouths tight; ohe zexoom, where the river has its m. (Ger. mündet), comes together with another body of water; ohe eoom, the river has its m.; ohe zèmamovoom, where the river meets with another one (at any place); zènmamovoom, at the confluence of a river (ref. back, further up stream); zistamamovoom, at the m., confluence of a river (further down stream); naneheaenoseoz, it makes my m. water; zehešetàzenaz nàko enetàzenao, he has the m. of a bear, lit. he is mouthed as the bear is; nahestomosan, I take with m.; nahestòno, I suck him (with m.), as Ind. doctors do; nahestoha, I suck it; see suck.

mouthful, noka hōseo or hooseo, one m.; noka hooseoneva, with one m.; nixa hōseo, two mouthfuls; noka zenhōstom, one m. that I hold.

mouthpiece, ēsztomotxevahe, m., interpreter.

movable, emomoxthaneoneve, it is m., can be moved; ehóze-momoxthaneoneve, it cannot be moved, is immovable. In Ch. "o" denotes movability; see move.

move, actuation, action, occurring, moving is expressed by "o" in Ch.; emomooz, one moves (of self); emomoozetto, it moves; emomooztaha, his heart moves, beats, is in action; nimomoozhemā, we m.; esaamomoozehan, it does not m.; zehetēemomooz, all that moves; namomooesz, I impart motion to it; namomooého, I impart motion to one; namomooséo, I cause one to m.; namomoosész (in.); suff.-oz implies self action, motion, the taking place of an action (real or fig.); nhāno eameoz meo, the road goes there; emaāzenaoz, one opens the mouth; enāeoz, one dies, becomes dead; suff.-oxz is the longer or slower, gradual process of -oz; ehetaneveoz, he becomes (turns into) a man; ehetaneveoxz, he is becoming a man; emaneoxz, one is growing; suff.-ōs or -oes (or.) and -ōsta- or -hōsta (in.) implies motion, action in a floating, suspended manner, as celestial bodies, clouds, etc.; suff.-ohe denotes fast motion, action, running; ohe, river; naaseohe, I run away fast; suff.-ao and -aohe designate swift motion, action; vóe enmehōsta, the cloud moves into view; vóe eamhōsta, the cloud is moving, passing over; see cloud; eamōes, it (or.) is moving on (of celestial bodies); eōesena, it (or.) is moving; eéōes, it (or.) moves upward, ascends; emetōes, it stands still; emeōes, it (or.) moves into view; esetovōes, it (or.) moves in the middle (mid-day); etakaōes, it (or.) moves short from (sc. the horizon), towards sunset; enševōesena, it (or., as a comet) is moving swiftly; zehexovenševōes, its degree of swift moving, velocity; ninoxtoesetōen, it (or.) moves towards us; nevónēšehe exaheovōmaoes, the sun moves with a yellow light; inf.-ōst- is found in many verbal forms and denotes swiftness, velocity, sweeping mo-

tion or action; naoaneēēōno, I spear one; naoaneōstōno, I spear him instantly; easetoeōstahā, it blows off (from wind) in an instant; enovao, it moves less swift than.... (bullets, arrows, etc., anything dashing, having great celerity); enševao, it moves swiftly; ehēpenševao, it moves faster than; nahoeohetovo, I come to one with swift motion; navoneohetovo, I make him disappear quickly; naaseohetovo, I leave him quickly. Namomoxtanen, I m. (trans.); namomoxtana, I m. it; namomoxtano, I m. one (or.); zetóhešēmomoxtanaez nimenešhoeovon, as he moves us we ought to follow him; zemomoxtan, the one who moves it; zemomoxtansz, the one moved; namomoxtōmana, I m. it, make it m. (water, liquid); emomoxtōmeoz, it is moved (liquid); emomoxtōmaha, it is moved, agitated (water by wind); emomoxtōva, the water moves; namomoxtahāz, I m. it by shaking; see shake; namomoxtahaman, I am moved, shaken; emomoxtōmeōstaha, it (water) is moved instantly, swiftly, agitated by wind; naamōvā, I m. it (water) with the foot; emomoxtoahansz, they (in.) are moved by the wind; emomoxtoahā, it is moved by the wind; emomoxtoax, one is moved by the wind; eōevavoahansz, they (in.) are moved to and fro by the wind; eōevavoaxeo, they (or.) are moved to and fro by the wind; ēvoax, it (or.) is moved by the wind (an object suspended or on top of something); emoxtonaha, it is moved (wave like), waved by the wind (as fields, tall grasses, wheat, corn); emomaaneoxz, one moves to and fro (meandering); emomaaneoxzistove, it is a moving to and fro; emomaanhōsta, it moves, sways to and fro (when suspended making a serpentine line); emomaanhōstansz, they (in.) m. to and fro; emomaanoa, it is made to m. up and down, in a sinuous line (by the wind); emomaanoansz, pl. of preceding; ehotxaa, it is moved back and forth (by wind); ehotxaansz, they are moved back and forth (by wind); eōmaeš, he shakes, moves his head from side to side (as when motioning no); eōvaeōstax, he moves, shakes his head (swiftly), said of animals; naamōhesz, I go boating, make the boat float, m.; eamōeo, it moves floating (something on water); see float. When "m." is used in the sense of "going from one place to another, journey, progress, advance (Ger. ziehen)" then either suff. -ē or inf. -ehe is used; naheoē, I moved here (Ger. bin hierher gezogen); heoēhestoz, the moving to a place; eheoēnov, there is a moving in (Ger. Einzug); eamōheo, they are moving, journeying; see journey; coxovehetanov, they m. across (Ger. ziehen über); niasōhemā, we start on (Ger. ziehen ab); emasosehetooxzeo, they (or.) all moved into the water; emasomehetooxzeo, they all m. into view; nataoehetovon, we m. to where he is (his camp); nataoē, I m. up to, attain. Suff. -oēho (or.) and -oész, -ého (or.) and -ész denote

- m.in the sense of "influence, prompt, carry, convey"; napevoého, I prompt, convey, impart good to one; naha-moxtaého, I prompt him to be sick; nahoeozého, I bring one; nahoeozesz(in.) or naaseozész, I carry, m. it away; nahešemen, I m., change place (Ger. umzügen), also na-asemen; namomoheno, I am moved, troubled; see trouble; namomohenoomen, I am moved, troubled, afflicted.
- movement, momoozistoz, m., motion; esaahemomoozistovet-tan, it has no m., motion; Maheo nimetaenon omo-tom, ametanenistoz na momoozistoz, God gave us breath, life and m.; momoostahàtoz, m., beating of the heart.
- mover, zeamēsz vèho, the white man who moves on; also amēheo, m.; eamēheoneve, one is a m., one who jour-neys on.
- moving, momoxtanenistoz, momoxtanazistoz, the m. (trans.); momoozistoz, the m. (intrans.); momoxtōmanistoz, the m. of water (trans.); momoxtōmeozistoz, the m. of the water (intrans.); momoostahàtoz, the m., beating of the heart; momooéhàzistoz, the prompting a motion; mo-moschestoz, the cause of a m., motion; momoxtahasenis-toz, the moving, shaking (trans.); momoxtahamazistoz, the m., shaking one (obj.); amēhestoz, the m., journey-ing; heoēhestoz, the m. here; hoxovehestoz, the m. across; amōsenàtoz, the m., floating; easeameohetto ma-atameo, the train has started m., running; asēhestoz, the m. away (Ger. das Fortziehen); navōxta hovae zemo-mooz, I see something m.; mxeeozistomanistoz, the show-ing of m. pictures; emxeeozistoman, he (shows) m. pic-tures; mxeeozistoz, m. picture, also stereopticon.
- mow, naoexova, I m., am cutting, this is a general term ref. to be cutting each off from its length or height; eookoeš, it is mown; naoexova moesz, I m. grass, hay; oexovahe, the mower, also pr. name = the one a cut-ting; zeoexovaz, the one who mows; naookoexanoz moesz, I m., cut grasses (the Ch. speak of grass in pl.); eoo-koeš, it is mown, cut (ref. to plants cut while stand-ing); eookoešensz moesz, the grasses (in.) are mown; eookoešeo, they (or.) are mown; etokstoešensz moesz, the grasses are mown short, close to the ground; zeoo-koešēs, that which is mown (pl.); see cut.
- mower, zeoexovaz, the m.; oexovàtoz, m., mowing machine; eoexovàtove, it is a m.
- much, expressed by inf.-hā- and haesto (detached) = m., to a great degree, very many; ehāmoxta, one is m., very sick; ehāexov, it is m., a long time; ehāeaxaeme, she cries m.; inf.-ohā- = very m.; inf.-maxohā- = very, very m.; hàpe, m. in volume; hàpe nameta, he gave me m.; inf.-tonetā- = how m.? (ref. to amount in size); etonethāstxevo, how many are they? Etonetōemé, how m. is it? ref. to value; see how. Esaanexovhan, it is not as m.; hoōvaetto, as m. as if, counts the same as if;

- zehešetovoss hoōvaetto ninešetoveme, what you did to him is as m.as done to me (by you); inf.-heom- =too m.; eheomemese, one eats too m.;
- mucilage, nomàkoz, m., glue; enomàkozeve, it is m.; axc = gum; nomaxc and nomàkoz =gum to paste with.
- mud, hetanomaoxz, clayish m.; hetanomaoxzzeše, a muddy, boggy place; eahanomao, it is heavy muddy ground; ahanomaoxz, heavy, thick m.; oxenitamomaoxz, slimy m.; oxenitamomaoxzzeše, muddy, slimy place; eōxenitamomao, it is muddy (as roads, when the ruts are filled with semi-liquid m.); hešeevoxz, m., dirt (in chunks); eahanōme, it looks muddy, thick (of water); oxmeemehōsz zeōxenitamomao eoxchesseōxenitametonàtove, when mud is stirred (worked with hands) the hands get muddy, when one meddles with a nasty business he suffers from it; oxmomoxtōmanomassēsz zeōxenitamomao nioxceōxenitametonàzheme, by agitating the slime you do get slimy! Napâeâtata, I have muddy feet; napâeâtatoe, it makes my feet muddy; see dirty; xâxcem, xâxcema (pl.), m.hen, coot; amsemaenon, m.turtle, also heōnemaenon.
- muddle, nahanōman, I m., make turbid (of liquids); nahanōmana, I m.it; eoxsetan, one is muddled, confused, misled; eoxseoz, one becomes muddled (of self), confused, mistaken; etotahopetan, one is muddled, tangled] muddy, see mud. [up in mind.
- muffin, asksevanō, m.tin.
- muffle, nanxpazenana, m.it (with hand covering an aperture, orifice, mouthpiece); nanxpazenahe, I m. it (instr.); enxpazenahe, it is muffled; enxpazena-hensz, it is muffled (phone); etovevon, it sounds dull, muffled; etovevonensz (pl.of preceding); ehovēvon, it is muffled, dull, weak sound; ehoveâtōe, it is heard muffled; ehoveâtōetto, it sounds muffled; zeàtohoe ehessaamahaehahettan, being covered it sounds muffled, lit.does not sound loud.
- muffler, hokota, m., scarf, neckwear; meovavoota, m., furry scarf; emeovavootaneve, it is a m.
- mulberry, hesceehemen, hesceehemenoz (pl.), the wrinkled berry, m.; ehescceehemenevensz, they (in.) are mulberries; hesceehemenóe, hesceehemenósz (pl.), m.bush or tree; ehescceehemenóeve, it is a m. bush or tree; hesceehemenóeše, m.patch; ehescceehemenóeševe, it is a m.patch.
- mule, aēvoham (pl.and sg., altho aēvo be used for sg. sometimes); acēvoham, small m.; aēvohamson, young m., or m.colt.
- multi- is expressed by -haestnov; ehaestnovāo, they (or.) are many, manyfold; ehaestnovatto, it is manyfold; ehaestnovxtav, it is m.colored; hāstnovxtavestoz, the being m.colored; inf.-haesto- is also used; haestnoanistoz, multitude of words; haestoevātoz,

- polygamy. See many, multitude.
- multiplex, ehaestnovatto, it is m.
- multiply, ehovxseoz-hāenōheo, they (or.) m., increase in numbers; ehovxseoxz-hāenonoensz (in.); esaa-hovxseoxz-hāenōheheo, they do not m., increase; q.v.
- multitude, zehešenōhevoss, the m. of them (or.); zehešēnonoevosz, the m. of them (in.); zehešenono, the m. of it; hāenohestoz, great number, many; vonenohestoz, lost in number; maxhāenōhestoz, very many; haestxes-toz, the many. Emaxevonenōheo, they (or.) are a countless m.; emaxevonenonoensz (in.); maxhaestxestoz, the being a m., a great m. The inf.-hāetanevon- = a m. of people; ehāetanevoneo, they are a m. of people; nihāetanevonhemā, we are a m.; emaxhāetanevoneo, they are a very great m. of people; emohētanevoneo, a m. of people gathers; ehāetanevonetanov, a m. of people are in, at, by it, fill it; emohētanevonetanov, a m. of people gather at it; homotanevoxzeše, maxhāetanevoxzeše, hāetanevoxzeše and maxemhātanevoxzeše, a m. of people, including the place where it is; haestoeozistoz, the becoming many, the multiplicity, n.; zehešheomhēpenono havs, because of the too great m. of evil; hoosz, a m., host; see myriad.
- mumble, evoveevenesz, one mumbles; etovevenesz, one mumbles, speaks low, indistinctly; voveevenszistoz, the mumbling. See language, speak.
- mummy, mummies were unknown to the Ch.; zeēs'sonahesz seoxz, dried up corpse or dead man; zeēs'sonahessō seoto (pl.). [veanātoz, the munching; see noise.
- munch, enistonevaveana, one eats with noise; nistoneva-]
- mundane, enotovaeoxz, one is m., alien to, frivolous, wicked; notovavostanehevestoz, m. living. [giving).
- munificence, ohāmeatanoheonevestoz, great liberality (in)
- munificent, eohāmeatanoheoneve, one is m.; zeohāmeatanoheonevsz, the m. one. See present.
- murder, enasen, one murders, kills; enitoenahan, one murders (when a blood relative or one of the tribe is killed by the murderer); enitoenaho, he murders one; zenitoenahansz, the one who murders; zenasensz, the one who kills; enaho, he kills one; zenasensz, the one who murders, kills; enāhe, one has been killed, murdered; enitoenāhe, one has been murdered; ehoxovoss, one murders, lit. he stinks (from murdering); the Ch. believes that a murderer has a peculiar offensive smell. Nasenistoz, the murdering, killing; nitoenahanestoz, the murdering of blood relatives; nitoenahazistoz, m. of relatives.
- murderer, nasenehe; nitoenahane, m. of a relative; hoxovse, m. under the ban of the people. Ch. used to put under a ban any one who murdered one of the tribe. He was not allowed to camp with the tribe and was shun-

ned by every one as one who "stunk"; ehoxovseoneve, one under this ban. An old man told writer that the first m. was given heavy, bushy eyebrows as a sign and this was one reason why the Ch. pull out their eye-] murderess, ēvanahane, M., pr. name). [brows.

murderous, enaseneoneve, one is m.; hosz nàkôo enaseneoneveo, some bears are m.

murmur, naeoemešemasz, I m., grumble; see grumble; eoemešemaszistoz, the murmuring; eoemešemaszetovo, he murmurs, grumbles against one; etotonšenheto, he murmurs, grumbles about one; zeoxpevoēvoss enšeametotoni-toaneo, altho well treated they m.

muscle, zehetaoešenàtov, bunch of muscles.

muse, naōhaetanonaoe, I m., consider; namomaxometanonaoe, I m., meditate, deliberate; nanoxtovetanonaoe, I]

mush, māmenhan, corn m. [m., seek (in mind) to know.

mushroom, hepan, large, rounded m.; taxesēstoto, edible m.

mushy, eha(o)nōme, it is m., semi-liquid; nahaonōmana, I make it m.

music, nemenestoz, m., also said of pianos and organs; enemenestove, it is m.; nazetana nemenestoz, I play the m. (on piano, organ or instr. played with the fingers); matanōenemenestoz, string musical instr., also string m.; see serenade, sing.

muskrat, seavonsceo (pl. or sg.).

muslin, voxpemonat.

mussel, exovon, m. shell; Exovōmeohe, M. shell river.

must, rendered by inf.-hoko- = m., have to, cannot fail, bound to; nahokoneoxz, I am bound to go; nasaa-hokovōmoheo, I m. not have seen them; inf. -hokxa- = m., without fail, simply have to; nasaahokxanonoxpanešhetotaetanotovoheo, I simply cannot therewith have any joy in them (or.). M. is also expressed by the Hypothetic m. in the sense "likely, without doubt, obviously"; mo estāevhan, it m. have been night; mo easeoxzé, he m. have gone away.

mustache, meāzenàtotoz, hairs of the lip, mouth.

muster, namohēneenànō, I m. them (or.), lit. I order them to come together; emohēnēnaheo, they are mus-]

musty, see moldy. [tered, ordered to assemble.

mutability, saatoomahestoz; hovae hoeva zehešsaatoomatan, the m. of things on earth; eneheoxseonevestoz, m., fickleness, changefulness, inconstancy.

mutable, eoxcenitavaneoneve, it is m., changeable; esaa-toomahe, one is m., remains not the same; eneheoxseoneve, one is m., fickle, inconstant; see fickle.

mutation, see change.

mute, esaanoxtovenszé, one is m., cannot speak; zsaanoxtovenszēs or saanoxtovenszehe, the m. (person); esaaenszé, he is m., remains silent, does not talk.

mutilate, natotonševe, I m., do harm, spoil, ruin; nato-

- tonstaovo, I m., cripple one; natotonšeonenxaōstòno, I m. one by fire; natotonšeōstaso, I m. one with knife; natotonetoého, I m. one (in acts), doing harm, hurt; see spoil. [it is m., spoiled, ruined.]
- mutilated, etotonesta, one is m., crippled; etotonšeo,]
- mutilation, totonstàtoz, the being mutilated; totonšeo-
zistoz, m.; totonševestoz, doing m.; zeto he-
tan zehešetotonstaoes, the m. of this man.
- mutinous, see rebel.
- mutter, ensoevon, it is a muttering, guttural sound; evo-
veevenesz, one mutters, speaks indistinctly, mum-
bles; etovàtōe nonoma, the muttering of the thunder is
heard.
- mutual, nonameto, m., one another; suff. -àz of the re-
flexive voice denotes mutuality, either when com-
bined with nonameto or not; enonameto-mehotàzhemà,
they love mutually, each other; evistàmàzeo, they help
mutually; hovae emetàzenov, they give each other; see
with and comitative m. in Ch. gr.
- muzzle, nanxpàzenàno, I m. one (person); nahōm(a)zenàno, I
m. one (animal only); hōmàzenahestoz, m. for ani-
mals; nxpàzenahestoz, m., covering for mouth (people).
Zexhoazenatto maatano, m. of a gun.
- my, expressed by pref. na- (except in irregular forms
where "ni-" is used); namhāo, my house; navenoz, my
tipi; natataneme, m. older brother (fem. speaking); na-
nis, m. child; nisima, m. younger brother; ninov, my home.
See possessive pronoun in Ch. gr.
- myriad, vonhōestonstov, a countless number; emaxe vonenō-
heo, they are a m., innumerable; vonstoxno, beyond
number; hoosz, myriads, hosts.
- myself, nanēhov; zenēhovetto, I m.
- mysterious, expressed by inf. -maheo- which implies
"supernatural, divine" and by inf. -ova- =
magically, miraculous, enigmatically; inf. -emōs- and
emōsetto (detached) imply "not known, secret"; onono-
voanistoz, m., dark, not well understood saying.
- mystery, zetoome-ononoe, that which cannot be known, re-
mains unknown or not well known; maemōsetanox-
zeva, the m., secret; etamaheoneve, it is a m. [story.]
- myth, aestomhòtaheo, false story; vhanhòtaheo, m., mere]

N

- N, in Ch. denotes round line (vertical or horizontal),
concenter, lineal connection, coordination, in. ["M"
implying flat line, plane, surface (horizontal or ver-
tical), middle, lateral connection, collateral].
- Nadir, totaàtono, also totahoeva, tãxtanovàtono.

nag, namavetanoho, I n. one, make him wearied in mind; ni-aeneveoeta, she nags, scolds thee continually; zeane-veoestomoesz, the one who nags; namavetanoha zehešeae-neveoetas, one wearies me by continual nagging, scolding.

nail, v., natōneooha, I n. it; natōneòno, I n. him; etōneohe, one is nailed; esaatōneoehan, it is not nailed; ehózetōneohe, it cannot fail to be nailed; emätōneo-hensz, they (in.) are all nailed; napaeoha, I n., fix it against (a surface); napaeòno, I n. one against; this term implies that the object is held fast against a surface by a medium; navešepaeoha tōneoheoneva, I fix it against, with a nail; naēstoha, I drive a nail in; nanitana tōneoheo, I pull out the nail; see pull.

nail, n., tōneoheo, tōneoheonoz (pl. in.), n. (metal); etō-neoheoneve, it is a n.; tōneoheoneva, with a n.; hō-hevo, finger n., also claw; mathōhevo, mathōhevon (pl.), the n. (or.); nàthōhevô, my n.; nàthōhevon, my nails; nsthōhevo, thy n.; hesthōhevo, one's n. or claw; nsthōhevonenaneeo, our nails; nsthōhevonevô, your nails; hesthōhevonevô, their nails or claws; nahesthōhevon, I have nails; ehesthōhevon, one has nails or claws; ni-hesthōhevonenaneeo, we have them for nails (symbolized with exovon = shells in certain ceremonials); mesememoeos, edge of n.; namesememoeoson, my n. (edge of it); nimesememoeosonan, our n. edges; napohōhevaōstòno, I rub one's finger nails (or finger's end) off; napohōheva-oseš, I have my nails rubbed, pulled off; epavhōheva, he has good finger nails, lit. he is well "nailed"; ehav-sevhōheva, he has bad finger nails; evorxphōheva, he has white nails, is white "nailed"; emahōheva, he has red nails; zehavsevhōhevassô, the ones with bad nails; the suff. -hōheva means "with nails or provided with shield" as shown in the following pr. names: Mahōheva, Redn. or Redshield; Mahōhevaeohe, Redshield river (Republican river); Voxphōheva, Whitenail or Whiteshield; Amsthōheva, Spreadshield or Spreadn.; natoxoéso namesememoeoson, I cut, trim the edge of my nails.

naked, inf. -nēme- =bare, naked, only; nēmesetto, in a bare way, manner; enēmetoxs, one is n., has nothing on (fig. destitute); niva zenhetata zehešenēmetoxsétto, who told thee that thou wert naked? Enēmesevecēno, it tastes only of sugar (nothing else); enēmesevioxpoma-oxzevēno, it tastes only of salt (nothing else); enēmetomaeha, it is bare, naked ground; nēmetomao naēnana šešistoz, I put, set the bed on the bare ground; nēmetomae ehota, it sets on bare ground; nēmetōvhòp, bare coffee (with nothing else in it); see bare. Vovok, n., nude, stripped of clothing (or harness); evovokae, one is n., nude, q. v. Nēmesetto hetomhestoz, the n. truth; naxanēmese-oxheta, he told me the n. truth; enotovamae-

ha, it is n., bare ground.

nakedness, vovokastoz; see nude.

name, v., navého, I n. one, call him by n.; nahathavsevevé-
 ----- ho, I call one bad names; napavevého, I call
 one a good n.; nahešetovazheševého, I call, n. him thus
 for the purpose, object; navéhan, I am named, called by
 n.; evehe, one is named, called by n.; naveesz and na-
 vésta, I n. it, call it (also promise it, because the
 gift to be given is heralded); navehestonaovo, I n.
 one, give, impart him a n.; naneševehestonaon, I was
 given such a n., named this way; zehetāevehevoss, all
 who are named, called by n.; naeševéhō veho na vèho, I
 have called by n. the chiefs and the white man; niton-
 ševehe, what is thy n., how art thou named? Nàkos na-
 heševehe, Littlebear is my n., I am named Littlebear;
 eáestomevehe, he has a wrong, false n., is named wrong-
 ly, falsely; esaatonševhehtan, it cannot have a n.;
 esaatonševehehan, it cannot be named, called by n.;
 etonševhehtto heto mâevèhoen, how is this town named?
 Hotoameq eheševhehtto, it is named, called Bullhead.

name, n., vehestoz, vehestotoz (pl.); ezheševehestove, it
 ----- has this n.; esaavehestovhan, it is not a n.; nahe-
 vehestove, I have a n.; naamhàz navehestoz, I apply,
 sign my n.; naamhàtomovo hevehestoz, I put his n. down;
 nisaavevehestoveheme, you have no n.; esaavevehestov-
 ettan, it has no n.; vehestovâ, with, by, in the n.; na-
 vehestovâ, in, with my n.; epavevehestove, it is a good
 n.; nasēhevehestovheme, we have the same n. Vehestona-
 osanistoz, the giving of a n.; vehestonaovazistoz, the
 naming one, giving a n. to some one; navehestonaovo, I
 give him a n.; ēševehestonaœ, one has been given a
 n.; esaaēševehestonaœhe, he has not been given a n.;
 enovehestonaœ, one is named by it; navehestonaœxz, I
 give a n. to it; navehestonaœxtovo, I give a n. to his
 (in.); navehestonaœvamo, I give a n. to his (or.).
 Following are pr. names:

Heoxnemensz, Singingwoman; he- =woman + -ox- =other-
 wise, called so (which is much used in names) + -nem-
 ensz =who sings, from -nemen, to sing. Maheonemene, Mys-
 terious-singer; Heoxnistōhe, Womancalling; Pavēna,
 Goodfeatherwoman; Mocēs, Little- or Elkwoman; Maxhe-
 hetan, Bigman; Macēta, Littleman (also shortened into
 Acē); Hetanoxhavsevasz, Man-who-is-bad; Kàkoneta, Thin-
 waist; Heton, Ham; Zēstonehe, Longstrung; ēs- =long +
 -onehe =round body (as of a long barreled horse),
 string; Kakstāsz, Short-one; Kakstahe, Shortwoman; Ha-
 estātan, Tallman; Kàgonemahacis, Child-old-man; Maxe-
 meševoto, Bigbaby; Kamosàz, Droopingmouth; Meševozevee-
 ahe, Of-baby-age; Hooxtona, Staffwoman; hooxto- =staff
 + -a denoting woman; Oxmeshee, Northern-Cheyenne-woman
 or Eating-woman; -mes- =to eat + -hee =woman; Heszhe-

maeme, One's-blood or Artery; mac =blood; Tamahe, Stumpwoman; tam =stumped, blunt; Totoevetova, Bentbackward; toto =backward, reversed, crippled, misshapen + -vetova =formed, fashioned, bodied; Voxkas, The-bent-one; Voxkahe, Bentwoman; Voešemeona, Gladroadwoman; voeše- =rejoicing, glad, joyful + meo =road + -na, fem. form; Meneemeona, Fair-roadwoman; mene =round and fair; Móeha, Grasswoman; Toxtooka, Bare-prairie-woman; toxta =plain, prairie + -ooka =bare, peeled, final "a" is fem.; Mocenimoe, Littlebraid; Mocemeene, Youngcalf-stepping-into-view; Moceemeona, fem. of preceding; Eszeovoeva, Sinkingwoman; Hohaene, Lustface; -hoahe =to want to have + -ene =face; Pavhōmaz, Goodrobe; Pavōmahe, Goodrobewoman; Ononisthāe, Foolhot; ononis =foolish + hāe =hot, burning; Vxtato, Fat (leaflard); Hotamemaes, Dog-chips; Ovaemāes, Magical-chips; Heovhe, Yellowwoman; Moxtaevehe, Blackwoman; Mohave, Lynxwoman; Veces-nševehaos, Bird-swift-flying; veces =bird + neševehaos =swift flying; Maheonhepō, Sacredsmoke; Paeoxq, Knobbed-pipe; Oneonax, Loose-bones (of a corpse); Kamxehe, Woodstickwoman; Kamax, Woodstick; Moxšea, Mint- or Sweetscented-woman; Voxpemaetom, Gray-red-paint (ceremonial paint); Nocevse, Onehorn; Kaevse, Kaevseeva (fem.), Shorthorn; Oxsevse, Twinhorn or Otherhorn; Oxmeševess, Hairychorn; Vxtan, Skin; Hotoavxtan, Bulls skin; Vehonseasen, Chief-sopping; Hokxceemesēs, Crow-eating; Hokxceveho, Crowchief; Hozeemehe, Employer; Aenhozeo, Ever-working; Voeše, Gladdy; Hestaxcehe, Twinwoman; Am-scehe, Oilwoman; Héoseamscehe, Hardeningfat; Hekomemaen, Greasy; Macoe, Little-redskin, or -hide; Zcemacēta, Dwarfman; Māpevanhēs, Standing-in-water; Māpeva-nistō, Shouting-in-water; Meonistō, Calling- or Shouting-early (in the morning); Onsceena, Wrinkle-arm; Xoxavēn and Hoxavēn, Cross-feather; Kōvohe, Picking-tooth (?); Manstone, Artisan, Maker; Oxhavsevehetoansz, Bad-bore (?); Hohēhe, Swaddling; Hoevoxta, Meat; Oxzevatō, Raising-dust; Epaesess, Lump-sinew; Hāameoxz, Windwalk; Heškovemata, Prickly-pear; Oxmatonsz, Smelling; Koemaess, Instep-sinew; Moxtavoeomene, Blacklodge; moxtavo =black + -eomen =it is a lodge; Heovhōma, Yellowrobe; Mahōma, Redrobe; Neovasz, Stander; Hotoameēnsz, Bullcoming-up; Oxhoeosz, Sitting-on-top; Meeorzeva, Appearingwoman; Honemeemeoxz, Wolfappearing; see pr. names under "bear, body, buffalo, bull, river, tribe, wolf". Kōona, Knocking-the-head; Aenoevehaz, Flying-hawk; Tāre-meō, Standing-in-buffallow-wallow (fem.); ehotoaxem, the bull rolls, or paws the ground in anger; Motāva, Sadwoman; emotāoz, one is dejected, low spirited; Mahāsa, Big-dressed-woman; emoxtavōsta, she is gowned, dressed in black; Hessēhe, Moving-on-the-divide (moving in the sense of the Ger. "ziehen"; nahessēhe, I

move on the divide; ehessēhestove, it is a going, moving along the divide); Ameō, Goingwoman; Ameōne (from Ameōnetto, ceremonial name of moon), Everlightwoman; Makse, Bigbelliedwoman; Hekas, Softbellied; Vonha, Priestess; Hehēn, Blackbird; Veces-oxhāstxess, Many-birds; ēeveta, Scabby; Ookat, Bareskin; eooka =it is plucked, as a chicken; ōhēs, Young-buzzard; eōszeha, one is bald headed; Voa, name of a bird of the stork kind, carries water in a pouch [?]; Voaveve (fem.); Maēhe, Redwoman; Maoeomenehe, Redlodge-owner; Maheonevešhēseo, Medicine-bag; Kāe, possibly from kāseo =lodestone; Vesshēva, Finehairedwoman; Tovoāzenavēho, Harelip-whiteman; etovoāz, he has a harelip; Nākoena, Bear-doctress; Hozeoxze, Going-for-provisions (fem.); Hesta, n. ref. to umbilical cord, worn as a charm after being enclosed in an adorned case representing a turtle (for boys), and long and narrow (for girls); it is supposed to ward off malign influence; Meško, Mexican; Nizevós, Eaglenest; Manhovae, Giving-drink (fem.); Maoxcēnae, Headfeatherwoman (ornament); Makane, Meanderingwoman; Papē, Limpnose; ōstone, Sacrifice-woman; Nākoehossoham, Bear-shooting-again; Taovene, Frowningwoman; Seota, Deadwoman or Ghostwoman; Maezevheona, Red-dust-cloud-woman; nahezevōon, I raise a cloud of dust (in going); Maheonhossō, Mysterious-dancer; Vōstaheveva, Whitehorn-buffalocow; Vōst, Whitebuffalo; Vōsta, Whitebuffalo-cow (lit. white-haired-); Vōstasoeva, Crane-woman; Vōstass, Crane; Aenoeakonō, Roostinghawk; Hoxēsē, Bandaged-across-nose; Maheonoxzeoxz, Wandering-mysteriously; Hotōme, Shelterwoman; Mamxkaehe, Wavy-hairedwoman; Mazeos, Festering-finger; Moxzevātōsz, Howling-, Bawling-elk; Maōx, Red-roman-nose; Hotoaoxzevèn, Bull-moving-about; Akave, Bentwrist; Evhozeta, In-search-of-food; nataēveevhozetāoxz, I am in search of food; Hoxnokahe, Reversewoman; Soaxsz, Plunging-into-the-enemy; Maxeōhev, Big-pipe-man; Noahe, Munificence, (personified, deified Providence; noaešhestoz, the being munificent, liberal, making presents); nanoaešého, I make a present to one; nanoaoto, I make one a present, dedicate him; nanoaoxta, I present it to; Vōevèpona, Poor-rabbit; Honeemàt, Wolflegging; Pāeàta, Knobbed-foot; Heevhone, Shewolf; Nahaneveho, Chiefkiller; Messoxq, Swallow (bird); Oxhevootansz, Necklace; Voxkanos, Crookedwoman; ōszeha, Baldhead; Honeheonoz, Wolfbag; Nomeoz, Going-with-the-wind; Heovēse, Yellow-nose; Homāhesta, Beaver-heart; Homānistō, Callingbeaver; Māhane, Rednape; Haestoēšemeo, Mockingbird (the-many-voiced-one); Cehaensz, Sliteyes; Ohec, Littleriver; Moeheohe, Elkriver; Maheonōkxtahe, Mysterious-ear-of-corn; Eēszeoxz, Talking-while-going; Nimaeōs, Standing-around; Meeō, Standing-in-sight; Esēnōna, Fasting-two-nights; Nākōoxnivess,

Four-bears; Voxkàtae, Crooked-footwoman; Honeoxhāsz, Strong-wolf; Maheoneō, Standing-mysterious (fem.); Komeō, Standing-motionless; ekōmenhē, one stands motionless; Enahes, Old-woman; Mozeeō, Sweetrootwoman; Venohōxzz, Paunch; Nizvokomasz, White-eagle; Voaxa, Bald-eagle; Vohāno, Comanche or Texan; Hestōetane, Strange-(outlandish) woman; Papāseva, Blotched-calf-of-leg; Mazàta, Festering-foot; Heoxmaheo, Goddess; Pāt, Ashman; Heokne, Diggingwoman; Henahe, Goosewoman; Zcehōma, Littlerobe; Ešeoxmahaesz, Redmoon; Honeoxmahaesz, Red-wolf; Hotoaevess, Buffalo thigh; Vehoc, Littlechief; Maevess, Redbird; Hohona, Stone; Hohonaoxtaamēnsz, Walkingstone. The above does by far not exhaust the supply of names, but it will be sufficient to show how they are formed.

nameless, esaavehehestové, one is n.; esaavehehestovétan, it has no name; esaatonševehehan, it is n.; heto mxistō esaaamhàtoehan vehestoz, this letter is n., has no name signed, applied to it.

namely, ota, also hetova; this last term is used when a collective meaning of in. abstract nouns follow; hetova: pavhastoz, šivaztastoz na mehotazistoz, n.: kindness, mercy and love.

namseake, nanovehestonaova, he is my n.; enovehestonaō zeto hetano, he is the n. of this man.

nap, naēvenomō, I take a n.; naēveoanaxaenomō, I take a n., doze leisurely.

nape, mahane, the n.; nahane, my n.; hehane, one's n.; nihanehan, our n.; nihanevo, your n.; zèpaehane, n., neck protuberance; napaehanestoz, my n., protuberance; (n. ref. to theinion or raised part at the base of the skull); zèvecehane, cavity of n.; navecehanestoz, my n. cavity; hence the inf.-hano- =backward; nahanoseanao, I fall backward, see back, neck.

napkin, neonaxestoz, n., hand towel; enonaxestove, it is a n.; neonaxestovâ, in a n.

narrate, nahòtahan, I n., tell a story, tell of; nahòtahaovo, I n. to one; nanetòtahan, I n. of, concerning it; nanethòtahaova, he has narrated of it to me; naethòtahan, I am a narrating; nahethòtahaovo, I am narrating to him; nahòtahanetovo, I n. concerning one, tell about him; heto zehethòtahaovetto, this which thou doest n., tell to me; zehòtahansz, the one who narrates; see narrator.

narration, hòtahanistoz, the telling of a story; hòtaheo, the n., story itself; see story; nathòtahanistoz, my n., narrating; nsthòtahanistonan, our n.; hesthòtahanistovevo, their n.; nasaaonisyomaztomovohe; hesthòtahanistoz, I believe that his n. is not true; nasaaonisyomàtomovohe hesthòtaheo, I do not believe his story; etosaahethòtahanistovhan, there will be no

n., narrative.

narrative, same as narration.

narrator, hòtahane, n., the teller; hòtahanemakät, the iron teller = telegraph or telephone wire; ehòtahaneoneve, he is a n., story teller; zehòtahansz, the one who narrates; see story.

narrow, expressed by inf.-masem- and -mascem- = n., narrowly, slightly; emàseheoz, it is n. (not confined); emaseoc, it is n., confined room, place, it gets gradually narrower (as space between walls), strait, q. v.; eoxkas, it is n., see crowd (enēokaosen); eoxkaseoz, it is narrowing (lessening distance from one side to the other); zemaseoceoz meo, the strait, n. way, ref. to a road walled on each side; emàseoceneota, it is a n. room, quarter (confined); emàsccemhoo, they sit cramped; emaseoceo, they (or.) are in n. quarters, crowded, confined; eoxcemàsccemenitāvevosoeo, they (or.) play slightly different, with n. difference; emàsccemenitāvēno, it tastes slightly different; emàscceme henitōneheva, the door is hardly, narrowly opened; eoxcemàscceme-éztomoe, he narrowly, barely denies it, is hard pressed in denying; emàscceme, it is n., strait, cramped, pressing, leaving hardly room; nimàsccememetaz, I can hardly, narrowly give to thee (having little myself); namàsccemheena, I reserve (have a n. reserve of it) hardly any; nimàsccemheenanonsz makātansz, we reserved hardly a little money; inf.-sòkom- = n., slender and long, straight and n., also without swerving; esòkomene, he has a n., long face; esòkomo, it is n., slender; esòkomeoz meo, the road is n., streak like; esòkomeponōmeoz, a n. strip of water becomes dry; esòkovo, it has n. streaks (of color); nasòkomhooxz, I go straight home; ezcesòkomonea, it is small, n. and long (as a field); eotazcesòpo, it is n. (thru), as a thru-fare; see small. [it is n., filthy.

nasty, rendered by inf.-ōxenitam- = filthy; eōxenitamo,]

nation, mazhestanestoz, the being a n.; nazhestanestoz,

my n.; heszhestanestoz, one's n.; nszhestanestonan, our n.; heszhestanestovevo, their n.; vhestaneonevestoz, n., lit. "with- or co-people", also co-citizenship; suff.-an to nouns denotes "gregarious, herd or flock of, together as one"; noman, fishes; qsan, sheep; kokôaxan, chickens; havsevevhan, the evil; hāmoxtävhan, Sickness; nāevhan, Death, etc. Suff. -stan denotes "collection of human beings as one people"; hestan, mankind, race, n.; nazhestan, my race, n.; heszhestan, one's race, n.; nszhestanonan, our race, n.; nszhestanonevo, your race, n.; navhestan, the people I am one with (not much in use); hestōhestan, strange, foreign n., people; havsevesthan, evil n., race; pavhestan, good race, n.; Zhestan, Ch. race, n.; nazhesta, I am of the Ch.

race, n.; Zhestan eveàz, he is among the Ch., in the Ch. n.; vèhohestan, the English race, people. Hestaneo, the nations in general, human beings, men; hestanov, the human world; hestanovâ, in the world.

native, nahesta, I am, have my being, existence; zethoe-
va nahesta, I am n. of this country; zehestassô, the natives, the ones being; ehestaoz, he becomes a being, a n., he is born; nazhesta, I am a n., a Ch.; hoe zexhestävo, the land I am from, my n. land; t'sa ehesta, where is he from? Navhesta, I have my being with; navhestamo, I am n. with him, have the same being, condition, nature [not to confound with navistämo, I help him]; inf.-xama- = n., indogenous; see natural.

nativity, hestaozistoz, the becoming being.

natural, inf.-taom- = of self, n.; etaomhoneo, it grows (plant) naturally, of self; etaomenhesso, it is naturally so; etaomenhesta, one is naturally so; etaomepeva, it is naturally good; nataomenehenovhätovon, we naturally follow his way; ôxhesta, n., normal, remaining in the same condition; ôxhesta epevomoxta, one is in n., normal health; inf.-xama- = n. in the sense of "unaffected, not forced, not artificial, indogenous"; xamavostaneo, the natural people, Indians; xamavostan, an Ind.; examavostaneheve, he leads a n. life, he is an Ind.; xamahoxzz, n. tree, cotton-wood tree; oatôs, n., of course, self evident! (exclamation).

nature, noavoom, the sphere of providence, munificence; see present. Enonizeomezhesta, one is of gentle n., disposition; ešivazesta, one is of merciful n.; epevazhesta, one is of good n. [epevazesta, he deems it good]; emomátazhesta, he is of irascible n.; zehešhestas, the way one is, his n.; hestàtoz, n., disposition, condition of being; nazhestàtoz, my n., condition, being thus; zehešheszhestàtovetto, the n., disposition, existence I have; esaanhesta, he is not of that n., kind.

naught, see nothing.

naughty, eotahehetovanov, he is n., unruly; ešenitamahe, one is n., insolent; hehetovahestoz, naughtiness.

nausea, see vomit. [eno, country of the Navajos.

Navajo, Navaho, Navahô (pl.); Navahoetan, N. man; Navaho-]

navel, hestá, n.; nazhestá, my n.; the umbilical cord is preserved, sometimes wrapped and put on trees, at other times inclosed in an ornamental bag in the form of a turtle (for boys) and a long narrow case (for girls). These ornaments are supposed to counteract malign influences; nahestaeveàz, I am with the cord (umbilical), meaning: I belong to it for a time, I am only with it for a time; nanhestaesoneve, I am a young adherent, a novice; evhanenhestaesoneve he is a mere novice, adherent but not strong.

navy, mano-ovaamôheszistov zevešemeoestove, collection

of ships (steam vessels) for waging war.

nay, see no.

near, v., nahahanèn, I step n., approach; nahahanènetovo,

I n., come n.him; nahahaneoxz, I n.(walking); nahahaneohē, I n.(running); nahahanē, I move n.; ehahanevō-nao, it is nearing morning; nakahanèn, I am nearing closer; ehahnetto, it is nearing; ehahanexov, time is nearing; nahahaneoxta, I n., approach it; nahahaneoto, I n.one; nahahaneovo, I n.where he is; nahahanoxzoxta, I n., approach towards it; nahahanoxzoto, I n., approach towards him; nahahaneoxzevo, I n., approach his place; nahahaneoxzetovo, I n., come near at him.

near, adj.or adv.is expressed by inf.-hahan- =approaching; zen'nesohota, the nearest (something in., self

supporting) standing from the speaker; zistaešhahanevōmoeha, n.a body of water; zenšhahaneōsz vē, the nearest tipi (on this side, towards the speaker); zetazhešhahaneōsz vē, the nearest tipi, on that side (from speaker); nakahaého, I come n. the mark (in shooting arrows); nahahaneoxz, I come nearer; nahahaneōetovo, I sit n.him; nahahaneohetovo, I n. him quickly; nihahanēhetanon, we are moving, journeying nearer to it; etakahaneōes sitovešēva, it is n.midday (he [the sun] moves floating closer to the middle of the day); mhāo ehahaneta, the house is n.; zehahaneta vē, the n. tipi; ehahaneta, it is (predicative) n.by; ehahanetto, it nears, is nearing; ehahanetoeve, it is n. (substantive v.); zehahanetōeve, the approach (as of a bridge); hahanetto, n.by; mo hahanettan, it likely was n., must be n.; áe zeno, n., close by (here); áe tāno, n., close by (there, pointing); áe nhāno, n., close by (there, mentioned before); áe, n., close; áe hevōhestoto, his n., close relatives; áe ehota, it is n., close by; nakaoemo, I am n.him, his neighbor, living, being n.to him, See close. Nakaōmo, I see one n., close; nakaōxta (in.); nakaōsan, I see n., am near-sighted.

nearly, expressed by inf.-tosetóeše- =n., almost; nato-

setóešemese, I have n.eaten; natosetóešeneševe, I have n.done it; hahanesit'tāeva, n.midnight; hahanese-tovešēva, n.midday; hahanevōna, n.morning; enekotomoe-na, it is n.full.

near-sighted, ekaōo, one is n., looks near; ekaōsan, he sees near; kaōsanistoz, near-sightedness.

neat, esosoxka, it is n., well formed; see good, clean.

necessary, see must; inf.vovoxpon- =requiring, exacting;

etavovoxponeveàzetto, it is n., belongs to it; esaavovoxponeoxzistovhan, it is not n.to go: evovoxponeševstove, it is a n.work; emesaahovahan, it is n., it cannot not be.

necessity, expressed in the same manner as "necessary".

neck, expressed by -notova- when ref.to the whole n.;

-zeoxz ref. to the throat part of the n. and -hane ref. to the back (nape) of the n.; see nape; mazhenotov, the n.; nazhenotov, my n.; nszhenotov, our n.; emehova-venotova, one has a furry n.; zemehovavenotovaz, the one with the furry n.; ezēsenotova, one is long necked; ekaenotovaō, they (in.) have short necks, are short necked; ekaenotovatto, it has a short n.; epavenotova, one is well necked, has a nice n.; emaenotova, it (bird) has a red n.; zenskovenotovatto, that which is neck shaped; enepōo, he cranes his n. to look; ninepōma, we crane our necks to look; nskovenotovàtoz, n. shape; naénotovaso, I end one's n. (with a knife), behead him; naénotovàno, I behead him (with an ax or stroke); ēšénotovae, one has no n., is beheaded; nahekozeno, I fall on his n.; nahekozēto, I n., hang him; ehekozehe, one is hung; eozhekonaoz, he breaks his n.; eozhekonāoešēš, he instantly breaks his n. (by falling); nahekotòno, I break its (or.) n. (with trap). See nape. Hokota, neckerchief; meovavoota, neckwear, muffler. Nahootanaovo and nahokotanaovo, I put (something) around his n.

necklace, voota, n., necktie, anything in the line of neckwear; navoota, my n.; hevoota, one's n.; nivootananeo, our necklaces; nivootanevō, your necklaces; evootaneve, it is a n.; vootaneva, with a n.; nahevootan, I have a n.; navootanaon, I wear a n.; navootanaovo and nahootanaovo, I make him wear a n.; nahootanaoham, I "n." the horse (put the collar on); see collar. Eaxxevootan, he has a bell on his neck; nahootanaovonoz oneavokz, I put a n. of beads on one; naonehavootanano, I untie the n., neckwear (from his neck); našexootanano, I unloose the n., take off him the n.; nanihootanano, I take off him the n.; natōeto navoota, I tie my n.; nitōetoneo nivootananeo, we tie our necklaces or neckties; naonehaeno navoota, I untie my n.; nionehaenoneo nivootananeo, we untie our neckties; hekonevoota, n. of bones; vekseemaevonevoota, n. of bird's bills; vekseosonevoota, n. of bird's claws; vostaneosonevoota, n. of human fingers; .nàkōosonevoota, n. of bear's claws; hokotanoz, n. of beads. Oxevootansz, Necklace, pr. name.

necklaced, epavevootanaoe, one is well n.

necktie, hokota and voota (or.); see necklaced; nahokotanaovo, I put a n. on him.

neckyoke, amstoeseo, n. of a wagon; eamstoeseoneve, it is a n.; amstoeseoneva, with a n.; see wagon.

need, natonšého, I n. him (his help, instrumentality); nisaatonšéhazé, I do not n. thee, can do without thee; nahozeto, I n. his help, service; nihozetaz, I n. thy service; naohemeoz, I n., lack; naohemeozeta, I am in n. of it; naohemeozetovo, I am in n. ~~with him~~ ^{of one}; naohema, I

- n., am lacking, wanting; naohemeeozemo, am in n. with him. When "n." implies "want, desire" it is expressed by suff. -tan; nahōēnetan (with the meaning of namesekae-tan), I n. to go out (ref. to moving of bowels); naxāe-tan, I am in need of urinating; nanohozesz hovae, I am in n. of something, I get something (which I have not); nanohoz'zenoz mataocemenoz, I am in n. of coffee, I get coffee; rad.-hoko = must needs; see must; inf. -vovoxpon- = needy, necessary, q.v; nisaavovoxponeoxzé, thou needest not go, it is not absolutely necessary for thee to go; ehaomen, one is in n., is destitute, indigent, poor, bereft, in misfortune; haomenhestoz, n., destitution; ohemastoz, state of n., want, lack; ohemeeozistoz, the becoming in n.; nanoxzevazesta, I n., long for it; nanoxzevatamo, I n., long for him.
- needful, inf. -vovoxpon- = n., indispensable, exacting, unavoidable; etanitāe, it is n., important; ekoxce-nitāe, it is n., essential.
- needle, heškovohestoz, thorn, n.; vèhoheškovohestoz, n. (whiteman's make); evèhoheškovohestoz, it is a n.; naēstoneana heškovohestoz, I thread a n.; naēsoész heškovohestoz, I push the n. into; heškovohestoz eotāesozeva, its thicker (butt) end is pierced; heškovohestoz zexeotāesozevatto, at the n. eye; šistato hevèpo-toz, pine needles. [see useless.]
- needless, esaavovoxponaahan, it is n., not necessary;]
- needy, ehaomen, one is n., in need, poverty; see need.
- negation, see deny.
- negative, expressed with inf. -saa-; see n.m. in Ch.gr.
- neglect, nasaonstohe, I n. it, disregard, do not heed it; nasaaonemohe, I n. one, do not heed him.
- negligence, hōsotastoz, n., carelessness; hōsotāenistoz, n. in cooking.
- negligent, ehōsota, one is n., careless; ehōsotāen, she cooks with negligence, carelessness.
- negro, moxtavèho, black whiteman; emoxtavèhoeve, he is a n.; moxtavèhoa, negress.
- neighbor, zekaoemasz, my n., the one near me; zekaoemo, the one to whom I am n.; ekaoemàzeo, they are, live close to each other; nesthózemaō, nesthózemaon (pl.), my n.; esthózemao, thy n.; hevesthózemao, one's n.; nesthózemaōnan, our n. (excl.); esthózemaōnan, our n. (incl.); esthózemaōnevo, your n.; hevesthózemaōnevo, their n.; navesthózemo, I camp with one, close to him [confound not with navestozémo, I smoke with him]; nahevesthózemaōn, I have a n.; nahevesthózemaōnenoz, he is my n.; nahahanehevesthózemaōnetovàzheme, we are near neighbors to each other; nhestaneam, my n., fellow man; estaneam, thy n., fellow man; hevhestaneam, his n., fellow man; nhestaneaman, our (excl.) n., fellow man; estaneaman, our fellow man; nhestaneamevo, your n., fel-

low man; hevhestaneamevo, their n., fellow man; see citizen. Zehevhestaneonetto, the one being my n. (similar meaning as preceding), fellow man; zehevhestaneonezē and zehevestaneamezē, our neighbors, fellow men; see v. forms of relationship in Ch. gr. Zekahaneōsz, the one sitting, living next to me, my n.; nimaoetto, in the neighborhood, surroundings; hahanevēhoeno, the neighboring, near town; see near; epavevesthózemaōneve, one is neighborly; pavevesthózemaōnevestoz, neighborliness.

neither, na mato = "and also" denotes n. when following a negative form; nasaaheneenohe na mato zeto nisima, I do not know n. this my younger brother; na mato nanēhov, n. I; this implies a preceding negative statement; "n. nor" is expressed by "heva.... matoheva (or matōva)"; heva ninis matōva nanēhov nasaahāmoxta-heme, n. my child nor myself are sick; na mato namesaa-metohe, n. will I give it to him.

nephew, the Ch. man does not call nephews or nieces the children of his own brother, neither does the Ch. woman call her sister's children nephews or nieces. But the man calls his sister's child n. or niece, whereas the woman calls her brother's child n. or niece. In other words the child of a man's brother-in-law is his n. or niece, whereas the child of a woman's sister-in-law is her n. or niece. Nazenota, my n.; nizenota, thy n.; hezenota, one's n.; nazenotan, nazenotaneo (pl.), our (excl.) n.; nizenotan, nizenotaneo (pl.), our (incl.) n.; nizenotaevo, your n.; hezenotaevo, their n.; nahezenota, I have a n.; nahezenotan-oz, I have him for n.; nihezenotatovaz, thou art my n.; nihezenotatove, I am thy n.; see verbal form of relationship in Ch. gr. Nahezenotävōemo, I count him for my n.; zehezenotastovsz, a n.; zehezenotastovessō, nephews; nahezenotamo, I am n. with him; hezenotamazistoz, the being nephews together; hezenotastovestoz, the being a n. [neve, it is a n.

nerve, ,omatseoō, omatseonoz (pl.), n., feeler; eomatseo-]
nest, vhos, vhoshoz (pl.); evhosoneve, it is a n.; vecess
 evhosonan, the bird builds a n.

nestle, momoxeman ehešeš zistōenās (or zenoōetās) hesc,
 he nestles in his mother's arms; momoxeman naheš-
 eš, I n., lie easy, comfortable, lit. with a wish I lie.

nestling, monevat, n., young bird.

net, naonohôn, I fish with a n. (onohônehe, fisher); nao-
 nohòno, I catch one (or.) with a n.; naōhamo,
 I catch one (or.) by fishing; naōhaz (in.); onohôo,
 fish n. (or.); naonôon, my fish n.; nionohôonan, our
 fish n.; heonohôonevo, their fish n.; eonohôoneve, it is
 a fish n.; onohôoneva, with a fish n.; naheonohôon, I
 have a fish n.; namaného onohôo, I make a fish n.; hō-
 māvotoneo, hōmaomēhaehess and hōmāom, mosquito bar; no-

man eonohoheo, the fishes are netted, caught with the] network, see meshes, lace. [n.

never, expressed by inf.-saazheš-; nasaazheševōmoheo, I have n. seen them (or.); -saaevha- and inf.-saaevhazheš- =n. again; inf. -oxksaaéne- =n. ceasing, n. ending; eoxksaaénhozeohe, he is n. stopping in his work; inf.-vatom- =nevertheless, yet; vatometto (detached form of -vatom-); ōvoxponetto, nevertheless, notwithstanding (with a sense of relenting, conceding); nahavsevoéha ōvoxponetto nanšepevoého, he treated me badly, nevertheless I do him good; hoveetā, nevertheless, notwithstanding, for a certainty, as sure as can be. Zsaaén'nettan, that which is n. ending; see ever; inf.-kanom- =nevermind, it matters not that....

new, emona, it is n., fresh; zemona, that which is n.; zemonasz, the n. one (or.); inf.-mon(e)- =newly, freshly, recently (Ger. erst), for the first time; emonhoeoxz, he is newly arrived; esaamonaehan, it is not n.; emonhoxca, she has a n. hat; etosemonheneena, he will know it (find it out) for the first time; mxhozeōsz zemonheneena zehessoz', when he shall work he will know for the first time what it is, or means (Ger. wenn er arbeitet, erst dann wird er ausfinden); monhoemanistoz, n. law; emoneāneve, it is a n. year; ā zemona, the n. year; namonaovo, I make one (or.) new; see renew. Ehóxa, one is n., inexperienced, green; monhastoz, the being n.; monevostanehevestoz, n. life; monhestaozis-] newly, see new. [toz, n. birth; monhoe, n. earth.

news, hoestō, n., tidings [ōstō, sacrifice]; ehoestoone, n. are brot; zeēvhenov, the n., sayings; nixhòtahaovsz zeēvhenov, tell me the n., what the sayings are; hòtahanistoz, the telling n.; etonšemonhòtahanestove, what are the recent n.? Hòtahanemxistō and Hōestonemxistō, n. paper.

New-year, Setoveāneva, N., in the midst of the winter.

next, á, n. to; hoss(e), n., again; hosseešēva, n. day; hosseāneva, n. year; hosseneševetto, n. time I do it; oome mxhossesetovōs, n. day, at noon; áe zehoetōsz, the one sitting n. to me; áe hevōhestoto, his n. relation; áe ehota, it is setting n., close by.

Nez Percés, otāsetaneo, the "pierced-nose-men". This name was known by the Ch. long before the French gave it. Otāsetaneno, Nez Percés village or country;] nibble, see gnaw. [eotāsetaneve, he is a Nez Percé.

nice, see good, well.

niche, zevecto, that which is like a nook, pocket.

nick, see indented, dent; etameésevota, it is nicked, notched, indented, broken in; esoson, it is nicked (of a surface), stove in; see stove.

niece, see remarks about nephew. Náham, my n; niham, thy n. [nēhyam, thy husband]; heham, one's n.; nahaman

(excl.) and nihaman (incl.), our n.; nihamaneo, our nieces; nihamevo, nihamevō (pl.), your n.; hehamevo, their n.; naheham, I have a n.; nahehamenoz, she is my n.; nahehametova, I am her or his n.; nahehameton, I am a n.; ehehamestove, she is a n.; zehehamestovsz, the n.; zehehamstovessō, the nieces; nahehamevōemō, I count them as nieces; zehehametto, I who have a n., also she being my n.; see m. of relationship in Ch. gr.

niggard, see selfish, stingy.

nigh, see approach, close, near.

night, tāe, tās̄z (pl.); tāeva, at, in the n.; totāeva, every n.; etāeve, it is n.; etāeveoz, it gets n.; nahetāeme, I am overtaken by n.; naoxtāen, I am overn.; hezezeha tāeva, to-night (also heztāeva, this n.); monetāeva, first part of n.; set'tāeva, midn.; suff. -enō implies n. (generally means a day of 24 hours), especially in connection with numbers; nanoceenō, I stay overn. (one n.); nanoceenōho, I keep one overn., I lodge him for the n.; enišeenōeo, they stay for two nights; nanišeenoz, I camp for two nights; nitosetoxtoenoz, how many nights art thou to camp? Etosetoxtoenota, for how many nights shall the camping be? Etonestnoenō, how many nights? Inf.-vōn- = the whole n., until the morning or dawn; evōnhozeoheo, he works the whole night; navōnoásenàn, I keep the lamp burning the whole n., until dawn; navōnēvèn, I am up the whole n., keep n. watch; vōnēvnestoz, n. watch, the being up until dawn; tāe zeoxēso nasaanāozé, I slept not thru the whole n.; eotaenanivess, the n. is clear, pellucid; vohoksenoma, light or shining fish, name for the n. or fire fly.

nightfall, monetāeva, at n.

nightless, esaatāevhan, it is n., it is not night.

nightly, totāeva, n., every night; tāeva, n., by night.

nimble, see quick; momoxeman, with ease, nimbleness.

nimbus, eookoveoxz, it is a n., rain cloud. [see numeral.

nine, sóòt; esóòtxeo, they (or.) are n.; sóòtnov, n. fold;]

nineteen, matòt òtsóòt, or òtsóòt; ematòtxeo òtsóòtxeo, they (or.) are n. See numeral. [meral.

nineteenth, zematòtaonetto òtsóòtaonetto, the n. See nu-]

ninetieth, zesóòtaonetto, the n. [zesóòtaonetto, the ninth]. [meral.

ninety, sóòtnóe; esóòtnoeo, they (or.) are n.; see nu-]

ninth, zesóòtaonetto, the n.; see numeral.

nip, napooxta and napoevooxta, napopooxta (several times), I n. it (with teeth); napoevoomo, I n. one

(with teeth); napoomo, napoevoomo, I n. one (with teeth);

epoome or epoevoome, it is nipped (with teeth); napoe-

voocha, I n. it off (with instr.); napoevoòno (or.);

epoevoophe, it is pinched, nipped off; see pinch.

nipple, hehevon, hehevono (pl.), n., mammilla; see suck; nenistoz, nenistotoz (pl.), rubber n.

no, hovahān; eōmaeš, one says no, by shake of the head; inf.-saaevha- =n.more; nasaaevhāvōmohe, I see him n. more; esaaevhahotahan, it is n.more (there or here); inf.-véevha- =no more, in a prohibitive sense; nivéevhaneševe, do it n.more! In Ch.the negative inf. -saa- means n.and not; esaamehāvónettan, there was n. light; esaapevaehan, it is n.(or not) good; esaavoešetānoxtovhān nitov, it is n.joy for me; nasaahemakātaemé, I have n.money; nasaahevoxca, I have no hat; nasaahešivaztastové, I have n.pity; evèpeometta, there is n. one (at home), the lodge is empty, also evèpeneota, it sets empty; hovanē esaaheneenohe, n.one (or.) knows; hovanē esaanāhe, n.one (or.) dies; hovanē esaahāmoxtahe, n. one is sick; ēšhovanē, one is no more; ēšhovahān, it is n.more; hovanē, no one (or.); nasaaheāzenae, I have n. arm; nasaahezehessé, I have n.feet.

Noah, Oanaxane, Rest.

noble, hoovevostan, n., rich person; eonoazeoneve, one is n.(character); eonoazeoneve-vostaneheve, one leads a n.life; onohetan, n.man; ehotoa, he is n., generous; onoatamahestoz, nobleness (state of); hotoastoz, nobleness, generosity. [acts n., generously.]

nobly, eonooēta, one acts n., straight; ehotoevoēta, one]

nobody, hovanē; hovanē nasaaevōmohe, I see n., no one; hovanē esaavōmāhe, he is seen by n.; hovanē nasaa-hòtahaovahe, n.told me; hovanē esaahoe, n.lives here.

nod, hēhe nahetaeoz, I n.yes; naoxceosenaozeoz, I n. from being sleepy; see bow.

noise, see sound; heovaz zehessevon, all sorts of n., sound; ekokoevāta, he makes n.with his feet; enxhotoepopoehóta, one blast, n.after another; ehetoשהestao, they (or.) purposely make n.(with voice, crying, calling, etc.); eoxcetónsestao, what kind of n. do they (or.) make? Eoxcetónšešeme, what n., sound does it]

noiseless, see quiet. [make (passive)?]

noisome, ehavsevemeoz, it is n., smells bad; eoxemeeoz, it is n., rotten smelling; oxemeeozistoz, noisomness.

noisy, eohāenov, one is n.; also ehāenov; nahāenovosého, I cause him to be n.; hehetovanovhetaneo, n., boisterous, uproarious men; ehehetovanov, one is n., unruly; nivéhetosehaestame, do not be purposely n.! Ehaesta, one is n., loud; zehāenovsz, the n.one.

nomadic, enotovaeoxz, one is n., roaming, wandering with no fixed abode; also used in the sense of frivolous, wicked, alien.

nominate, navého, I n., call him by name; see name; zevehesz, the one nominated, called by name.

nook, zevecetto, that which is a n., also zevecevoneo.

noon, setovešēva, n., midday; ēšsetovōsena, it is n.; ea-mōesena, it is forenoon (about 9 o'clock); ehonōe-

- sena, it is afternoon (about 3 o'clock); see time.
- noose, nhâxnoxseo, n. of lasso; noasetēevoneaneo, n., loop.
- nor, mato heva or matôva used as correlative to a preceding negative; nasaamese heva kòkonhò matôva heoveamsc, I eat neither bread nor butter; es'aačszé na matôva esaamomoozé, he did not speak n. move; zestonetto matôva haehótàtoz nasaavešhestomeozé, cold n. heat prevent me.
- normal, expressed by ōxhesta to denote "in the same condition, normally"; ōxhesta epevomoxta, he is in good, n. health; ōxhesta eamesevo ohe, the river flows normally, naturally, as usual.
- north, notam, n.; notamota (ceremonial name); notamevo-noomē, in the region, sphere of the n.; notamhetaneo, northern men; notamhetan, northern man; notamehee, northern woman (Indian), [nota, Ind. woman from another tribe]; nanotameoxz, I go against the wind; enotamaeta, it (tipi) faces the wind; notam ehestâ, the wind blows from the n.; tataenotam, in a straight northern direction. In ceremonial colors n. is represented by black = dead coal, cold. Notam áe onxsovon, northwest, lit. north next to the west; notam áe esenhasto, n. next to the east, northeast.
- nose, maevo, the n., bill; naevo, my n.; heevo, one's n.; naevonan, our n.; nievonevo, your n.; naheevon, I have a n. (obs.); suff. -ēs, -ēsena denotes "nosed, provided with a n."; ekaēs, one has a short n., is short nosed; eonoēs, one is straight, even nosed; see names for "nosed" under "body". Natamēs, I have the end of my n. cut off; koēs, hump n.; zezeehēs, negro n.; to-toēs, protruding n.; tomoxcēs, turned up n.; eseēs, long n.; paeoēs, lump n.; aēs, big end n.; zekaēsessô, the ones with short noses; nakaēsèno, I shorten one's n. (by cutting); natamēsèno, I cut off the end of one's n.; natamēseš, I have the end of my n. cut; nasosēesèno, I stove in one's n. (also indent it); nasosēeseš, my n. is stove in; naosēesehesz, I stove in my n.; zepavēsenassô, the ones with well formed noses.
- nostrils, mâtazehemoz, the n.; hestazehemoz, one's n.; also natazeovoz, my n.; nstazeovoz, thy n.; ns-tazeovenanoz, our n.; nstazeovevoz, your n.; ezēsemeo, he expands his n. (of animals, as horses); ezēsemeoheo, they expand the n.; etotàpezēseohe, he expands the n. wide (of a horse); etotàpezēseovotom, he expands the n., after running hard; emešeēs, he has hair in the n.
- not, expressed with the negative inf. -saa- and following negative suff.; see negative m. of the v. in Ch. gr.; -saanocē-... oha mato, n. only... but also; nisaa-nocemetazehenov oha mato zeto hetaneo, I do n. only give to you, but also to these men; inf. -vé- has a prohibitive meaning; nivénoxz, do n. go (thou); nivé-

metonovo, give it n.-to them; enita, it is n.it; enitae, it is n.him [not to confound with ennitáe, he is ruler, master]; enitaensz, n.them (in.); enitáo, it is n.them (or.); see other. Ehovahan, it is n., exists n.; ehovanē, one is n., does not exist; ehovahanehsz, they (in.) are n.; ehovanēheo, they (or.) are n.; hovanēhestoz, the n. existing, also ref. to death, being no more; zehovanēhessó, the ones (or.) n.here, n. present; esaahotahan, it is n.(at a place); esaahoe, one is n.at a place; esaapevxovattan, it does n.plow well (sp.of the plow); nasaavōsané, I see n.; nasaavōxtohe, I see it n.; nasaavōmohe, I see him n.; esaavōmehan, it is n. seen; esaavōmehe, one (or.) is n.seen; esaahovaevhan, it is n.a thing, nothing; pref.māseo- governs the sub. cj.and denotes "n.,as otherwise expected"; māseonēhovsz, then it is n.him! I thot it was him (sc.but was mistaken). Pref.mohono- =n.likely; mohonoheneeno, he likely does n.know; kama, n.much; -saaēš(e)- =n.yet; nasaaēšemesé, I have n.yet eaten; see no. [note. notable, hovae zeonooētastove, something n., worthy of] notch, zetaxax, the n., cut; nataxax, I cut a n.; see gap, _____ indent, stove. [writing]. note, naneevazesz, I n., discern it; naamhaz, I n. it (by) noted, eheneenoseoneve, he is n., known; eneevaoseoneve, _____ one is n., distinguished (from others); see reputed, famed. nothing, hováe, n., when used in combination with the negative; hováe esaaxamapohestanohe, there was n.he did not take; hováe nasaaesé, I have n. to eat; nasaahováe-hemsestové, I have n.to eat, or in the line of food; when infixed "hováe" has a stronger meaning similar to "n.whatever"; hovahestová nasaavhestamohe, I have n.in common to do with him; hováe nivéaetovaō-enov, have n.with you (Ger.bei Euch); hováe nasaaoxohe, I have n.to say; ōxhesta, n.the matter, it is normal, as usual; inf.-aestom- (aestometto when detached) =for n., in vain, falsely; ohaestometto, entirely for n.; naaestomoého, I do unto him for n., treat him falsely, wrongfully; vovok, with n.on, naked, stripped; nasaahovahestové, I am n.; esaahovahestovhan, it is n., not a thing; nasaahahanetohe, I have n.to do with it, I do not near, approach concerning it. See empty. notice, namešena, I n.it; namešenovo, I n., observe one _____ (or.); zemešenovaz, the one noticing; naōhazesta, I take n., examine; naneevazesz, I take n. of it, distinguish it; nataosēneevazesz, I take special n.of him; naemōmo. I n., detect one (or.); naemōxta (in.); mešenovàtoz, the noticing; mešenovazistoz, the noticing one (obj.). notify, nahotono, I n..inform one; see inform. notion, zetoeamešetanotto, my n.; nataomeametán, my na-

- tural n., way of thinking; *sooss zetotaomeamešetano-voss*, each according to his own n.
- notorious, see *reputed*.
- notwithstanding, *ōvoxp*, n., in spite of the fact that (when relenting or conceding), howbeit; inf.-*vàtom* = n., nevertheless; inf.-*oxkanom* = n., altho; see *spite*.
- noun, the majority of nouns in Ch. are verbal substantives and are recognized by their suff. -*estoz*, -*oxtoz* and -*àtoz*. See Ch. gr.
- nourish, *naešého*, I n. one, in the sense of promoting growth, taking care, raising; *naešész*, I n., raise it; *nahoxomo*, I n., feed one; see *nurse*.
- nourishment, *màtam*, n., food; *emàtameve*, it is n.; see *novel*, see *new*. [food.]
- November, see *moon*.
- novice, *esohóxae*, one is a n., still green.
- now, *zheš*, n., at this time or moment; *hezezeha*, n., at present; *hezezeha hovahan*, not n.; *nohétto*, n. then! *Nomô* and *nomonheš*, n. then! ready to start! *Nohetota*, n. on! *Moxhezé*, but n., a short while ago, usually combined with a question, as: *moxhezé ehoe*, was he not here but n.? *Seeha*, n., instantly; inf.-*sá*- is used in the imperative to mean "n."; *nisámezz*, give it n. (thou) to me! [Not to confound with -*saa*- = not]; *to-toneš*, n. and then.
- nowadays, *hezezeha amexoveva*, in the present time, age.
- noxious, see *harm hurt*.
- nozzle, *zeškaaetto*, n., spout; *zeškaaetto epoeoz*, the n., spout comes off; *zeškaaetto epoeōstâtto*, the n., spout comes off (by heat); *hosz hetoxkonoz ekaettonsosz*, some vessels have nozzles, spouts; *ekaevetorkoneve*, it is a vessel, utensil with a n., spout; *kaevetō*, name of such a utensil; *maataeta zevešezessonehao mào*, iron n. of pipe, hose.
- nucleus, *zehetahestāhemeneva*, that which is the kernel; *zexhosanetto*, n., inside of nuts.
- nude, *evovokae*, one is n., stripped; *navovokano*, I strip one of clothing (entirely); *navovokanoham*, I strip the horse (of harness, bridle or whatever the animal has on); *vovok* when used alone means "stripped, with nothing on, denuded"; *nahōevok'nō mohēnoham*, I let the horses loose (unharnessing and turning them out to pasture); *zevovokassô*, the n. ones.
- nudge, *naàtoezceno*, I n. to on, by touching him with finger; *nazeōnōno*, I n., elbow one.
- nudity, *vovokastoz*, the being nude.
- nuisance, *esaaevotahe*, one is a n.; *nasaaevotaovohe*, I am a n. to one; *hovae zevešhemeemoehàzistove*, something causing n., disturbance; see *disturb*.
- numb, *nananehe*, I am n.; *nananomoxtäoz*, my feeling be-

comes benumbed; nanatos, I am n. with cold; nanazeonaos, my hands are n. with cold; nanazeàtaos, my feet are n. with cold; nananého, I n., paralyze him; enaneoz, he becomes n. (from any cause); enaneoxtaoz, his leg becomes n.; enaneonaoz, his hand becomes n.; enaneàtaoz, his foot becomes n.; enonēeoxta, one is n., paralyzed, dead in both legs; tass enanstaha, as it were he is n. hearted; nanehestoz, numbness; naneozistoz, the becoming n.; nanomoxtäozistoz, n. feeling; natosestoz, numbness from cold; nazeonaosestoz, numbness from cold hands; nazeàtaosestoz, numbness from cold feet.

numbness, see numb.

number, tonetoestonestoz, n.; see count; for numbers see numeral; emesaatonetoestonestovhan, it is without n., incalculable; Etonetoestonestove, it is a n.; nohase-nšetonstoeš, for a n. of days; nohas tonstoha, for a n., certain n. of; zehestoxtoa, a certain n.; emesaatonetoestoné, it (or.) cannot be numbered; inf. -sēstoxta- = same n.; etaešenistazēsz heešehamoz, his days are numbered, are all; natxkomxheme, we are few in n.; etxkom-xeo, they (or.) are few in n.; etxkomansz, they (in.) are few in n.; see few; nihaestxhemâ, we are many; see many.

numeral, the Ch. numerals undergo divers forms according as they are cardinal, ordinal, abstrat, concrete, multiplicative, collective, distributive, partitive, or combined with verbal forms, The Ch. count from 1-5 inclusive, then say: "1 to (added) 5", for 6; "2 to 5", for 7; "3 to 5", for 8; "one less than all", for 9; "all added", for 10. In counting further the Ch. says: "10 and (added) 1; 10 and 2, etc.". The same is done for the tens up to 100. From 100 on, the hundred is named first, then the tens and finally the units. When the number of hundreds is specified, the multiplicatives 1-9 must precede the hundred. The following examples are needed to give an idea of the Ch. n. system.

A. CARDINAL NUMERALS. (See remark below).

1. Abstract.	2. Concrete.	3. Multipli-]	4. Unit.
1, Nokâ	Nasz	Noká [cativ.	Nokov
2, nixâ	niš	nixá	nisov
3, nahâ	nahe	nahá	nanov
4, nivâ	nive	nivá	nivov
5, nohonâ	nohone	nohoná	nohonov
6, nasòtâ	nasòtô	nasòtoá	nasòtnov
7, nisòtâ	nisòtô	nisòtoá	nisòtnov
8, nanòtâ	nanòtô	nanòtoá	nanòtnov
9, soðtâ	soðtô	soðtoá	soðtnov
10, matòtâ	matòtô	matòtoa	matòtnov
11, matòt-òt-nokâ	matòtô-òt-nasz	matòtoa-òt-noká	matòtnov-òt-nokov.

12,matòt- òtnixâ	matòtô- òtniš	matòtoa- òtnixâ	matòtnov- òtnisov
The word "matòt" can be left out, when the ten is understood, not otherwise.			
20,nisoe	nisó	nisóe	nisóov
21,nisoe- òtnokâ	nisó-òt- nasz	nisóe- òtnokâ	nisóov- òtnokov
22,nisoe-òt- nixâ,etc.	nisó-òt- niš,etc.	nisóe-òt- nixâ,etc.	nisóov-òt- nisov,etc.
30,nanoe	nanó	nanóe	nanóov
40,nivoe	nivó	nivóe	nivóov
50,nohonoe	nohonó	nohonóe	nohonóov
60,nasòtnoe	nasòtnó	nasòtnóe	nasòtnóov
70,nisòtnoe	nisòtnó	nisòtnóe	nisòtnóov
80,nanòtnoe	nanòtnó	nanòtnóe	nanòtnóov
90,soòtnoe	soòtnó	soòtnóe	soòtnóov
100,matòtnoe	matòtnó	matòtnóe	matòtnóov
101,matòtnoe- òtnokâ	matòtnó- òtnasz	matòtnóe- òtnokâ	matòtnóov- òtnokov
102,-òtnixâ	-òtniš	-òtnixâ	-òtnisov
110,-òtnokoe	-òtnokó	-òtnokóe	-òtnokóov,or: -òtmatòtâ -òtmatòtô -òtmatòtoa -òtmatòtnov

The above shows that the hundred is "matòtnoe", the rest being added to it by pref.-òt and the units follow in the same manner. In other words whenever "òt-" is prefixed to any of the numerals from 1-9 it indicates its being added to a greater number, whether it be "tens" or hundreds". In counting higher than 100 there are two forms for "ten", either -òtnokoe or -òtmatòtâ. For lack of space the following cannot be arranged like the preceding examples.

- 111,(abs.) nokâ matòtnoe-òtnokoe-òtnokâ, or: noka matòtnoe-òtmatòtâ-òtnokâ. (Con.) nokâ matòtnó-òtnasz, or: matòtnoe-òtmatòtô-òtnasz. (Mul.) nokâ matòtnóe-òtmatòtoa-òtnokâ. (Unit) nokâ matòtnóov-òtmatòtnov-òtnokov.
- 112,(abs.) nokâ matòtnoe-òtnokoe-òtnokâ, or: -òtmatòtâ- instead of -òtnokoe. (Con.) nokâ matòtnó-òtnokó-òtniš, or: -òtmatòtô- instead of -òtnokó.

The above suffices to show how the rest are formed.

- 120,(abs.) nokâ matòtnoe-òtnisoe; to this are added 1-9 to count to 130.
- 130,(con.) nokâ matòtnó-òtnanó; adding 1-9 up to 140.
- 140,(mul.) nokâ matòtnóe-òtnivóe; adding 1-9 up to 150.
- 150,(unit) nokâ matòtnóov-òtnohonóov; " 1-9 up to 160.
- 200,(abs.) nixâ matòtnoe; (con.) nixâ matòtnó; (mul.) nixâ matòtnóe; (unit) nixâ matòtnóov. To these are added the tens and units by prefixing them with -òt. The number of the hundred from 1-9 must precede in the mul.form: nokâ,nixâ,nahâ,nivâ,(etc.),matòtnoe.
- 1000,matòtoa matòtnoe,10 times 100; sometimes nokâ maxematòtnoe.

1468, (abs.) matòtoa matòtnoe-òtnivá-matòtnoe-òtnasòt-noe-òtnisòt; (unit) matòtoa matòtnóov-òtnivá-matòtnóov-òtnasòtnóov-òtnisòtnov, 10 times 100 and 400 and 60 and 7. [hundreds.]

2000, (abs.) nixá matòtoa matòtnoe, lit. 2 times 10]

10,000, (abs.) matòtoa matòtoa matòtnoe, lit. 10 times 10 hundreds. [matòtnoe-òtnanòtnoe-òtsoòt.]

15,389, (abs.) matòtoa-òtnohoná maxematòtnoe-òtnahá-]

100,000, (abs.) matòtnóe matòtoa matòtnoe, lit. 100 times 10 hundreds. [counting.]

1,000,000, (abs.) noká vonhoestonstov, lit. 1 lost]

In numbers higher than 100 multiplicativ and unit forms are hardly ever used. In fact the numerals beyond 1000 are seldom used by the Ch., barring the educated ones.

Remark: The rad.-òt- =added unto, counting with [hence the rad.-òt- in the v.-hòtahan =narrate (Fr. raconter); this "òt" is much used as pref. in old stories and tales]. The abstract numerals are used in mere counting. The concrete n. are used in connection with objects, as: niš hotameo, 2 dogs; nasz mhão, 1 house; in counting further than ten the object must be repeated with each part of the n., as: matòtô ā òtnive ā, lit. 10 years and 4 years, =14 years. The same repetition is required for all higher numbers. The multiplicativ numerals are used to indicate the number of times a quantity is taken, as: noká nataešeneoxz, I have been there 1 time; nixá naeševōmo, I have seen him twice; nivá naešešivatamo, I have pitied him 4 times; noká ešēva, once a day; nahá ešēva, 3 times a day or 3 days; nahá nistoha ešēva, thrice each day; nohoná nistoha ešēva, 5 times each day; nixá tóevhatto nixá, 2 times 2; nivá tóevhatto nohoná, 4 times 5. The mul. of 6-10 is also pronounced with a "h" sound in the last syllable, thus: nasòtoha, nisòtoha, nanòtoha, soòtoha, matòtoha. The con. ending of 6-10 is "-tô", but in common language it is pronounced sometimes like "-to" and again like "-te"; nasòto and nasòte; nanòto and nanòte, etc. The same is often the case in combination with verbal forms. In counting from 6-8 always put more stress on the first syllable as if the "o" in -òt- were whispered. This is especially the case with "nisòt" which is pronounced like "nisxt". The mul. is also used to indicate the quantity of higher numbers as in 2, 3, 4, 5 hundreds, when the Ch. say, "1 time, 2 times (etc.) a hundred, etc." The form we call "unit" (or "collective") has a collective meaning; it applies to packages, bands, companies, lit. "many in one"; thus 1 lb. of coffee is: nokov mataocemenoz, implying that there is 1 unit of several or many parts; nokov mocanoz, 1 pair of shoes; nokov notxeo, 1 company

of soldiers; nohonov notxeo, 5 companies of soldiers; this form is also used in the sense of the Eng. "fold" as suff. See farther on another form for the folding or plaiting of anything with a surface.

5. Distributive.

Nononasz, 1 to each.	noniš, 2 at a time, as one.	nonoká ešēva, every day.
nononiš, 2-	nonahe, 3 at a	nonixá ešēva, every
nononahe, 3-	time, as one.	2 days
nononiv, 4-	nonive, 4-	nonahá ešēva, -3-
nononohon, 5-	nonohon, 5-	nonivá ešēva, -4-
nononasòtô, 6-	nonasòtô, 6-	nonohoná ešēva, -5-
nononisòtô, 7-	nonisòtô, 7-	nonasòtoá ešēva, -6-
nononanòtô, 8-	nonanòtô, 8-	nonisòtá ešēva, -7-
nonnsoòtô, 9-	nosoòtô, 9-	nonanòtoá ešēva, -8-
nonomatòtô, 10-	nomatòtô, 10-	nosoòtá ešēva, -9-
etc.	etc.	nomatòtá ", -10-, etc.

nistohá noce ā,	nonokov, 1 (as a
every year.	pack) to each.
nistohá niše ā, -2-	nonisov, 2-
nistohá nahe ā, -3-	nonanov, 3-
nistohá nive ā, -4-	etc.
nistohá nohone ā, -5-	
nistohá nasòtô ā, -6-	nononokov, to
nistohá nisòtô ā, -7-	each one 1.
nistohá nanòtô ā, -8-	nononisov, -2
nistohá soòtô ā, -9-	nononanov, -3

6. Partitive.

nīnišez, 2 of us (incl.)	nīnokäotto, I one
nīniševoz, 2 of us (excl.)	or alone.
nīnišess, 2 of you.	nīnokaétto, thou
nīniševoss, 2 of them (or.)	one or alone.
nīnišez', 2- (excl. or.)	nīnokaes, 1 alone.
nīnixasz, 2 of them (in.)	nīnokatto, it "
nīnixazēsz, 2- (excl. in.)	nīnokattoz, it
	alone (excl.).
	nīnokaesz, we "
	nīnokaéss, you "
	nīnokaevoss, they
	(or.) alone.
	nīnokaesz', he, or
	they- (excl.)
	nīnokavosz, they (in.) alone.
nīnivez, 4 of us (incl.)	nīnahez, 3 of us (incl.)
nīnivevoz, 4- (excl.)	nīnahevoz, 3 of us (excl.)
nīnivess, 4 of you.	nīnahess, 3 of you.
nīnivevoss, 4 of them (or.)	nīnahevoss, 3 of them (or.)
nīnivez', 4- (excl. or.)	nīnahez', 3- (excl. or.)
nīnivasz, 4 of them (in.)	nīnahasz, 3 of them (in.)
nīnivazēsz, 4- (excl. in.)	nīnahazēsz, 3- (excl. in.)
nīnasòtxez, 6 of us,	nīnohonez, 5 of us (incl.)
nīnisòtxez, 7 of us,	nīnohonevoz, 5- (excl.)
nīmatòtxez, 10 of us,	nīnohonest, 5 of you.
nīnisóez, 20 of us,	nīnohonevoss, 5 of them (or.)
etc., etc.	nīnohonez', 5- (excl. or.)
	nīnohonasz, 5 of them (in.)
	nīnohonazēsz, 5- (excl. in.)

There is also a partitive of the "unit" form, as shown by following examples:

n̄nisovaez, the 2 companies or bands of us; n̄nisovae-voz (excl.). N̄nissovaess, the 2 companies or bands of you. N̄nisovävoss, the 2 companies or bands of them; n̄nisovaez' (excl.). N̄nisovasz, the 2 packages, etc. (in.); n̄nisovazēs̄sz (excl.). N̄nanovaez, the 3 companies of us; n̄nanovävoz (excl.). N̄nanovaess, the 3 companies of you. N̄nanovävoss, n̄nanovasz (in.), the 3 companies of them; n̄nanovaez', n̄nanovaezēs̄sz (in.), (excl.). N̄nivovaez, n̄nohonovaez, n̄nasòtnovaez, n̄nisòtnovaez, n̄nanòtnovaez, n̄soòtnovaez, n̄matòtnovaez, etc., the 4, 5, 6, 7, 8, 9, 10 companies of us, etc., etc.

The words "company, band, etc." are not implied in above terms, they are only given in Eng. as examples.

7. Numerals combined with nouns and verbs.

Examples of concrete cardinal numerals when closely combined with a noun:

Nocéš̄, nišéš̄, nahéš̄, nivéš̄, nohonéš̄, nasòtòš̄, nisòtòš̄, nanòtòš̄, matòtòš̄, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 days. [years.]
 Noceā, nišeā, naheā, niveā, nohoneā, nasòtòā, 1, 2, 3, 4, 5, 6
 Nokoxca, nisoxca, nanoxca, nivoxca, nohonoxca, nasoxtoxca, 1, 2, 3, 4, 5, 6 hats. [2, 3, 4, 5, 6 horses.]
 Noceham, nišeham, naheam, niveham, nohoneham, nasòtòham, 1,]
 Noceenō, nišeēnō, naheēnō, niveēnō, nohoneēnō, nasòtòēnō, 1, 2, 3, 4, 5, 6 nights. [4 days' journey.]
 Nocenivomao, nišenivomao, nahenivomao, nivenivomao, 1, 2, 3,]
 Nocēnistov, nišēnistov, nahēnistov, nivēnistov, 1, 2, 3, 4 days and nights (moving). [or hand measure.]
 Nokatāevaneo, nixatāevaneo, nasòtatāevaneo, 1, 2, 6 span
 Nocemoeo, nišemoeo, nasòtòmoeo, 1, 2, 6 finger measure. [ure.]
 Nokatāehosseoneva, nasòtatāehosseoneva, 1, 2, 6 step meas-
 Nokanesàtàtov, nixanesàtàtov, nasòtanestàtov, 1, 2, 6 foot measure; see measure.

The above examples show that when the numeral is combined with a noun, the latter remains singular.

In combination with verbal forms the abstract numerals are not used, the multiplicative is not always incorporated and the partitive never, but the concrete, unit and distributive incorporate with the verb as infixes or otherwise. The numeral inf. are: -noce-, -niše-, -nahe-, -nive-, -nohone-, -nasòtò-, -nisòtò-, -nanòtò-, -soòtò- and -matòtò- for 1-10. For higher numerals the verbal form must be repeated for each part (hundreds, tens and units), as will be exemplified. In the following we give only the verbal forms and persons that are needed for the making of others:

1. Nanocē, I am 1; ninocēmā, we are alone; enocēeo, they (or.) are alone; enocētto, it is 1, alone; enocēttons̄sz, they (in.) are alone; enoka, it is 1, alone (predicative).

2. Ninišēmā, we are 2; enišēeo, they (or.) are 2; enišeetonsz, enixansz (in.). [ettons, enahansz (in.).]
3. Ninahēmā, we are 3; enahēeo, they (or.) are 3; enahe-]
4. Ninivēmā, we are 4; eniveeo, they (or.) are 4; eniveetonsz, enivansz (in.). [honeettons, enohonansz (in.).]
5. Ninohonhemā, we are 5; enohoneo, they (or.) are 5; eno-]
6. Ninasòtxhemā, we are 6; enasòtxeo, they (or.) are 6; enasòtxeettons, enasòtansz (in.).
10. Nimatòtxhemā, we are 10; ematòtxeo, they (or.) are 10; ematòtxeettons, ematòtansz (in.).
11. Niòtnokamā, we are 11; eòtnokāo, they are 11; eòtnokattons, eòtnokansz (in.); niòtnišēmā, we are 12; eòtnaheeo, they (or.) are 13, etc.; such forms as these three can only be used when the ten has been mentioned just before; otherwise the full form is: nimatòtxhemā-òtnokamā, we are 11; ematòtxeo-òtnokāo, they (or.) are 11; ematòtxeettons-òtnokattons (in.).
- Remark: For the in. of numerals there are two main forms: the impersonal one characterized by ending -ettons (-etto sg.) and the passive form by ending -nsz (-a sg.), thus: enohoneettons, they (in.) are 5 (impersonal), lit. "it fives"; enohonansz, they (in.) are 5. [enisóettons, enisóensz (in.).]
20. Niniśóhemā, we are 20; enisóeo, they (or.) are 20;]
25. Niniśóhemā-òtnohonhemā, we are 25; enisóeo-òtsoòtxeo, they (or.) are 29. [are 38; -òtnanòtansz (in.).]
30. Ninanóhemā, we are 30; enanóeo-òtnanòtxeo, they (or.)]
100. Nimatòtnóhemā, we are 100; ematòtnoeo, they (or.) are 100; ematòtnoeettons, ematòtnoensz (in.).
101. Nimatòtnohemā-òtnokamā, we are 101; ematòtnóeo-òtnokāo, they (or.) are 101. [òtnokóeo, they (or.) are 110]
110. Nimatòtnóhemā-òtnokóhemā, we are 110; ematòtnóeo-]
111. Nimatòtnóhemā-òtnokóhema-òtnokamā, we are 111; ematòtnóeettons-òtnokoeettons, ematòtnóensz-òtnokoensz-òtnokansz (in.). [168.]
168. Nimatòtnóhemā-òtnasòtnóhemā-òtnanòtxhemā, we are]
200. Ninixamatòtnóhemā, we are 200, or nixa matòtnó niništxhemā = 2 times 100 are we all of us. This latter form is more in use for higher numbers than 100; matòtnó enistxo, they (or.) are 100 in all; nahá matòtnó enistansz, they (in.) are 300 in all. Enixamatòtnoeettons, enixamatòtnoensz (in.); also nixa matòtnó enistansz, they (in.) are 200 in all.
- In the sense of "together, into or in union with each other, etc.", "o" is added to the multiplicative in this wise:
- Ninokaomā, we are 1 together; enokaō, they (or.) are 1 together; enokaonsz, they (in.) are 1 together. Ninixao- mā, we are 2 together, 2 of us, we make up 2; enixaō, they (or.) are 2 together. Ninahaomā, we are 3 together; nini- nivaomā, we are 4 together; enasòtaō, they (or.) are 6

together, they are 6 of them or they make up 6, etc., etc. Ninisóamâ, we are 20 together (obs.). Ninonixaomâ, we (many of us) are together by twos. Nanoceānama, I am 1 year old; enišēānama, he is 2 years old; ematòtôānamaō, they are 10 years old; namatòtôānama-òtnohoneānama, I am 15 years old; enohonóeānama-òtniveānama, he is 54 years old; zematòtôānamaz, the one 10 years old; zematòtôānamassô (pl.). Nanoceham, I have 1 horse (or head of stock); ninocehamhemâ, we have 1 horse; enocehameo, they have 1 horse; nanišeham, I have 2 horses; nanohoneham, I have 5 horses; ematòtôhameo, they have 10 horses; enisóehameo-òtnivehameo, they have 24 horses; zenanòtôhamsz, the one having 8 horses; zenanòtôhamessô, the ones having 8 horses; enonišehameo, they each have 2 horses; enonocehameo, they have each 1 horse; zenosoòtôhamessô, the ones having each 10 horses; namatòtnóehamotō qsan, I am the owner of 100 sheep; nimatòtnoehamotoneo vèhoehotoā, they are the owners of 100 heads of cattle; enonixamatòtnoehamotovō meàzeqsan, they have each 200 goats; nimetanonaxe-nivamatòtno-òtnasòtnó-òtnohonehamotovō qsan, you may possibly be the owner of 465 sheep. However when numbers have several parts combined with -òt- following form is preferred and easier: nivamatòtnoe-òtnasòtnoe-òtnohó ninistôhamotovō qsan, 465 is the amount of sheep you own; nanistôham, I have that many horses (when the kind of animal is not specified); nanistôhamotō qsan, I have that many sheep, am the owner of so many sheep. Oftentimes the numeral multiplicativ is not infixed, thus: nixa namatòtnoehamotō qsan instead of nanixamatòtnoehamotō qsan, I am the owner of 200 sheep; noká zematòtnoehamotoss qsan, he who is the owner of 100 sheep. Nanišemakātaema, I have (am with) \$2; enasòtômakātaemaō, they have \$6; enonasòtômakātaemaō, they each have \$6; enasòtansz makātansz, they (in.) are \$6; zematòtômakātaemaz, the one having \$10; zematòtômakātaemassô, the ones having \$10; zemomatòtômakātaemassô, the ones having each \$10; nanohonemakātaematan, I want to have \$5. Nanišeeszehena, I am provided with 2 coats; enoniveeszehenaō, they have each 5 coats; zenoceszehenassô, the ones having each 1 coat; nanoniveeszehenaovō, I make them to have each 4 coats, or provide them with 4 coats each. Nanisoxca, I have 2 hats; ninisoxcamâ, we have 2 hats; ninonisoxcamâ, we have 2 hats each; zeto hetaneo zenonivoxcassô, these men who have each 4 hats. Enasòtônōna, he has 6 wings, lit. is "6 winged"; enonasòtônōnaō, they each are with 6 wings. - Nano-kōèn, I have 1 child; ninokōènhemâ, we have 1 child; enokōèneo, they have 1 child; enonokōèneo, they have 1 child each; enisōèn, she has 2 children; enonisōèneo, they have 2 children each; nananōèn, I have 3 children; ninonanōènhemâ, we have 3 children each; enivōèn, she has 4

children; enohonōèn, she has 5 children; enasòtnōèn, she has 6 children; nimatòtnōènhemâ, we have 10 children; matòtô-òtnasz enistōèn, 11 is the number of one's children. Zenokōènsz, the one having 1 child; zenistōènsz, the one having 2 children; zenonivōènessô, the ones having each 4 children. Nanokōenoto zeto hetanekašgon, this boy is my 1 child; nanisōenotō zeto heekašgoneo, these girls are my 2 children; zeto hee zenohonōenotos kasovaheo, this woman having 5 young men as children. Nanoceeva, I have 1 wife (Ger. ich bin einmal beweibt); ninonoceevamâ, we each have one wife; ninišeeva, thou hast 2 wives; eniveevaō, they have 4 wives; enoniveevaō, they have 4 wives each; zenoceevaz, the one with 1 wife; zenaheevaz, the one with 3 wives; zenonišeevassô, the ones with 2 wives each. Enocevass, it (animal) has 1 tail; eniševasseo, they have 2 tails; enoniševasseo, they have each 2 tails. Noceom, 1 lodge; nišeom, 2 lodges; nanoceomen, I have 1 lodge; ninišeomen, thou hast 2 lodges; enonišeomeneo, they have 2 lodges each; zenoceomensz, the one having 1 lodge. Nanonisoetō, I tie 2 (or.) together, by twos; nanonanoetō, I tie 3 (or.) together; nanonivoetō, I tie 4 (or.) together, etc.; nanonisoeszenoz, I tie 2 (in.) together; nanonanoeszenoz, I tie 3 (in.) together; nanisotoena, I braid it in 2 strands; nanisotoeno, I braid it (or.) in 2 strands (wool, dry goods); nananotoeno, I braid it (or.) in 3 strands; zenivotoene, the one (in.) braided with 4 strands; zenivotoensz, the one (or. as wool, etc.) braided with 4 strands.

Matòtxevae, ref. to first bone (in play of Netônistoz, see play) counting 10; nisóhohe, second bone counting 20; nanóhohe, third bone counting 30; nivóhohe, fourth bone counting 40.— Nanokamaena, I fold it once; nanokamaeno (or., as blankets); enokamaene, it is folded once; enokamaéha, it lies folded once; enokamaeš, it (or.) lies folded once; enixamaeha, it lies folded twice; enixamaeš, it lies (or.) folded twice; enonixamaehansz, they (in.) lie each folded twice; enonixamaešen, they (or.) lie each folded twice; enahamaeha, it lies folded thrice; enivamaeš, it (or.) lies folded 4 times; enasòtamaeha, it lies folded 6 times, etc. Enasòta-totooveha, it is in 6 layers; enisòta-totooveš, it (or.) is in 6 layers; enonasòta-totoovešen, they (or.) are in 6 layers each; another way to express the above forms (with -totooveha and totooveš) is by using the multiplicativ detached, as: nasòtoha etotoovota, it sets 6 times superposed; nasòtoha etotooveha, it is in 6 layers (in.); nisòtoha etotoovešen, they (or.) form 7 layers; nanòtoha etotoovemaéha, it is folded in 8 layers, or enasòta-toovemaeha (in.); enanòta-toovemaes, it (or.) is folded in 8 layers; esòta-toovemaeneo, they (or.) are made to be folded in 8 layers; ematòta-toovemaenensz, they (in.)

are made to fold in 8 layers, etc.— For branching the Ch. has two different forms, the one ending in -hestaenatto ref. to branches, limbs of a tree and the other ending in -onae, -onatto ref. to branching. The latter is also used for bones, spokes of wagons, anything round and more or less tapering. Enišhestaenatto, it (the tree) has 2 branches; enasòtohestaenatto, it has 6 branches, etc. Enisoonatto, it branches, ramifies in 2; enisoonae, it (or.) ramifies in 2; enisoonatto, it (in.) ramifies in 2; enanoonae, it (or.) ramifies in 3; enanoonatto, it (in.) ramifies in 3; enasòtoonae, it (or.) ramifies in 6; enasòtoonatto (in.); nanivoonaoxz, I make it ramify in 4.— Nanišeona, I have 2 hands; enoceona, he has 1 hand; enišeonatto, it has 2 hands; nanišeoxta, I am 2 legged; eniveoxta, he is 4 legged; eniveoxtatto, it is 4 legged; enoceszeha, he has 1 head; enišeszeha, he is 2 headed; enaheszeha, he has 3 heads; enisòtoeszeha, he has 7 heads.— For objects shaped round and long (not necessarily straight) there are two endings, -oneo (in.) and -onehe (or.) ref. mostly to thread, ropes, fringes, etc. Enokooneo, it (in.) has 1 string or fringe; enokoonehe (or.); enisooneo, it (in.) has 2 strings, fringes, ropes, as: vavaestoz enisooneo, the swing has 2 ropes; enonisooneonsz vavaestotoz, the swings have each 2 ropes; enasòtooneo, it has 6 ropes, strings. Enisoeš, it is slashed in 2 (as strips of buckskin); enisoešensz, they (in.) are slashed in 2; enanoešensz, they (in.) are slashed in 3; enanoešen or enanoešenaō (or); enasòtoešensz, they are slashed in 6; enisóoešensz, they are slashed in 20, etc.

The following is the verbal form of numerals in connection with the valuation or numeration of objects (in. and or.), nowadays usually indicating their worth in money (the \$ as a unit). Thus each term can be translated "to count the number of...." or "to value at so many dollars". With each numeral only a few of the verbal forms are exemplified; with the aid of the Ch. gr. the rest are easily formed.

Nanokhōsta, I count it 1, or worth \$1; nanokhōemo, I count him worth \$1; enokhōeme it (in. or or.) is counted 1, is worth \$1; nanonokhōstanoz, I count each worth \$1; nanonokhōemō, I count each (or.) worth \$1; enonokhōemensz, they (in.) are each worth \$1; enonokhōemēo, they (or.) are worth \$1 each. Nanishōsta, I count it, value it \$2; nanishōstanoz, I value them (in.) \$2; nanonishōstanoz, I value them (in.) \$2 each; nanishōemo, I count him 2, or value him \$2; nanishōemō, I value them (or.) \$2; nanonishōemō, I value them (or.) \$2 each; enishōeme, it is valued \$2; enishōemensz, they (in.) are valued \$2; enonishōemensz, they (in.) are valued each \$2; enishōeme, one (or.) is valued \$2; enishōēmo, they (or.) are

valued \$2; enonishōemeo, they (or.) are valued at \$2 each. The above will suffice to show the verbal formation, so only one example of each of the following numerals is given: nananhōsta, I value it 8; nanivhōsta, I value it 4; nanohonhōsta, I value it 5; nanasōtohōsta, I value it 6; nanisxtohōsta, I value it 7; namatōtohōsta-ōtnokhōsta, I value it 11; nanisóhōsta, I value it 20; nanohonóhōsta, I value it 50. For higher numbers following form is preferred: noka matōtnó makātansz nanithōsta, I value its worth at \$100; nixá matōtnó makātansz enithōeme, it (in. and or.) is worth \$200; zeto mohēnoham nivá matōtnó makātansz enonithōemeo, these horses are worth \$400 each. This form can also be used with small numbers. Zenokhōeme, the one (in.) worth \$1; zenokhōemēs, the ones (in.) worth \$1 (sc. together); vèhoehotoā zenonasōtnóhōemessō, the cattle worth \$60 each.

Counting the moons (or months): nasz ešehe, 1 moon; nišešeheo, 2 months; nahešeheo, 3-; nivešeheo, 4-; nohonešeheo, 5-; nasōtoešeheo, 6-; matōtoešeheo, 10-; etc. Noka tāešeheva, during 1 moon, month; also nokaešeheva; nasōtoha tāešeheva enšeamhoxovistava, he is traveling for 6 months. Enocēnōn, he fasts 1 day; enišēnōn, he fasts 2 days; enahenōn, he fasts 3 days; enivenōn, he fasts 4 days. Enokxeo, it is 1 o'clock; enisxeo, it is 2-; enanxeo, it is 3-; enivxeo, it is 4-; enohonxeo, it is 5-; enasōtxeo, it is 6-; eōtnokxeo, it is 11-; eōtnisxeo, it is 12-; see time.

The exclusive form of the 3rd. pers. (sg. or pl.) for numerals is as follows: enokó, he or she (different from another 3rd. pers. subject in the same sentence) is 1; enixó, they are 2, as: enixó henison, her children (they) are 2; enahó, they are 3; enivó, they are 4; enohó, they are 5; enasōtxó, they are 6; enisōtxó, they are 7; enanōtxó, they are 8; esōtxó, they are 9; ematōtxó, they are 10; ematōtxó-ōtnokó, they are 11, etc.; all preceding terms are or., the following are in.: enokaz', it is one; enixaz', it is 2; enixazensz, they (his, hers or its) are 2; enahaz', it is 3; enahazensz, they are 3; enivaz', it is 4; enivazensz, they are 4; enasōtaz', it is 6; enasōtazensz, they are 6; ematōtazensz-ōtnokazensz, they are 11; enisóez', it is 20; enisóezensz, they are 20, etc.

The reflective m. of the numerals is used mostly in the 3rd. pers.; enokō, he was 1; enišōn, they were 2; enahōn, they were 3; enivōn, they were 4; enasōtxeōn, they were 6; enisóeōn, they were 20, etc. Enixaonōnoz and enixaneōnoz, they (in.) were 2; enahaonōnoz and enahaneōnoz, they (in.) were 3; enasōtaonōnoz and enasōtaneōnoz, they (in.) were 6, etc. This in. combined with the excl. 3rd. pers. is as follows: enixazenōnoz, they (in.) were 2; enahazenōnoz, they (in.) were 3; enasōtazenōnoz, they (in.) were 6; enisóezenōnoz, they (in.) were 20, etc.

Participle forms of the numerals: zenokāsz, the one being alone, also zenocēsz, the one who is alone (at a place); zenīšessō (or.), zenixāsz (in.), the 2; zenaheessō (or.), zenahāsz (in.), the 3; zenivessō, zenivāsz (in.), the 4; zenohonessō, zenohonāsz (in.), the 5; zenasòtxessō, zenasòtāsz (in.), the 6; zematòtxessō, zematòtāsz (in.), the 10; zematòtxess-òtnokassō or zeòtnokassō, zematòtāsz-òtnokāsz or zeòtnokāsz (in.), the 11; zematòtxessō-òtnohoness or zeòtnohonessō, zematòtāsz-òtnohonāsz or zeòtnohonāsz (in.), the 15; zenisóessō, zenisóēsz (in.), the 20; zematòtnóessō, zematòtnoēsz (in.), the 100; zematòtnóessō-òtnokassō, zematòtnoēsz-òtnokāsz (in.), the 101; zematòtnóessō-òtnokóessō or zematòtnóessō-òtmatòtxessō, zematòtnoēsz-òtnokoēsz or zematòtnoēsz òtmatòtāsz (in.) the 110; zematòtnóessō-òtnokóessō-òtnokassō, zematòtnoēsz-òtnokoēsz-òtnokāsz (in.), the 111, etc.

The above have each an exclusive form of the 3rd. pers. in this wise: zenīšez' (or.), zenixazēsz (in.), the 2 (being verbal objects to another 3rd. pers.); zenahez', zenahezēsz (in.), the 3; zenohonez', zenohonazēsz (in.), the 5; zenanòtxez', zenanòtazēsz (in.), the 8; zematòtxez'-òtnokaēz', zematòtazēsz-òtnokazēsz (in.), the 11; zenisóez', zenisóezēsz (in.), the 20, etc.

In connection with the attributive m.: enocēsz or enokaesz (or.), enokaen°s (in.), one is (said) to be alone; enīšēsesto, enixansesto (in.), they are (said) to be 2; enasòtxesesto, enasòtansesto (in.), they are (said) to be 6; ematòtxesesto òtnokaesesto or eòtnokaesesto, ematòtansesto-òtnokansesto or eòtnokansesto (in.), they are 11; enisóesesto, enisóensesto (in.), they are 20, etc.

The Ch. has two forms of the hortative m. (see Ch. gr.), which the numerals adopt, as follows: nokaēha, nokaēš, let him be 1! Nokaevoha, nokaevoes, let them (or.) be 1! Nokaneha, nokaenēš, let it be 1! Nokanevoha, nokanevoes, let them (in.) be 1! Niševoha, niševoes, let it be 2 of them (or. and in.)! Nixaneha, nixanēš, let it be 2! Nixaovoha, nixaovoes, let them (or.) be 2! Nahevoha, nahevoes, let it be 3 of them (or. and in.)! Nahaneha, nahanēš, let it be 3! Nahaovoha, nahaovoes, let them (or.) be 3! Nasòtxevoha, nasòtxevoes, let it be 6 of them! Nasòtaneha, nasòtanēš, let it be 6! Nasòtanevoha, nasòtanevoes, let them (in.) be 6! Nasòtaovoha, nasòtaovoes, let them (or.) be 6! Another way of expressing either one of the above terms is to give the different numerals followed by the verb "nistaneha, nistanēš" which means: let it be that much; nistanevoha, nistanevoes, let them (in.) be that many; nistoevoha, nistoevoes, let them (or.) be that many; nistxevoha, nistxevoes, let it be that many of them (or.), as following examples show: matòtā nistaneha or nistanēš, let it be 10! Matòtō nistoevoes, let them be 10!

The unit form in -ov is also verbalized, as follow-

ing examples show: ninokovamâ, we are 1 together; enokovâo, they (or.) are 1; enokovansz, they (in.) are 1; ninisovamâ, we are 2 groups; enisovâo, they (or,) are 2 companies; enisovatto, it is forming 2 bands, groups, dividing into 2; enisovattonsz, they (in.) divide in 2; enisovaoz, it becomes dividing in 2; enisovaeoz, it becomes divided in 2; enanovâo, they are in 3 collections, etc.; enivovâo, they (or.) are in 4, etc.; ematòtnovâo-òtnokovâo, they (or.) are 11; enisóovaozensz, they (in.) are dividing into 20.

B. ORDINAL NUMERALS.

"First" and "second" are abbreviated to "f." and "s." in the following.- Navovoe, I am the f.; nivovoa-hemâ, we are the f. [notom = the f., before any one else]; evovâo, they (or.) are the f.; navovoaovo, I make one to be f.; navovoaosan, I make to be f. (intrans.); navovoaon, I am made, caused to be f.; zevovoaonetto, I who am the f.; zevovoaonsz, the one (or.) being f.; zevovoaonetto, the f. (in.); zevovoaonessô, the f. ones, the ones being f.; zevovoaonettôsz, the ones (in.) being f.; nivovoaon-hemâ, we are made to be f.; this ending in -on ref. to connection, series; navovoaomo, I am the f. (ref. to succession); zevovoaomoetto, the f. Nahonaova and nanixaova, I am the s.; zehonaovasz, the s.; ehonaovâo, they (or.) are the s.; zenixaonetto, the s. (in.); zenixaonsz, the s. (or.); nanixaovo or nahonaovaovo, I make one to be s.; zehonaovaonsz, the one made to be the s.; ehonaovao-mo, he is s. in succession; zenixaonetto éš, the s. day; zenixaomoetto, the one (in.) forming s.; zenahaonetto, zenahaomoetto, the s. (in.); zenahaonsz, zenahaovasz, the third (or.); zenasòtaonetto, zenasòtaomoetto, the sixth (in.); zenasòtaonsz, zenasòtaomôsz, zenasòtaovasz, the sixth (or.); zenisoaonetto, zenisoaomoetto, the 20th; zenarioaonetto, the 30th, etc. Nanisóaovo, I make one to be the 20th; nanisóaon, I am made to be the 20th, etc.

Enotomasen, he gives the f. touch, strikes the enemy f.; ehonaovehotaneva, he gives the s. strike; enahahotaneva, he gives the third coup; enivahotaneva, he gives the 4th coup; further the coups are not counted. The above counting was used in battles, when it was regarded a high honor to touch or strike the enemy (not killing him), and is used in recounting war deeds; zenotomasensz, the one counting f. coup; zehonaovehotanevaz, the one counting the s. coup; zenahahotanevaz, the one counting third coup; zenivahotanevaz, the one counting 4th coup.

Nanotomoenoxzz, my f. born (child); nahotomoenoxzz, my s. child or my child after the f.; notomson, firstling (of animals); notomoenoxz, f. born child; hotomoenoxz, s.

born child, see child. Enohoneešehan, she is in her 5th month (sc. with child); enasòtoešeham, she is in her 6th month; enanòtoešeham, she is in her 8th month; enistòešeham, her time, months are all, in full.

Ox, half; zenahaonetto, a third; zenivaonetto, a fourth; zeešenivovaoz nasz naxhestana, after it had been divided in 4, I took 1; otā makātansz etatosematòtnovaozensz na nonokov nitosemometanenov, behold the money is to be divided into 10 parts and 1 part will be given to each one of you. When anything is divided which implies fractions of a whole or collection, as money, shares in certain crops, logs, etc., then the unit form is used, as: zenokovatto māmenoz nametanenoz na zenisovattoz' etaomhestana vèho zehoeto nàthoe, I am given 1 part of the corn and the renter takes 2 parts. It is more in this wise that the Ch. express fractional numerals. Heto makātansz etosezheševhozenensz: zenisovatto natosemetan, naaxaehem zenahaovattoz' zeamha, nisima zenokovattoz' etosemez na nàkoe etoseaena zenivovattoz', this money is to be thus divided (distributed): 2/10 I am to be given, my sister shall receive 3/10, my younger brother shall be given 1/10 and my mother is to own 4/10. The word "tenth" does not appear in the above Ch. sentence, "part" or "share" would be the lit. translation, but the example is given to show how numeral fractions can be expressed in Ch.

numerate, nahōston, I n., count, read; nanokhōston, I n. 1; nanishōston, I n. 2; nananhōston, I n. 3; nanivhōston, I n. 4; nanohonhōston, I n. 5; nanasòtohōston, I n. 6; nanisóhōston, I n. 20, etc. Nanokxea, I n. it 1 (by writing); nanisxea, I n. it 2; nananxea, I n. it 3; nana-sòtxea, I n. it 6, etc.; nanokxeovo, I n. him 1 (writing down); nanisxeovo, I n. him 2, etc. See count.

numeration, hōstonestoz, the numerating, counting.

numerous, haesto, n., many; see many.

nurse, v. navovònethozeohetovo zehāmoxtasz, I n. the sick; vovònethozeohetovazistoz, the nursing (when in connection with sick people), lit. the taking kind care of; see care. Naného, I n. him (give the breast); nehešehâ or nešehâ, n. him! Meševoz enen, the baby is being nursed; kašgon enenotamo hetanano hesc, the child sucks the breast of his mother; enenitan, he wants to nurse, suck; enistovhoto meševoto, she nurses the baby; enistovhotā Ameoxzeheva, she was nursed by Walking-woman.

nurse, n., nisetxevahe, wet n. (giving breast for one); enisetxevaheve, she is a wet n.; nahenisetxevanoz, she is my wet n.; nahenisetxevatova, I am his wet n.

nurture, naešého, I n. one; see foster, raise.

nut, oxseo, oxseonoz (pl.); eoxseoneve, it is a n.; otā-

semenoz, walnut (black); otās = pierced nose + menoz = berries; zexhosanetto, kernel, inside of n.; naoxana oxseo, I crack the n. open (by hand); naoxotanoz oxse-onoz, I crack the nuts (with the teeth); naoxohanoz oxseonoz, I crack the nuts (with an instr.).
nutriment, mātām, n., food, q.v.

O

- O in Ch. indicates "together, in union with each other, conjointly, present, dense, concrete, real, solid, set, one"; it is pronounced like "o" in "obey"; long "ō" is pronounced like "o" in "no" and "note", it denotes fluid, liquid, sight, abstract, distant, absent, etc.; "ó" is a short "o" with a hiatuslike pronunciation; "ò" is "o" with expired sound; "ô" is "o" + "e" and is pronounced like "oi" in "oil"; "ō" is evanescent or whipered "o". In rapid speech "o" is pronounced somewhat like "u" in "hut".
- O, as an exclamation before an expression of address is rendered by "hä" in Ch., used mostly in invocations; hä Zenitaétto, O Lord!
- oak, hookomeš and hoomeš, hookomešsz (pl.); voxpehoomeš, white o.; hookomeše, o. forest; hookomeše-kmamax evešemane, it is made of o. wood.
- oar, amoehaéo, amoehaéonoz (pl.).
- oat, mazemen, mazemenoz (pl.); emazemenevensz, it is oats; mazemeneva, with, in oats; mazemenhano, oatmeal, lit. o. mush.
- oath, vistomōhanistoz, o., in former days a solemn attestation of a treaty or covenant by means of arrows or pipe (often both); navistomōhan, I take an o., ceremonial promise; navistomōhaovo, I make him take an o.; see swear, in the sense of imprecation.
- oburate, see obstinate.
- obedience, amātastoz, the obeying, agreeing, consenting; amátovazistoz, the o. to one; amātaheonevestoz, the being obedient; ōhaeamātastoz, considerate, careful]
- obedient, eamātaheoneve and eamátova, one is o.; naa-[o. mātahaonevetovo, I am o. towards him.
- obeisance, see bow.
- obelisk, see pillar.
- obey, naamàta, I o., also means I o. it; naamàtomovo, I o. his (in.); naamàtovo, I o. one; naamàtovamo, I o. his (or.); zeamàtōsz, the one who obeys me; napave-amàta, I o. well; zepaveamàtassō, the ones who o. well; zsaa-amàtahessō, the ones who do not o.; naōhaeamàta, I o. carefully, with consideration, discretion.
- object, v., nasaahotoestō, I o. to it (in words), declare

- myself displeased with it; nasaahotoetanohe, I o., am not pleased; naoxstatamo, I o.to him; naoxstazesta, I o.to it; napeosenesta, I o.to it, declare my dislike for it; napeosenheto, (or.of preceding). See oppose.
- object, n., hovae, o., thing, something; inf.-hešetova- = aim, purpose, purport, o.; zehešetovatto, its o., aim; hena zehesetovaneoxzess, what is your o.in going there?
- objection, saahotoetanoxtoz, o.in mind; saahotoaztastoz, the not being pleased with; see opposition.
- oblige, see force, indebtedness.
- oblique, enovoxeo, it is an o.line (written); enovoehoe hoxzz, the tree stands slanting; see bevel,]
- obliterate, see wipe out. [tilted.
- oblivion, exavonetanotoe, he is in o.; esaaevhameetanotoe, he it in o., not remembered any more; esaaevhameetanotôhan, it is in o.
- oblivious, evonetanonov, one is o.; zevonetanonovsz, the o.one; ninoosevonaszenon, we are o.of it.
- oblong, express by -amskon- =oval (like a spoon).
- obscene, see filthy.
- obscure, see dark, darken.
- observant, emešenova, one is o., quick to notice.
- observe, naôhazesta, I o., examine, study it; naôhatamo, or.of preceding; namešenovo, I o., detect him, take notice of him; namešena, I o., detect it, take notice of it; natonitômo, I o., watch him. See notice,]
- obstacle, see hinder, prevent. [watch.
- obstinacy, tôhaovazistoz. [wards (against) it.
- obstinate, etôhaoeoneve, he is o.; etôhaezta, I am o.to-]
- obstreperous, see boisterous, unruly.
- obstruct, enxpaosenetto, it is obstructing, closing a passage, aperture; nanxpaozen, I make an obstruction; enxpaoz, it becomes obstructed; enxpaoe, it is odstructed; enxpeoz, it is obstructed, closed, see close, stop.
- obstruction, zenxpaozenetto, that which is obstructing; nxpaosenistoz, the obstructing; hovae zeveš-enxpaozistove, something causing o.
- obtain, naamha, I receive, o. (does not necessarily imply exertion); see acquire.
- obvious, oatôs, obviously, evidently.
- occasion, v., expressed with the causative m., see Ch. gr.; nahēmoxtasého, I cause him to be sick; nanezného, I o., influence one; naneznesz (in.).
- occasional, totoneš, occasionally, from time to time.
- occiput, zêpaehane, lit.elevation of the nape.
- occupancy, hoestoz.
- occupation, zehestozeohestovetto, my o., the work I have; nahesthozeohestoveta, it is my o.
- occupy, nahoeta, I o.it (a house, land, etc.); nahestoman-

en, I am occupied, busy (implying that I cannot attend to something else).

occur, toneš enhesso, when did it occur? In Ch. the meaning of "o., take place, befall" is expressed in some verbs by final "o"; eanao, he falls; eooko, it rains; etc.

ocean, zemhāomoeha or zemhaōmoeha; emhāomoeha, it is the o.; hōma zēmhāomoeha, across the o.; see water.

ochre, (color) zemseškaneov, brown-yellow.

October, Seene; see moon.

oculist, maexa-naevèho, lit. eye-doctor-whiteman.

odd, emomoton, it is o.; momotonestoz, oddity.

odious, eahansenova, he is o., villain, fiendish; ešenitamae, he is o., repulsive; see filthy.

odor, pavemeeozistoz, good o., fragrance; voxcemeeozistoz, sweet o., smell; havsevemeeozistoz, bad o.; epavemeeoz, it is a good, sweet o.; ehavsevemeeoz, it has a bad o.; eoxemeeoz, it has an evil o., a stench; heovasz hešemeeozistoz, all kinds of odors; enisemeax, an o. comes out; see smell. Zehešemeeoz, its o., smell, the o. of it; ehemeeozistovetto, it has an o.; enešemeeoz, it (in. and or.) has such an o. See smell.

of, there is no equivalent for "of" in Ch. altho its meaning is expressed in various ways, as following examples will show: navhestanov hen hoeva, I am o. that country, belong to it; inf. -vess- or -vest- (or -vist-) implies "associated with, co-"; "of" in the sense of "about, concerning, regarding, in relation to" is found in the verbal suff. -emo (or.), -esta (in.), -amo (or.), -azesta (in.) = o., about one or it; napavemo, I speak well o., concerning him; nahessetamo, I think, deem o. him, regarding him; nahossemo, I tell of, about him; nahosesta, I tell o. it. When "of" denotes a source or agent of action it is expressed with the passive, as: epeotā hetano, he is despised o. (by) men; èvonhoaōe Havsevevhano, he was tempted o. the Evil one. When noting a point of beginning, from (toward the speaker) "of" is expressed by inf. -ne-; tozea naneēv-heneenovo, I have known him o. old; naneas, I started from there. When "of" is genitival possessive it is rendered by inf. -he- which denotes "o., from, ex-, have, belonging to one, etc.". This "he" is also pref. of the possessive pronouns "his, hers, its, theirs"; hevoxca, one's hat, the hat o. his or hers. Maheo hemehosanistoz, the love o. God, or God's love; nahevoxca, the hat with which I am connected, the hat o. mine, I have a hat; mavōxōz zehethohätto, the lust o. the flesh; heto zehethozeohetto, this work o. mine, with which I am connected. The concrete and unit numerals imply the "of" without expressing it, thus: nishov mataocemenoz, 2 pounds (of) coffee (like the Ger. 2 Pfund Kaffee). "Of

self" is rendered by inf.-taom; etaomhoneo, it grows o.self; etaomenhevō, he says o. himself, from his own choice. "Because of" is expressed with inf. -hesse-; nahesseēs, I speak because of, for the reason that. When "of" ref.to relation of time or place it is expressed by pref.zè- (before consonants except "h" and "t"), zex- (before vowels and "h") and zist- (before "t"), as: zèvostanehevs Mozeeoeve, in the days, during the life o.Sweetroot; zexhoes, at the place o.his, where he lives. When "of" denotes characteristic feature or quality it is expressed by final -he, as: eho-hātamahe, he is one o.might, suff. -heeno =flavors of, see flavor; zehestxex, the ones o.us; zehestxess, the ones o. you; zehestxevoss, the ones o. them (or.) See partitive numerals.

off, vohēs, o., at a distance; vònēs, not far o.; vohēs enhē, he stands far o.; rad. -vo- in most cases implies the meaning of "o., separated from, disconnected"; navonana, I wipe it o.; see apart, asunder, separate. Inf.-pó- =o.(abruptly), as in epóeoz, it comes o.; napóax, I chop, cut o.; epóeōstâta, it comes o.(thru heat, by melting process, etc.); epóoneeoz, it snaps o., asunder (of a rope); inf.-nise- =o.from in; eniseoz, it comes o.(gradually), as a nail, shoe, etc. In general rad.-ne- or -ni- =from o., at, in.; nanitoxca, I take o. my hat; nanitōan, I take o.my shoes; nanēs'an, I take o.my clothes; nanitana, I take it o. (from a receptacle, etc.); nanhoenoxz, I take o. out of hold (like sack, gun, etc.); nanitōsta, I take o. my dress (fem. sp.); nanēseeszehe, I take o.my coat; nanitsemaz, I pull it o., uproot it; see wipe. "Down from o.a higher plane (Fr.de dessus)" is expressed by rad.-om- naomevonèn, I climb down from (a wagon, table, car, etc.); naomekaax, I jump down from o.; eomahamā mohènoham, he was thrown o.from a horse.

offend, natotonšetanooz, I am offended, vexed (in thots); navenahe, I am offended, am sour, crabbed; navenemo, I o.him (in talking); naāsého, I o., provoke him to anger; nahomoxtazesta, I feel offended, vexed (Ger. ge-ärgert); nahomosemo, I o., vex one (in words); naomosého, I cause him vexation, mortification, offense; naatazesta, I am offended (in my feeling).

offender, zevenomosansz, the o.(by talking); zetotonšetanoshōsz, the o., the one causing offense, displeasure, annoyance, hurt (in mind, feeling); atoētahe or totaxoētahe, o., transgressor.

offense, atoētastoz, totaxoētastoz, o., transgression; āshāzistoz, o., the offending one (obj.); āsohes-toz, the causing o., provoking to anger; homosāzistoz, o., vexation, mortification, annoyance.

offensive, etaāshāzistove, it is o., provoking to anger;

etahomoxtaztastove, it is o., vexatious; etahomosemazistove, it is o., vexing, annoying, mortifying; esaahotoetanonovhan, it is o., displeasing; etahavsevemeoz, it is an o. odor.

offer, v., nanoaeševe, I o., make presents, q.v.; navisto-mevo, I o., promise to him; nitao zevistomōez Maheo emesaahózenhessohanehez', all that God offers us cannot not be so; eevanen, he offers, by lifting, heaving that which is offered; zeevanensz, the one who lifts, heaves the offering; this ref. to the ceremonial presentation of food, etc. to the four quarters; naōeto, I o. it (or.), in the sense of setting out, presenting, as in worship, sacrifice; heoxq naēvano, I o., present the pipe; naōesz I o. it (in.); hovae zeōhe, something offered (in sacrifice); naōstomon, it is offered for me; naōstomevo, I o. it for him (his benefit) [nahōstomevo, I count or read for him]; naōstomosan, I am offering (as a priest); eōstomohe, it is offered unto one; naōstōnōno, I o. unto one (sc. a sacrifice); naōstōnoha, I o. unto it; zeōhesz, the one (or.) offered; zeōhessō, the ones (or.) offered; zeōhe, the one (in.) offered; zeōhēs, the ones (in.) offered; eeszenen, he offers (by pointing to the cardinal points, zenith and nadir), usually ref. to food. This was also done by any Ch. before or after eating, letting drop to the ground a small piece of food as thankoffering. Naeszenomovo, I present his (in.), in the above described manner; eszeonoz, name of such portions of food (offered); eōston, he makes an offering; this implies a whole ceremony with construction of altar, etc.

offer, n., noaeševestoz, o., present; meàtoz, o., gift; hovae zevéhe, something promised, an o.; vistomohes-toz, o., promise (in words).

offering, eszeneonoz, offerings, portions of food offered; evanenistoz, the o., presentation (ceremonially, as pipe or something heaved as offering); vistomosanistoz, vistomevazistoz, the o., promise, promising; ōstō, ōstoonoz (pl.), the o., sacrifice; eōstooneheve, it is an o., a sacrifice; ōstooneheva, by an o.; eōston, he makes an o., ref. to the whole ceremony; eōstonestov, it is an o., an o. ceremony; ōstonstovâ, by a ceremonial o.; naōstoonoz, my offerings; niōstoonanoz, our offerings, sacrifices; nimeàtonanoz, our offerings, gifts; ōstoneševestoz, the making an o.; ōstone, the one who makes an o. ceremony; ōstonhetan, sacrificer, priest; ōstooneomē, the place of the ceremonial o.

offhand, nionone, at random, unceremoniously; toxtomonetto, without observing any rule or restriction, unconventional.

officer, notxevo, army o.; nanotxevonam, my o.

officious, etaheomhotoae, he is o., overkind.

often, expressed by inf.-tohoe- and -ohä- =frequently;
also -oxce- =o., habitually.

oh, ēe; usually combined with the pref. a- of the sub.
cj.; ēe axtoxetanovsz, oh that they were wise!

oil, amsc, amscsz (pl.), o., also applied to lard; eamsce-
ve, it is o.; amsceva, with o.; naamskam, my oil; ni-
amskaman, our o.; niamscevo, your o.; heamscevo, their
o.; rad.-hekom- (also -hekōm-) denotes greasy, oily;
nahekomoeona, I have oily hands; nahekomoeonaovo, I
make him have oily hands; ehekomoeonaoz, he gets his
hands oily; ehekomāz, he has a greasy, oily mouth; na-
hekomoha, I o. it (instr.); zehekomohē, that which has
been oiled; naxoeoxtano amoeneo, I o., grease the wag-
on; naxōestā, I have my hair oiled; naxōestaano, I o.
one's hair.

ointment, xoaneo, o., salve; exoaneoneve, it is an o.,
salve; xoaneoneva, with o.; naxoeonano, I apply
o., salve to one, grease or oil him; xoemazenenazistoz,
o. for the eyes, eye salve; xoanevōēnistoz, o. for face;
naxoanevōēnēno, I put o. on his face; naxoemazenenano,
I apply o. to his eyes.

old, eēnae, one (or.) is o.; zeēnaesz, the o. (or.) one;
ehaēnae, he is very o.; emhavo, it is o. (in the sense
of used up); mahacis, mahacseo (pl.), o. man; matamā, ma-
tamāeo (pl.), o. woman; emahacseheve, he is an o. man;
emataamāheheve, she is an o. woman; mahacisehevestoz, o.
manhood, the being an o. man; matāmahehevestoz, the being
an o. woman, o. womanhood; nimahacsehamaneo, our o. men;
nimataamāhamaneo, our o. women. The Ch. who visit Wash-
ington, D.C., as delegates call the senators mahacseo,
the o. men; mahacnoham, o. horse; oninšēmhāo, o., lit.
crumbly house; nahāēāemo, I am older than he; ehāēā
nīniševoz, he is older than both of us; zemahaetaz or
zehāēhāestaz nāa, my older son; zehāēāestassō nātonao,
my older daughters; zenochāēāsz, the oldest one (or.);
zenochāēāessō, the oldest ones (or.); nistaomēno, in
the olden times; nista tozea, long ago, in the o. time;
totanoom or tozanoom, in the o. time, in the long ago
(old term); nistaomenszistoz, o. language; nistaomevos-
taneo, o., ancient people, people of the o. time; etox-
toeānama, how o. is he? (not ref. to children not a year
o.); etoxtoešeham, how many moons (sc.o.)? Nanohonōēā-
nama, I am 50 years o. (only the term for years is im-
plied, not the word "o."); zeešematōtōānamas-ōtnoceā-
namas, as he was 12 years o. Mxistō zeaenomā nahā eta-
ešematōtnōēānamatto, the book thou ownest is 300 years
o. The term zemahacisehevetto is figuratively used
for "that which is o.". Nistavostanehevestoz, o. cus-
tom, fashion, way of living; nahāēāoxz, I am getting
older; maxhee, o. maid, lit. big woman.

olive, veoxcemen, veoxcemenoz (pl.), lit. bitter berry, but

is now being applied to olives; veoxcemenóe, veoxcemenósz (pl.), o. tree; veoxcemenóeše, o. orchard; eoseoxozeve, o. (color, q. v.).

Omahas, Onehā, also name for Poncas; the word Omaha or

Omahas has also been adapted by the Ch.

omission, see omit.

omit, expressed with inf.-noo(se)- or -nōse- =left out, aside; nanōosemo, I o. mentioning him; nanōox-tosesta, I o. to say it, leave unsaid; navonoēta, I o. to do (as in ceremonials); vonoētastoz, the omitting to do, perform; zevonoētasz, the one who omits. See forget, leave, neglect. [bracing, unlimited.

omni- can be expressed with pref. -māmxastov =all em-]

omnipotence, nochēpohātamahestoz, nanosohātamahestoz, lit. the power above all, supreme power; māmxastovohātamahestoz, the all embracing, unlimited power; mā =all in one + mxastov =touching, reaching, coming within reach + -ohātamahestoz =power, might.

omnipotent, zemāmxastovohātamahesz, the o. one; Maheo nī-nokaes emāmxastovohātamahe, only God is o.; Māmxastovohātamamaheo, O. God.; zenocohātamahesz, zenochēpohātamahesz, zenanosohātamahesz, the o. one.

omnipresence, māmxastoveveāzistoz, nitao maveāzistoz, the being present everywhere; seetoešc-māveāzistoz, the being present everywhere at the same time.

omnipresent, nitao eseetoeš-māveāz, he is o., he is everywhere at the same time; emāmxastoveveāz, he is o.; zemāmxastoveveāzz, the o. one; nitao zemāveāzz seetoeš, the one present everywhere at the same time.

omniscience, māmxastovheneenovastoz, the all embracing knowledge; nitao maheneenovhastoz, the all knowledge; Maheo hemāmxastovheneenovhastoz, the o. of God. [heneenovahemaheo, the O. God.

omniscient, emāmxastovheneenovahe, he is o.; Māmxastov-]

on, has no Ch. equivalent but in many instances rad.-a- implies more or less the meaning of "on";

hoe =earth, land; hoeva, o. earth; taxemesestoz, table; taxemesestovā, o. the table; naeszehen, my coat; naesze-hena, I have a coat on; nahaôn, I pray; nahaôna, I pray o. =I am praying. Inf.-am(e)- =on, continous; amesto, on and on; inf. tax(e)-, taxetto when used detached, =on, upon; nataxēnana, I set it upon; taxemesestoz, table, lit. the-eating-on or -upon. When "on" implies "moving on" it is rendered by rad.-ehe-; see move; eamehes-tov, there is a traveling on, a journeying. When "on" implies "into existence or operation" in the sense of "set so" it is expressed by rad.-ta-; etapevae, he is good; etahooxz, he is going home; etanāeoz, he is o. dying, is going to die. When "on" ref. to course of proceeding, in progress, at it, it is rendered by suff.-oe

in some verbs like nahozeohe, I work on, am at work, am working; nameoe, I war on, wage war; navēstomoe, I ask on, am asking, etc. Rad.-he- (as inf. or suff.) carries the meaning of "on to" in the sense of "in relation to, unto, following after, as a goal, etc."; nahevehōmo, I am o. to see him, I have to see him; nahetoxcaena, I have a hat o. Rad.-e- or -ē- =at, on, engaged in, usually expressed in the participle present in Eng.; navōmo, I see him; navehōmo, I am on, at seeing him, am looking at him; naēvēsz, I am speaking, engaged in speaking; nataxesē, I am sitting upon; nanhē, I am o. at a place; eoēt, it is snowing; eoezē, it is lightning; napevoēta, I am "on" doing good; vē, dwelling place, tipi; navē, I dwell at a place; naēvēn, I am o. at, have my whereabouts; naēnana, I put, set, lay it down at, o. Heto hesto, from here on, here at; natahoe, I sit on, ride; natahoenoz mohēno, I set o. the horse; natahoho, I give him a ride, cause him to be set o. (a horse or vehicle); etahota, it sets on; etotahotansz, it sets o. each (in.); etotahoenovō mohēnoham, they each ride (lit. set on) a horse; etaxota, it is on, upon (ref. to standing, set [with feet]); etotaxotansz, they (in.) each are on; etaxeho, he stands on, upon; etotaxehoe, they (or.) each stand on, upon; etaēveha, it lies on, upon; etaēveš, he lies on, upon; Voevataxehōsz, Standing-on-cloud, pr. name. Inf.-nōse- =o. one side; see one; hohom, on this side [ohōmā, bed at either side of tipi].

once, noka; nonoka, o. upon a while; nonoka ešēva, o. a day; noka noceā, o. a year; oha noka nitoseman, thou art to drink only o.; noká ešēva, o. a certain day; heva noká nasaanhâxzevaheo, they did not even come o. to (see) me; hooxe noká, o. more (for the last time); inf.-hosse- =o. more again, a second time; oha noká nszenonāeozhemā, we shall each die but o.; [an old Ch. told writer he had died several times!]. Noká èmehaohāta-mahe, o. he was powerful; noká ešēva nszevōmonesz, o. (in future) we shall see him; séhovetto, all at o., of a sudden; inf.-masó- also means "all at o." with the sense of "together" added; emasóaeozetovovō, they attacked them (or.) all at o.; seeha, at o., without delay; seetoeš, at o., at the same time; mavheš, for o., at last.

one, see numeral; nasz hetan, 1 man; enoka, it is single, 1, alone; enokae, he is 1, alone, single; noka ešēva, o. day; noce ā esaatonettan, o. year it was not cold; ninokovamā, we are o., a unit; nanokovaovō, I make them to be o., united; a similar form to the preceding is: ninaeszhemā, we are, form o.; nanaeszenēnānō, I order them to form o. group or company by themselves; ninokovatanomā or ninaeszetatanomā, we want to be o.; inf.-naesz-(naeszetto, detached), o., a o. with, related; inf.-naes-

zeom- denotes "the only o. thing, solely, bent on the o. thing"; nanaeszeometan, I think solely of it, it is the o. thing I think about; enaeszeometotoxesta, it is the only thing he talks about; he is bent on talking about it; nanokaovō, I make them (or.) o.; ninokaonhemā, we are made o.; ninokaomā, we are o. together; inf. -mā- (sometimes -ma-) =all of, as o., all as o.; see all; nimhāemāzhemā, we are as one^{hood} relation, we are all of us related; nimemāozhemā, we ought to be all o.; nimātanoozhemā, we are of o. mind; mātanoozistoz, the being of o. mind; mxenivaoxz, o. a "chip of the old block"; nénasz, o. of them (or.) mentioned before, also the o. of them mentioned before; hovanē, no o., nobody; esaahovanēzhešešé, no o. spoke so before; evèpeometa, there is no o. (in a lodge or house); nonohoma, o. after another, or o. to another; nonametóe (also infixed), o. another, by turns, reciprocally; mehotàz nonametóe, love o. another; inf. -hoto- =o. after, or behind another; ehotoanaō, they fall o. after another; hotxovetto, from o. side to the other, among each other; rad. -nōse- =o. side; nanōseohetovo, I keep to o. side of him, side with him; enōsemxeo, it is written on o. side; nononasz, to each one; see numeral; zeócesz, the one who is o. eyed; ócen, o. eyed; ócenhestoz, one eyedness; noceesta, o. eared; enoceoxta, he is o. legged; etameoxta, he is o. legged (having stump left); etamenaeva, he is o. armed; enoceona, he has o. hand, is o. handed; né, the o. (or.), mentioned before; hen, that o. (in.), mentioned; nha, the o. who; nha zemesēsz, the one who eats; nha zemetas, the o. who gave me; nésesz, he is said to be the o. (or.) mentioned; hen's, it is said to be the o. (in.) mentioned; nseō, there (expletive) is the o. (mentioned), also: is he the o. mentioned? Monsehan, it must be, is likely the o. (in.) mentioned; this last term has an in. ending but is also used for or.; monsehanevō, likely they (or.) are the ones; monsehanevosz (in. pl.). Zeto, this o. (or.); heto, this o. (in.); tato, that o. (or.); hato, that o. (in.); zeahāne, this is the o. (or and in., pointing forward); niahāne (or.), enahan (in.), this is the o., mentioned before; zeahānevo (or.), zeahanevosz (in.), niahānevō (or.), enahanevosz (in.), are the pl. forms of preceding; zevahāne, etahāne (in.), that is the o., pointing forward; nivahāne, that is the o. (or.) mentioned; zevahānevo and nivahānevo (or.), etahanevosz (in.), are the pl. forms; nivā zeto, who is this o. (or.)? Nivā tato, who is that o. (or.)? Tāsevo, which o. (or.)? Tāsevōn, which ones (or.)? Tās, which o. (in.)? Tāsevoensz, which ones (in.)? Nanēhov, I am the o., I myself; enēhov, he is the o.; enēhovetto, it is the o., itself. See pronouns in Ch. gr. Nanēhov zemesetto, I the o. eating; ninēhov zemesétto, thou the o. eating; enēhov zemesēsz, he the o. eating; nanēhovheme zemesez, we the ones eating; ninēhovheme

zemesess, you the ones eating; enēhoveo zemesevoss, they the ones eating. See participle forms in Ch.gr., sub.cj. Oftentimes inf.-noce- =o. alone, only (having also a superlative meaning); enocepevae, he is the only good o., or he is the best; nanaeszemo, I am o. with him; inf.-nitov- =o. together, as o. combined, in common; nanitovana, I make it o.; nitovetto, together as o.; inf.-sē- =alike, o. with, the same; esētotaonsz, they (in.) are of o., same size; tona nasz, either o., o. or the other (of two); nasz...na zenitasz, the o. (or.)...and another o. (or.); nasz...na nasz, the o. (or. and in.)...and the other; nasz mhāo naešeonenxana na nasz naevhapevana, o. house I demolished and the other I repair; naeszetto, at o., in harmony; nocēhestoz, the being o., alone at a place. When "o." ref. to a person conceived and spoken of indefinitely, as: o. would think, o. wonders, when o. is sick, etc., the Ch. uses the 3rd. pers. sg. of the substantive verb as shown by following examples: oxhāmoxstovēsz, when o. is sick, when there is sickness; oxnešetanonovēsz, when o. thinks; oxneševstovēsz or oxneševenovēsz, when o. does; ehavsevoētanov oxneoxzistovēsz, o. does evil by going there; emesaatonšheneenovhastovhan, o. cannot know; emevoešetanov or emevoešetanoxtove hiz ešēva na emeohāomenenov māvōna, o. may rejoice to-day and be in misfortune to-morrow. At times the term "nasz =o." is used as it would be in Eng.; nasz emetaneoxz, o. should go there; nohase nasz emetavistāmo, some o. should help him.

oneness, nokastoz, the being one.

onerous, see burdensome, hard, heavy.

oneself, tāma nasz.

onion, xaoemesestoto (or. pl.), lit. skunk food [xa =to urinate, xao =skunk], so called from the peculiar smell; xaoenistaevoto is a similar name while xamataxevoto ref. to their peculiar form and resemblance to "hominis testes".

onlooker, zevēhōsansz, zevēhōsanessō (pl.), the o.

only, enokae, he is the o. one; enoka, it is the o. one;

inf.-noce- = "o." in the sense of superiority; enocheneenovahe, he is the o. wise one; etotšēnokae, he is the "very" o. one.; totšēnoka, o. that once; nanokoe-noto zeto kašgon, this child is my o. child; nanokoe-noxzz, my o. child; henokoenoxzetto, his o. child; henokoenoxzevo, their o. child; zenokoenoxzevsz, the o. child; nahenokoenoxzenoz, he is my o. child, I have him for my o. child; etanšēnoka, it is the o. one; nīnokaes, o. he, he alone; moxheze, o. a while ago, not long ago; inf. -vhanē- =o., simply, just, merely; evhanenhevō, he o. says so; navhanhoeoxz, I just come, have nothing special; vhanetto, o., merely, not in earnest; evhan'netto, it is o., merely for a while, o. temporary, incidental; soxpstov-

etto, o., specially that, bent on that (Ger. *durchaus*); as inf.-soxpstove- and -sosoxpstove- =o. after that, with persistence; ota heto esoxpstovetanota, his mind is o., persistently after that; inf.-naeszeom- =o. one, solely; nanaeszeometanotovo, I think solely, o. of him; mamàt, o., merely, with none or nothing else; otaxâ, o., just; otaxâ hetaneo onōmenan, call o. the men; mamàt eēsz na emanhae, he o. speaks and it is created; óha, o., but, unless; epevatamano óha etonetto, it is fine weather but cold; óha veoxzemaēz, o. if, unless he comes with us; óha taxce nameta, he gave me o., but a little; enšenoka zeaenom, it is the o. one I own; mohononoc.... mato, not o.but also; mohononoceēsztōs mato napevoéha, he did not o. speak to me, but treated me well; "if o." as a wish, desire that something could have been realized, is expressed by pref. à- or -ax with the sub. cj., thus: axnešenāezēsz, if o. we had died! Axvehōmazessēsz, had I o. seen you! When the same meaning is implied in the present it is expressed by the sub. cj. in the negative form, thus: ēvhanšeneheohetto meo, if o. I could follow the road again! See optative. Ox-sēhecetto, o. by itself, nothing else but itself; inf.-oxsēhec(e)- =o., purely, in it self (Ger. *nur an und für sich*); nasaaoxsēhechoxomahe mato naveoxzemaōn, he did not feed me o., but also my companions; esaaoxsēhechāmoxtahe mato ehāomen, he is not o. sick but in distress; óha nīnokātto, o. I alone; óha nīnokaes, o. he alone; óha nīnokaēz, o. we alone.

onward, expressed by inf.-tanš- =on, o., ahead; natanšeneoxz, I go o., keeping on going; inf.-ame- =o., forth; etaameoxz, he walks, goes o.

ooze, hohona echestoneeoz, it oozes from the rock; ehestoneomaeeoxz, it is oozing from the ground; esoaneoxz, it oozes, as rain thru the tent walls, etc.

opaque, esaananivsevōmehan, it is not transparent; see transparent.

open, naōnstana, I o. it (to set o. so as to make passage possible); naōnstanomevo, I o. it for him; naōnstanomon, it is opened for me; rad.-tata- =to o., unfasten (something inclosed, so as to obtain access to its interior); natataena, I o. it; etataoz and etataeoz, it becomes opened; nšetatotanehâ, let it stand, set o.; natataotana, I set it o.; nitataotanomonenov, it is set o. for you; etāštataota, it is o. towards it; t'sa etatao, where is the opening? T'sa ehestaeta, where is the entrance, opening? Natatahâz, I fling it o.; etatahame, it is flung o.; nšetataonehâ, leave it o.! Eōnstatao, it is opened (to let thru); naōnstataotovo, I o. unto one; naōnstataotomon, it is opened for me; nitataotomonenov, it stands o. for you; natataenomevo, I o. it for one; ehekonetataeoneve or ehotoanatataeoneve, it opens

hard, with difficulty; natataoha, I o. it (with instr., key); emätataenomohe, it is all o. to him; maàzenaoz, o. the mouth! Namaàzenao, I o. the mouth; natotōo, I o. the eyes; totōoxz, o. (thou) the eyes! Naóseno, I cut him o. (in the abdomen); inf.-ox- ref. to o. with force, apart, asunder; eoxeoz, it bursts, breaks o.; eōseoz, it bursts o. (as an abscess); eoxaomeoz, the ice bursts, breaks o.; eoxonata, it is cracked o. (by weather process); eoxâta, it bursts, cracks o. (by heat); eoxomaehóta, the ground bursts, cracks o. (from heat); eōxomaoxta, it cracks o. (frozen fluid, water); naoxevooha, I break it o. or off; naēseoxevooha, I break into; eoxomaeha, the ground is broken o.; naoxana, I break it o. (by hand); naoxoxta, I break it o. (with teeth); naoxoha, I break it o. (with instr.); evešeoxônistove, it is broken o. by....; zevešeoxônistove or oxôo, that with which it is broken o., the opener (can opener, etc., nut cracker, etc.); nanitana, I o. (as a drawer), lit. I pull it out; nanitoneana, I o. it (drawing out like a telescope); inf.-sêp- ref. to o. in the sense of expand, spread, stretch o.; nasêpeona, I stretch my hand o.; nasêponeano, I stretch it o., uncoil it (of ropes, thread, considered or.); nasêponeana, I uncoil it (as wire rope, cable); nasêpemaena, I spread it (something folded or rolled) o.; nasêpano hōma, I spread the robe o.; long "ō" denotes "o.", hence ref. to eyesight, transparence, liquid, fluid, feminine (in some pr. names), etc.; nahotxana, I o., reveal, uncover it; nahotxheneenomevo, I o., reveal to one's knowledge; zeotōenovsz kakoeše, o. work in textures, as laces, etc.; epoota, it is o., a clearing, not occupied, not enclosed; heto taxeseestotoz esópootansz, this benches are still unoccupied; emaha-epoota, it is (a) wide o. (sp. of a country, land, clearing in forests, room, etc.); inf.-as- denotes o. in the sense of starting, beginning; naasetoēta, I o. a ceremony, performance, etc.; natâxtanōvana, I make it o., public; natâxtanōva, I am o., frank; nahoxzenahen, I o. the wings (or ears) of the tipi; tâxtavostan, o., frank person; tâxtanōvetanoheo, o. minded person.

opener, exôo or oxônistoz, o. (instr.).

opening, asetoētastoz, the o. of a ceremonial, performance; zexhoanoàzenatto, its o., aperture, orifice, rim (of cups); hoanoàzenàtoz, o., mouth (as of bottles, cups, pails, guns); ehoazenatto, it is an o., aperture (of a den); zèpoota, where there is an o., a clearing, an unoccupied space; see space; ōnstanenistoz, the o. of a passage; otēestàtoz, o. of ear; tataenistoz, the o. of something fastened.

openly, tâxta = o., publicly, frankly; rad. -nōv- = o., in sight; both are often combined or used together; tâxta enōvo, it occurs o.; etâxtanōvemēsta, he

- declares, explains it o.; natâxtanōvoēta, I act o.; natâxtanōvesta, I say it o.
- openness, tâxtanōvastoz, the being opened, frank; tâxtanōvevostanehevestoz, o. in living, frankness; tâxtanōvoētastoz, o. in acts.
- openwork, zeotōenovsz, o., as netting, meshes, lace, etc. (or. when ref. to drygoods.)
- operate, nahozeoto, I o., use him; nahozeoxta, I o. it, use it; nahozeoého, I o. one, make, cause him to work; nahozeohész, I o., cause it to work.
- operator, nha zeoxcezetano hòtahanemakät, telegraph o.
- ophthalmia, òevemazenistoz, eye inflammation.
- opine, nitonšetano, what doest thou o., think? Nitonhessezta, what doest thou o., think about it? Nitonhessetamo, what doest thou think of him?
- opinion, zehešetanotto, my o., the way I think; zehessetamo, my o. of him; zehesseztom, my o. of it; zeheszhesseztastovetto, that which I have for o., my o.; hesseztastoz, o., the opining of; nanitavetan, I am of different o.; onitavetanoxtoz, different o.; onitavaztastoz, difference of o., judgement.
- opossum, ocevase, ocevaseo (pl.), lit. depilated tail; ocevason, young o. [not to confound with voxce vase = scorpion (crooked tail)].
- opponent, nanoveto, I have one for o. (in games, plays); zeòneztaetōsz, my o., adversary; zetōhaeztōsz, my o., the one opposing me; see oppose.
- opportune, expressed by inf.-otanha- = timely, opportune-ly; naotanhavōxta, I saw it in time, opportune-ly; the word vezen (detached) carries the meaning of o. when inf.-peve- or -voeše- follows in the connective verb; vezen nipavhoeoxzheme, you come opportunely, at the right moment; sometimes inf.-voeše- alone expresses "o.", as: evoešhoeoxz, he comes opportunely, at the propitious time, moment.
- opportunity, nametomon, o. is given me, lit. room is made for me; nametomevo emetaomeoxhestomotaàzz, I give him o. to speak for himself; metomevazistoz, o., chance given, procured.
- oppose, natōhetan, I o. (in thot, disposition); natōhaezta, I o., behave opposing against it; natōhaezto-vo, I behave opposing against him; natōhaovo, I o. him, am against him; naòneztaetovo, I behave opposing him, am adverse to him; naònevoého, I act in opposition, adverse to him; see adverse; nasaahotoestô, I o. it (in words); nanonostovo, I o., in answering, arguing, replying. [etōhetan, he is o.]
- opposed, esaa-amàtá, he is o., does not consent, heed;]
- opposite, aōx, the o. one, the other one (as ears, eyes, hands, feet, etc.); ehestoveve, it is the o. side (of something having two sides); ehestovaehe, he is

o., over against; hestovahestoz, the o., other side; ta-hehōma, the o., over side (of a river, lake, etc.); onōota, o., contrary; inf. -xaatanoshotama- = o., straight over against, diametrically o.; enonametoievoan, he speaks the o.; see contrary.

opposition, tōhaeztovazistoz, the being opposed to one; tōhetanoxtoz, o. in disposition; òneztaetovazistoz, o., the being adverse; ònevoētastoz, the acting in o.; nonametoievoanistoz, o., contradiction.

oppress, inf. -māsceme- and -māsem- = hard pressed, anxious, oppressed; namāsemetan, I feel oppressed, hard pressed, full of anxiety; namāsemetanoho, I cause him to feel anxious, oppressed; namāscemevomoxta, I feel oppressed; nanxpotomoxta, I feel oppressed (physically), smothering; nahaoého, I o. him, deal hard with one; namoomeoého, I o., afflict him; namomeztovoého, I o., torment one, treat one cruelly; nameztoman, I am oppressed, tormented, persecuted; nameztomo, I o., persecute him; zetohetēmāsemetanohaetto, all that which oppresses me, fills me with anxiety (Ger. Beengung), apprehension.

oppression, hovae zeoxcemāsemetanonov, o., that which is oppressive; māsēmetanohazistoz, o.; meztovoo-menhestoz, undergoing o.; momeztovoéhàzistoz, treating with o.; haoéhàzistoz, the oppressing.

oppressive, emāsemetanonov, it is o., inspiring anxiety, apprehension; see tire, depressed, wearied.

opprobrious, etanevoomenhestove, it is o., humiliating, suffering disgrace.

opprobrium, tanevoomenhestoz, o., humiliation, ignominy.

optative, expressed by the m. called Reflective in the Ch. gr., denoting desire, wish, that, reflection, if only.... (the Ger. möchte); ehetomō, Ger. es möchte wahr sein, or, dass es wahr sei; epevhetanevō, then he is a good man! Hòtahaovō, möchtest du ihm sagen! Nèmezeo, dass du mir gäbest! Nataneshenōnoz, that I ate them (in.)! Nataonisyomàtovō, that I would believe in him! On the whole this o. form is pretty much the same as in the Greek verb, thus also in the "oratio obliqua"; when the o. becomes implorative pref. momox- is used in combination with the sub. cj.; momoxevehōmemenotto, oh wouldest thou look at us! Momoxemezetto, mayest thou give me! [Namomoxzemo, I plead, implore, supplicate him, speak to him humbly].

opulence, haoovhastoz, o., riches; haoovhastxe, o., where] opulent, see rich. [o., riches are; see rich.

or, mato heva and matōva; hiz ešēva matōva màvōna, to-or to-morrow; heva....matōva, either....or; heva hòtahaovō na matōva hovahan, Ger. solltest du ihm sagen oder nicht, whether thou tellest him o. not (left to one's desire or option). Heto na matōva hato, this

o.that; heva peva matôva havseva, whether good o. bad (in.); heva pevasz matôva havsevasz, whether good or bad (or.).

oracle, nisimōn, o., demon, attendant spirit of certain Ch. priests; nisimōn, my o., or co-demon; esimōn, thy o.; hevesimōn, one's o.; nisimōnan, nisimōnaneo (pl.), our (excl.) o.; esimōnan, our (incl.) o.; esimōnevo, esimōnevō (pl.), your o.; hevesimōnevo, their o.; see demon. The Ch. claim to have had great theurgists whose "nisimōn" were powerful and revealed them secrets and supernatural things. These men were more feared than trusted.

orange, heovemaxemen, heovemaxemenoz (pl.), name for o. and lemon, lit. yellow big berry; heovemaxemenóe, heovemaxemenósz (pl.), o. tree; heovemaxemenoeše, o. grove; eheovemaxemeneve, it is an o.; eheovemaxemenóeve, it is an o. tree; zeovemao, o., yellow red; see color.

oration, vehonešzistoz, chief's speech; šzistoz, speech, the speaking; see speak.

orator, zevhonešsz, the o.

orb, enimaeeasethōsta, it orbs floating (as celestial bodies); nima =around (horizontal) + -ase- =be going + -hōsta =to float above (air or water); nanimae-na, I o. it, make it o.

orchard, is expressed by suff. -eše =grove, growth of, place of; maxemenóeše, maxemenóešesz (pl.), apple o.; emaxemenóešeeve, it is an apple o.; emaxemenóešeevensz, they are apple orchards; maxemenóešeeva, in the apple o.; meovamaxemenóeše, peach o.; hòpāehemenóeše, grape o., vineyard; šistatoeše, pine grove, forest.

ordain, nahoeman, I o. (by law); enethoemanistove, it is so ordained (by law); enethoeman Maheo, God has so ordained; nanethoemaon, it has been so ordained for me; nahethoemaōen Maheo emeheševostanehevez, God ordains for us how we should live, which life we should lead; heto niešhoemaon tonenon, this has been ordained, decreed for us; namàtòno, I o. him, appoint, consecrate, invest him with certain functions; nimàtoezeme, I o., appoint you (for good or evil); hematxnōn, his ordained, appointed ones (also disciples); zehoemansz, the one who ordains, orders (by law); zehoemaosansz, the one who ordains, decrees; zemàtohessò, the ordained ones to a certain function; see order.

order, v., in the sense of command is expressed by suff. -nēnàno (or.) and -nēnaha (in.), which belongs to the instr. form of the verb; naasenēnàno, I o. him to leave, to go away; nanehevavenàno, I o. (call) him back; enaeszenēnànō, he orders them to form one company, to be as one; nahōēnēnàno, I o. him to go out; nahōēnēnahemo, I o. his (or.)...to go out; nanešenēnàno, I o., send him; naēsenēnàno, I o. him in; nahozeohenēnàno, I

o.him to work; see command; nahoxeana,I put it in o.; nahoxeosan,I place it in o.; see prepare. In the prohibitive sense "o." is expressed by inf.-vé-; nivéész naheto,I o.,tell him not to speak.

order, n., asenēnaeszistoz, the o.to leave; hōxevàtoz, o., command, call (made by a herald); hoemanistoz, o., law making, decree; inf.-hoxe- ref.to arrangement; ho-xeosanistoz, the putting things in place, in o., see prepare. Hovae zehoxeo, something that is in o., in its place; see clean; ehoxenono, it looks in o., clean; namasevavomotâ, I keep in o. for one; totāma zexhestastove, each in its own o., place, where it belongs to; hoxeaneanistoz, the putting in o., cleaning; see forbid-dance, prohibit. Eamenóovonenestove, they march in o., line.

orderly, same as clean; eamàtaheoneve, he is o., obedient, docile; ehekotoma, he is o., quiet; [etotahopae, he is disorderly]; ehoxeevostaneheve, he leads] ordinal, see numeral. [an o.life.

ordinance, hoemanistoz, order, decree, rule; monhoemanistoz, new o.; ehomanéo, they make an o.

ordination, matoeszistoz; see consecrate, ordain.

organ, nemenistoz; enemenistove, it is an o.; also name for pianos and music boxes.

organization, mohénovàtoz and mohéoxtoz, ref.to organizations or bands of Indians. The Ch. tribe was governed by a body of 44 chiefs, elected every ten years in connection with the Sun dance or other ceremony. Usually four of the older chiefs were reelected, either because of their popular influence or on account of their competence in advising the newly elected chiefs. Most of the new men were selected upon the special advice of the retiring chiefs, and the latter usually received munificent presents from the ones they had nominated as their successors. The body of the 44 chiefs is represented by 44 painted sticks tied in a bundle and kept with the ceremonial arrows. This system was adopted from another tribe (Ovoxkxeo) entirely annihilated by the Ch. See chieftain. Different attempts have been made to give a list of the tribal and warrior organizations of the Ch. but not with settled results. The present names are hardly very old ones; in fact such like Anskovenis (from an old man whom writer knew), Penet'kao, Voxpozet, Mistavehenot are of recent origin. Even the name Hevešksen-nxpâess cannot be old for the man who offended the spirit beaver was mentioned to writer as having lived within memory of the oldest men. The name Hēvataneo applies to the Southern Ch. and therefore cannot be very old either. Nicknames and surnames were (and still are) often given to certain groups of families

camping together, and with the years such names superseded the old ones. Hence the many names given for the divisions of the Ch. tribes. The suff. -manha ref. to family group, tribe, island. Following is a list of tribal divisions (not organizations in the strict sense):

Zezestassô, the Ch. proper; Sotaeo, an incorporated small tribe; Õevemanha, the Scabby-family (or band); Nàkoemanha, Bear-band; Totoemanha, Bashful-band; Hevešksenxpâess, Burned-gullets; Hēvataneo, Rope-men (or Furmen), ref. to the Southern Ch.; Heseometaneo, Ridge-men, or Men-of-the-divide; Masèkotao, the Reclining-ones (from emasèkotaeš, he lies with legs doubled up, drawn up; masèkot, cricket), these are the same as the Dogmen; Hotamhetaneo, Dog-men; Votapeo, Eaters (from the Sioux); Oxmesessô, Eaters; Hovnova, the Penurious; Oxtokoona, Jaw-boned; Anskovenes, Narrow-nosed; Penet'ka, nickname given to the friendlies of 1874-75; Môseo, a traditional tribe friendly to the Ch.; Mortavahetaneo, Blackmen, Utes; Maôm, Red-lodge. The above names do not imply that all these divisions camp in the camp circle as enumerated here.

Following is a list of the warrior organizations or dancing societies: 1. Hotamhetaneo, Dog-men. This society or o. used to be the controlling power of the tribe and had by far the largest number of members. Four of its bravest men wear peculiar pieces of skin streamers, two of which are about 1 foot wide and 7-8 feet long, hanging from the left shoulder and trailing behind them. They are adorned with quill work and eagle feathers. These pieces are worn by the two most daring of the four braves. They have also their leggings fixed up with human hair. The other two streamers are narrower. These four braves are expected to protect their comrades. After their deaths others succeed them. All the Dogmen wear a war bonnet, but different from the common kind. Each member has also a peculiar rattle resembling a snake, painted red and having dew-claws of deer tied to its whole length. For dancing a belt is worn which is made of four skunk skins, the heads being left whole, two in front and two behind. They dance in a forward stooping position.

2. Voxksehetaneo, Fox-men, also called Mozonhetaneo, Flint-men. This society has four maidens as honorary members. These girls are to have a good name, be chaste, modest and from good families. They are called sisters by the men and are not married to any one of them. The emblem is an elk antler fashioned like a snake. Two of the bravest members carry each a spear in the form of a shepherd's crook, whose one end is provided with a spear head. Otter skins are wrapped around it. The other men have straight spears and each carries a rattle made

out of a stick of wood to which dew-claws of deer are fastened. In dancing they jump up and down.

3. Maōevass, Redshields or Hotoanotxeo, Buffalo-bull-warriors. This o. also selected four maidens as honorary members. Each man carried a circular red painted shield cut out from a buffalo hide in such a way as to include the tail with its hairs. As head dress they wore the horns of a buffalo with some of the skin attached to them. Each carried a spear. Shield, horns and spear were painted red. They danced partly running, partly halting with bodies bent forward and jumping up and down uttering sounds in imitation of the buffalo.

4. Hemoeoxessō, Headed-lances or Hoomenotxeo, Coyote-warriors. This o. considers the coyote pelt sacred. They have a rattle made out of a gourd loosely filled with stones and painted red. The keeper of this rattle is the leader in singing and dancing. Four maidens are also admitted to this society. Two of the bravest warriors carry a spear in the form of a bow, bent inward at the center and provided with a string. One end forms the spear head. The other members have common spears. The men of this band are painted yellow except the lower part of arms and legs. In dancing they jump up and down, ever faster according to the accompanying music. The coyote hide is their emblem.

5. Hematanóhessō, Bowstring. The members were painted red and carried a kind of bow spear similar to the two special ones carried by the Hemoeoxessō, only painted red instead of yellow. This society seems to have gathered the more earnest, thotful men of the tribe who had a deep sense for the handiwork of the Creator in the nature.— The above five organizations are very old. Each one is claimed to have been started by a prominent priest under the instruction of Mozeoev. Each of these societies was controlled by one chief and seven sub-chiefs. From being chiefs (war chiefs) of such societies they stood a chance to be elected as tribal chiefs, when on their turn the sub-chiefs became war chiefs. In this wise the tribal chiefs had had a certain training in handling men before being elected among the 44 chiefs. The members of the different societies who distinguished themselves by bravery and valor in battles or otherwise would wear war bonnets with long trails and decorated in divers manners. If one did something extraordinarily brave he would wear a buckskin coat adorned with eagle feathers and human hair. Each society had four sacred and four war songs, besides many other songs. Most of these however consisted of very few words, not a few being mere tunes.

Other and newer organizations are: The Honeenotxeo, Wolfwarriors, who appear to be a certain reformation of

the former Hematanóhessô. In contrast to the Hematanóhessô, the Honeenotxeo were more of a jovial and noisy makeup, possibly to counteract the philosophical atmosphere of the Hematanóhessô and to gain in popularity, for none of the organizations felt content with a small membership, they vied with each other to have the largest quota of adherents.— Hotamemashao, Crazy-dogs, name of a band among the Northern Ch., but which must be identical to the Oxnokavo, the Contrary or Reverted ones, among the Southern Ch.— Onehanotxeo or Ohoomoenotxeo, a dancing club started some 24 years ago and made up of the younger men. They aspire to become the strongest o., which no doubt will be attained numerically, but never otherwise. They are mere entertainers for social dances. Of very recent date an o. made up mostly of educated Ch. is called the Wigwam Society by them. Its avowed aim is to protect the tribe from the encroachments of the white man, in fact it is rather reactionary and strongly influenced by the chimerical views of the Peyote men.— Besides these there are some minor women organizations, as the Oanaheo and the Monenheeo. The latter were experts in the higher ornamentative works of women.

organize, emohénovao, they o.; zemohénovassô, the ones who o.; emomenoèneo, they o., form a group together; emomenoxkoèneo, they o., form a selfish band, apart, by themselves, a clique; emanhão, they are an organization, congregation; emohéoxtov, they (collective) form an organization, a group.

orgy, òcemanhistoz; eòcemaneo, they have an o., revel, debauch (implies drinking connected with lewdness).

orifice, zexhoazenatto, o., entrance of a hole, den; zexhoanoàzenatto, o., aperture, opening of cups, glasses, pails, guns, etc.

origin, inf.-hesse- indicates source, root, cause, o., the wherefrom; zenxhessenènistove, where it comes from; zenxhessemanhaotto, my o., where I am made from; t'sa enxhesso, what is the o. of it? T'sa enxhestâ, what is his o.? See descent. Zenxhessevastanehevstov, the o. of life (as person, implying ways of living); zenxhesseametanenistove, the o. of life; zenxhessemanhaoxtove, the o. of creation.

originate, t'sa enxhesso, where does it o? T'sa enxhesta, where does he o.? Enxhessenènetto, it originates, springs, comes from; nitao ametanenistoz enxhesso Maheon, all life originates in God. See spread, radiate.

originally, vovoenotto, o., at first; vovoenotto vonoom es'aamehanhesohaneheneo, at the beginning, o. it was not so; vovonomô, o., at first.

ornament, see adorn; maoxcêna, head feather o.; nimôo, o.

tied to the tip of a tipi pole; nahenimôon, I have such an o. (on the tipi); mēnoheomensz, ornamented tipis (with quill work); namēnoxta, I adorn it with quill, feather work; namēnoxtomovo, I o. his (in.); namēnôno nathôma, I o. my robe (with quill work); namēnohemo hesthōma, I o. his (or.) robe); mēnohestoz, o. of quill work; hoxaônestoto, objects ornamented with bead work; mēpaonaomensz, quill o. down the back of tipi; maoheomensz, rattling (usually dew-claws) o. wrapped with red substance; heovxkoheomensz, same as preceding but wrapped with yellow stuff; oešēseonoz, rattling o. (pl.) on tipi made with moeškson (dew-claws); hotoxceo, beaded ornaments, stars; tass nihemaoxcēnetōenesz Maheo oxpavenietamezēs, we are the ornaments of God whenever we trust him implicitly; nanison nahemaoxcēnenotto, my children are my ornaments (from maoxcē, tassel, headfeather); navešemomeovatamahenotto, they (or.) are my ornaments (also fig.).

orphan, nxāo, o. (either one or both parents dead); nxas, young o.; enxave, he is an o.; zenxavessô, the orphaned ones, the orphans; nxavestoz, the being o.; nanxavstaomen, I am in an orphaned condition, suffer as an o.

orphanage, nxavstaomenhestoz, the state or condition of being an orphan; mhāo zeoxchoevoss nxāo, o., lit. house where orphans are, live.

orthodox, can be rendered by inf.-mómâta- which designates the observance of all religious rules.

Osage orange, heovekamax, bois-d'arc (bow wood), lit. yellow wood.

Osage, Ooxtxhetaneo, Osages, Short-cropped-hair-men; eo-oxtxhetaneve, he is an O.; they are also called Vavāsan, which is their Arapaho name. Ooxtxhetaneo hesthoevo, O. country.

oscillate, expressed by inf.-ótoov-; eótoveoz, it is oscillating, shaking, loose (like a tooth, post); see shake. [shaking.

oscillation, ótoveozistoz, the becoming oscillating,]

ossification, hekoneveozistoz, the becoming bone; eheko-neveoz, it ossifies, becomes bone.

ostentation, see show.

ostentatious, emomazena, he is o., boasting; eohaōmshe menoxcetanoxtovâ, he is o., showy (with pride), vain, proud; ohaōmshehestoz, ostentatiousness, vanity; see show. [(purposely); see exclude, put out.

ostracism, t'sē saananovazistoz, the non recognizing] ostracize, see exclude; t'sē nasaananovohe, I purposely do not recognize him.

other, ox, the o., when mentioning one of two things (as hand, eye, foot, ear, leg, etc.); oxs, some o. place; ooxs, some o. places; hanešēva, the o. day; na meto, and

the o. (in turn); hosz eoxchozeoheo na zenitassô eoxk-saahozeoheo, some do work, others not; nasz eoxceōnanesz na nasz eoxceoenoesz, one sows, the o. reaps; zenitassô, others (or.); zenitaēsz, others (in.); see another. Hōma, the o. shore; nistoha nixá ešēva, every o. day, lit. every 2 days; enita, it is o., different, not the one; enitae (or.); nonameto, each o.

otherwise, expressed by inf. -ox- which also means "in two, thruout, partly, thru"; naoxheneeno, I o. know; eoxpeva, it is o. good; oxtovetto (detached), o., notwithstanding; inf. -m- (present), -msta- (past) and -meta (future) express "would o."; namneševe, I would do it but....; namstanhâxzevo, I o. would have come to him; nametaneoxz, I would o. go, I might go if....; inf. -nitav- = o., in a different way or manner; enitavetan, he thinks o.; oxsetto, o., else, in other respects, circumstances, conditions. Nisaaheneenovohe oxsetto nim-saahavsevatamohe, thou doest not know him o. (else) thou wouldst not think bad of him; eoxtsēsaanhesohan, it should be o.; see ought.

otter, nhae, nhän (pl.); nhāhēva, o. skin.

ought, expressed with pref. a-, ax- with the sub.cj.; aneševēsz, he o. to do it; axhetosz, thou oughtest have told him; amesessēsz, you o. to eat; see sub.cj. in Ch.gr.; eoxtsē-saanhesohan, it o. not to be so, o. to be different (expressing regret).

our, expressed by pref. na- (excl.) and ni- (incl.) requiring suff. -aman or -an; mesestoz, food; namesestonan, o. food; māmenoz, corn (pl.); nimāmenamanoz, o. corn; see possessive pronouns in Ch.gr.

ours, zeheszhovez, zeaenomaz; niheszhovenon or niaenanon, it is ours; nsthozeevō naeševōmoneo, hapo vehōma zeaenozē, we have seen your horses, likewise look at ours, lit.the ones we own.

ourselves, tāma nanēhovheme (excl.), ninēhovhemā (incl.), we o.; totāma zēnēhovez, each of o.; when the reflexive voice is used in the connective verb then the word "nanēhoveheme" is left out; tāma nitamehotàzhemā, let us love o., the word "tāma" implies stress on "self", it can also be left out; nihaeāemā nitosetaomenitātovàzhemā, we are old enough (,) we intend to rule o. (of our own initiative); tāma etovan, by o. (excl.).

oust, see exclude, expell; navoohoeto, I o., reject him; evoohoe, he is ousted, rejected; navoohoého, I cause him to be ousted; navoohoesz, I o., reject it; zevoohoesz, zevoohoessô (pl.), ousted, rejected one (or.), thrown away; zevoohoesz, the ousted one (in.); see throw away.

out, nahōeota, it goes o. of me; nahōeona, I take o. my hand (of a hole); nahōestano, I put him o.; ehōèn, he

goes out; zehōènsz, the one who goes o.; enxhōèn, he comes o.; nahōenevaeno, I let him go o.; nahōenōoxta, I go o. of it, forsake it; ehōestax, he steps o.; ehōō, he looks o.; zehōōsz, the one looking o.; nahōstoeoz, I get o. of it (as from woods, town, etc.); ehōtoa, it issues from a hole; esaahōtohan, it does not issue; ehoaosanetto, it goes o. (of a hole); ehōènetto, it goes o.; ehox, he goes, steps o.; enxhoax, he comes o.; ehoatovā, the smoke issues o. of; enxhoatovā, the smoke comes o. at; enxhotoatovā, puffs of smoke come o. one after another; nahōaovo, I drive one o.; nahōeoaovo, I rush him o. (drive him o. fast); nahōhestana, I reach o. to take it; nahōestxtana, I come within reach (in putting o. the hand); nanitovoxz, I take it o. (as from a sack, bin); nanhoenoxz, I take it o. (from a hole, like a gun barrel, or a very narrow sack); nahōvxtō, I take it o., empty and store up, also navèpōvxtō; ehōeoz, it gets o., lit. becomes o.; nahōeozhan, I am taken o.; napopoovesēsān, I pull o. a handful of hair; napopoovesēto, I pull o. a handful of his hair; nahōevokānō, I let them go o. (as horses after they are stripped, unharnessed); naonōena, I fish it o. (from liquids); naonōeno (or.); naonēno, I pull him o. of snow. See extinguish. Above examples show that rad.-ō- ref. to condition of issuance, as from a place, space, state or relation. Emōsetto, not o., not open, secret; naoxaosan, I tear o. (cloth, paper, etc.); naoxaovo naeszehen, I tear o. (tear open) my coat; eoxaosanetto, it tears o.; eoxeoz, it is torn open; eoxeōstahā, it is torn o., open by the wind; napooeno naeszehen, I tear o. a piece of my coat; rad.-óse- ref. to pluck, pull o., q.v.; inf.-ōstoe- = o. of an enclosure, from within; inf.-mee- = to appear o. of, come up, o. from cover; eoxseoz, it is (also or.) o. of a place, misled, at the wrong place; eniseoz, it comes o., off (as a nail, shoe); nanitana, I take it o. (as a drawer, splinter); see exclude.- Nahōahàz, I throw it o. (as o. of a hole, mouth, etc.); nahōeàz, I spue o.; nahōoxta, I spue it o.; ehōomo, he spues him o.; nahōsean, I spit o.; see spit; nahōstahàz, I cast, throw it o. (from within); nahōstahamo, I cast, throw him o.; nahōstahàtovo, I throw his (in.) o.; nahōstahamamo, I throw his (or.) o.; ehōstahame, one is thrown o.; nahōstomevo, I throw it o. to him; hetan zexhoes mhāo nanxhōstomōenoz hosz makātansz, the man in the house threw o. to me some money; nahōeva- ohe or nahōevāe, I hurl o. (from me, as in throwing with swift-ness); nahōevāenotto hohonaceo, I hurl o. stones; nahōevāesta, I hurl it (in.); naasetaohe, I thrust him o.; esaahotoetanohē, he is o. of humor, crabby; esaamano- hoteomāzeo, they are o., not in harmony, not agreeing; inf.-onenx- or -oninš- = o. of order, in pieces, disconnected; eonenxa, it is o. of order; eonenxane, it has been put o. of order; eoninšeo, it is o. of order, disar-

ranged, demolished; niōsz niàz, reach o. thy hand! (toward speaker); navotocaovo, I single one (or.) o. (as o. of a bunch, as a horse, make him to be on the outside) [votocatto = outside of a bunch]; nahōxeva, I call o., herald, q.v.; hōxevàtoz, the calling o.; inf. -mase- or -mat- denote o. in the sense of "exhausted, entirely used" similar to the Ger. Alles "aus". Inf. -von- denotes "o., not present any more, lost, etc."; evonszeha, he is o. of his head; evoneoz, he is lost; navonetanota, it is o. of my mind, I forgot it; see lose; navonana, I wipe it o.; evonâta, it is wiped o., lost by fire. Emathoxtovàtov, it is all sold o. When o. implies "beyond" it is expressed by inf. -hèp- = more than; nahèp-haeš-ameoxzevo, I outdistance him; hazz, get o. of the way!

outbreak, can be expressed by inf. -masó- = to burst forth, sudden and violent manifestation; emasó-oásezistove, there is an o. of fire; emasóaxameoz, she breaks out sobbing; masómomátaezistoz, o. of rage,] outburst, see outbreak. [violence.

outcast, ehévhestaveve, he is an o., expatriate, no more with; ōsehetan ,o.(?); eōseetane, he is cast out; zeōseetansz, the one cast out, excluded; hoxovse, o., murderer, q.v.; see reject, throw away.

outcome, hoeozistoz, the coming to; heto nitao t'sa etosevešhoeozistové, what will be the o. of all this? lit. where will all this come to? Etonetaomohe, how does he succeed, progress, come out? Zehetāomōs na-saaheneenohe, I do not know how he comes out, how he succeeds (simple neg. statement). Tah etosepevaomohetto na mo hovahan, will it come out well or not? Havse-veoxhestoz na hēstahàtoz eoxxsaapevaomohettanehensz, bad words and anger have no good o. Tah zetatonetāomohetto heto maxemeoestoz, what will be the o. of this great war? Stamenōchevestoz enxhōosanetto saahetanoxtovâ, poverty is the o. of not wanting to work; eeše-tonhesso, what is the o., result?

outcry, maxehahestoz, great o., loud voice; emaxohaestàtove, there is a great o., noise of voices; zeoxc-hetaehahestove, all the o.; emasónistōhestove, it is a sudden o., or they burst out with an o., calling out; notoxevàtoz, o., the calling that strangers are coming (Indians not of the tribe), alarm; enotoxevàtove, there is an o., alarm.

outdoor, hōs and anosem; nanhē nxpeoxtam hōes, I stand outside of the door; anosemâ vē, outside of the tent, o.; nxpeoxtam hōes, o., outside of the door.

outer, noos, o. circle; noos navehōsan, I look on from the o. circle (as in dances, etc.); nooxto, o. (circle, etc.), background, farther from the center (opposed to front) from the view point of Indians who usually sit

- in a circle [estó =close to the center or front]; ta-hoc, o. surface, on top of surface, outwardly.
- outgoer, zehōēnsz, the one who goes out; zeasz, o., the one who leaves.
- outgoing, hōēnistoz; zehōēnessō, the o. ones (or.).
- outgrow, ehēphoneo, it outgrows, grows beyond; nahēpemaha-etaoxzevo, I o. him; nooxto naoace-asetana masha-nēhestoz, I o. foolishness. [him, last longer than he.]
- outlast, ehēpheahetto, it outlasts; nahēpeheahevo, I o.]
- outlaugh, nahēpohazevo, I o. him, surpass his laughing.
- outlaw, hoxovse, o., murderer; zehetosetotaxetanoto hoe-manistoz, the one who purposely tramples the law; zenotovavostanehevsz, the o., the one leading a roving life. See outsider. [than he does.]
- outlive, nahēphaeš-vostanehevevo, I o. him, live longer]
- outlook, zeoxtoheta-hotaōenov, as far as can be seen, as the o. is; emoonatamano, it is a beautiful o. (in general); emoonatamanoó, it is a beautiful o. (of growing things); see sight, see.
- outnumber, ehēphāenōheo, they o.; nihēphāenōhevoneo, we o. them; nihēphāenōhetōeneo, they o. us; ehēphāenonoensz, they (in.) o.
- out-of-the-way, expressed by inf. -otōs- =strange, odd; eotōsthoneo, they dress o., in a strange, eccentric manner; see strange.
- outrage, naohaoého, I o. him, deal harshly with one; naho-toanavoého, I o. one, treat him with dire consequences; ohaoētastoz, hotoanavoētastoz, o.; neither of the two terms covers exactly the Eng. meaning; epēsan, he commits an o., rape, q.v.; epeeto, he outrages her.
- outrageous, etaohaoētano, etahotoanavoētano, it is o.; etamashavoētano, it is o., indecent.
- outright, sitono, o., immediately (Ger. sofort); inf. -tom- =o., on the spot; natomenaho, I kill him o.
- outrun, nanovōno, I o. him, beat him in running.
- outside, móesta, o. (of limits), outskirts; hōs, o., outward, exterior; anosemā, o., not within, out of doors, without; zeanosemassō, the outsiders, not a member; inf. -kanom- =o., extra, without importance, weight, result, use, superfluous; zekanomassō, the ones o., extra, superfluous; tahoc, o., on the outer surface, on top; votos, votocatto, on the surface, o., outer side, on the o. of a bunch; votocātan, an outsider, o. man [navotocao-vo, I single one out, as of a bunch]; inf. -notova- denotes "without, o. of, alien, not belonging to, not inside"; enotovanoeoxz heszxovatov, he carries his sword o. of (sc. unsheathed); enotovaeoxz, he roves o., homeless, without his people, not connected with a body, organization; etaomenotovaozetovo, he becomes an outsider to one, estranges himself from one; notovat-to, o., not with.

outsider, hestōevostan, o., strange person; hestōhetan, o., outside man; noz, nozeo (pl.), o., Indians not belonging to the tribe (usually applied to northern tribes); notson, young o., stranger; nota, notāo (pl.), fem. form of noz; inf.-noze- =outsider, alien, strange Indian; zeanosemassō, the outsiders, the ones without, not in with; zsaavesshestahessō, the outsiders, the ones not being of the same kind; zenotovaeoxzess, the outsiders, the ones loose from any association or relations (Ger. heimatlos), similar to the sense of a] outskirt, móesta. [tramp, alienated; see alien, foreign. outspoken, etāxtanōva, he is o., frank, q.v.

outstanding, in the sense of project, q.v.; inf.-só- denotes "still, not yet, o."; zesóeamhasenistove, an o. debt. [ior.

outward, tahoc, on the surface; votocatto, on the exter-]

oval, expressed with inf. amskon- =spoon shaped; see shaped.

oven, hononistoz, o., also baking, roasting pan, lit. the roasting; see bake roast; hononistovā, in the o.; naēstana kōkonōo hononistovā, I put the bread in the o.

over, expressed by inf.-hēpe- in the sense of "beyond, more than"; nahēpoemxista, I shoot o., beyond it; nahēpoemaso (or.); inf.-nos-, nosetto (when detached), denotes "o." in the sense of "surmounting an object"; tāheama, o. above; tāheama henitōneheva, o. above the door; hōmā, o., across, on the other side, as of river, lake, etc.; hohom, o. on this side; nhasto, o., beyond; rad.-ox- =passing from one of two sides to the other, thru or across some distance or time; see bridge, cross; naoxtāen, I stay o. night; zeoxtoešemeaneve, thru, o. the whole summer; zeoxto- =thruout, so as to cover or reach across the entire surface or extent of something, from end to end, thruout; rad. -ta- = "o., towards" in the sense of "on"; natāoxz, I am going towards home; rad.-tax- =on top, upon, o.; taxetto mapeva, o. the water; inf. -hosse- = "o." in the sense of again, a second time; ehosseneševe, he does it over again; inf.-eoxs-, -eose- =o., invert, turn o.; naeosehāz, I turn it o. (by throwing, like pancakes); see turn; naevhasena, I turn it o., upside down, on end; rad.-ex- =o., completed, executed; nahoxovèn, I cross o. (while at it); naexovèn, I have crossed o.; naexaovo, I o. come him; inf.-heom- =o. in the sense of "excessively"; eheomemese, he eats o. much; inf. -totox- =o., from one to the other, o. each point; natotoxesta, I speak about it, discuss it (Ger. spreche über das, darüber); inf.-totax- =o., upon (impinging) each; etotaxoēta, he is transgressing; inf. -hotxse- (hotxsetto when detached) =o. and o.; eevakseoz, it tips, topples

o.; eoxenōva, it is o. full, filled to the brim; see full; inf.-hehe- =o., across the brim, so as to o. flow; ehehe-notōvaoz, it o. flows (as cup, etc.); eheheotomōvatto ohe, the river flows, runs o. (the bank); etaxesevo, it flows o. a certain spot (rocks, etc.); inf. -amox- =o. and above; heškovoesz eamoxthoneonsz pen'nhōoneva, the thorns overgrow the wheat; héamâ (detached), -heam(e)- inf., o., above ["m" ref. to that which is above, that covers horizontally]; emahao, it is wide across, o.; see wide, large; zeoxtohetāomao, all thru, o. the land; rad. -hée- =left o.; nahéoxz, I am left o.; see leave, left; inf.-óm- =from o. an elevated surface or plane; naómekax, I jump off, from being on some thing; inf. -oom- =o. before one and passing on (Ger. vorüber gehen); oomae-vetto, afterward, when it was o.; enemhāeoz, it gets clouded all o.; ehekonemhāeoz, it is clouded all o.; emetōes, it stops o. (or of celestial bodies), hangs o. head, o. a spot; emetōsta, it stands hanging o. head; emetōn, it (bird) flutters o. (as some hawks and flycatchers, without moving ahead), fluttering o. one spot; eomhōsta, it is projecting o. (of something suspended and overlapping); "o." in the sense of "ahead, superior" is expressed by -amhoomosan, to be ahead, the first, leading, o. and beyond (one); niamhoomaz, I am beyond, ahead of thee; eamhoomosan mxistonstovâ, he is the first, beyond all in his studies; nanehōmo, I bend o. one, looking at him (as when one is sick, etc.); nihoxovevistavame, you go o. (Ger. zu einem übertreten), cross to the other side, go with the other party. Nahomstōtan, I am o. anxious; nanos-zèn, I walk o., surmount, cross o., (as a stile, mountain); nanostahaso, I ride him o. (as o. a fence with a horse); enoseoz, it becomes crossed o., surmounted; nanoshoeovo, I follow him o.; nanostoeoxz, I drive o. (obstacle); nataxota, natotaxota, I step o. it, trample it; natotaxèn, I walk o., upon; inf.-xaata- =o. against, opposite, facing; naešenoto, I win one o.; niešenotaevo, he has won you o.; naešenoxsého, I cause him to be won o.; naōešenoto, I win him o., by counsel; nahetāeme, I am o. taken by night; nametanonaxenocēenōe zeto, may I be here o. night? Nataxanetovo, I weep o. him; nataxeanaotovo, I fall down o., upon him; naavaotovo, I fall o. him; nahoveoaovo, I o. shadow him, make shade o. him; rad.-av- =incline, fall o.; eavhōsta, it is inclining o.; eanhōsta, it hangs o. and down. The "h" and "x" (or asper) have also the original meaning of "o."; namese, I eat, nàmese, I ate, my eating is o.; in many words that have "h" and "x" the meaning "o." is implied, but is often untranslatable in Eng.; inf.-xa- has such a meaning but cannot be given in Eng. except in the word "overlook" when it implies "not pay special attention to", as: naxaevonetan, I o. look, forget (either purposely or not); nasaaxavōmohe, I o. look him, do simply

- not see him (purposely or not).
- overact, eheomoēta, he overacts, in excess of. [work with.
- overalls, vešeēsenostoto zevešhozeohestove, trousers to]
- overbear, see overpower, subdue; eheomhōettons, they are
overbearing (too much fruit).
- overbearing, emenoxcetazetan, one is o., haughty; emenox-
cenitātan, one is o., imperious, domineering;
etaomeametan, etaomeam-nitāetan, he is o.
- overcareful, ehèpheome-ōhaetan, he is o.; zehèpheome-ō-
haetanz, the o. one; epopaetan, he is o., too]
- overcast, see cloud. [slow.
- overcoat, maxeszehe, large coat; emaxeszehena, he has an
o. on; see coat.
- overcome, naexaosan, I o.; naexaovo, I o. him; naexaa, I o.
it; zeexaosans, the one who overcomes; exaosa-
nistoz, the overcoming; eexaoe, he is o.; zeexaoessō,
the ones who are o.; see subdue.
- overdo, naheomstoēta, I o. [o.
- overeat, naheomemese, I o.; zeheomemesessō, the ones who]
- overestimate, nahèpheomazesta, I o. it; nahèpheomōemazta-
non zehexovōeme, we o. its value; ehèpheom-
hātamāz zeoxhexovaes, he overestimates his power.
- overflow, ehehenotōvaoz, it overflows, runs o. the brim
(liquids), also eheheotōvaz; eheheotomōvatto
ohe, the river overflows, floods o.; eheheotomoenaaz, it
overflows (vessel); ehotomōvatto, it overflows, floods
o. the banks; ehénotomoen, it overflows, runs o. from be-
ing overfull; enostōvatto, it overflows (over and down
an obstacle); enostōvao, it becomes overflowing [enov-
stōva, it recedes (water)]; emhōovatto, it overflows,
floods; see overwhelm. [overgrows, grows more.
- overgrow, eamoxthoneo, it overgrows, also ehèphoneo, it]
- overhang, ehèpeavhōsta, it overhangs, inclines overhang-
ing; etaomhōsta, it overhangs, projects over-
hanging; see hover; ehèpeanhōsta, it hangs down beyond.
- overhear, nanhàtomon, I o.; nanhàtovo, I o. him; nanhàta, I
o. it; ninhàtomonetovaz, I overheard about thee.
- overlap, ehèpeha, it overlaps; ehèpeš, it (or., as dry
goods) overlaps.
- overlay, etaxstoon, it is overlaid (when made so); veho-
nemakātaeva evešepavetaxstoona, it is beautiful-
ly overlaid with gold; etotaxstoon, it is overlaid
(several times); nasèpovoešemonotto hōmā, I spread a
blanket over him, lit. o. him with a robe; nataxstoona-
oxz, I o. it, make it to be overlaid (with).
- overleap, nanosekaax, I o.; nanostahaso, I leap over
(riding); nanoseohaotovo, I leap over, upon him;
nahèpekaax, I o., beyond (a mark, etc.).
- overlook, nasaanhaōmohe, I o. him, lit. I did not catch
sight of him; nasaanhaōxtō (in.); naanhōo, I o.
looking down from a height; naneevavōsan, I o., over-

see; naneevavōmo (or.); naneevavōxta (in.); naveoeo-zeta, I o., glance at it (in a cursory manner); nasaa-xaenštonseztō, I o., pass over it, condone it; hesthavs nasaa-xaenštonseztomovohe, I o. his evil; naxaevonetan, I forget, o.; naxaevonetanota, I o., forget it. Saanhaōox-toz, o.; anhōoxtoz, the overlooking, looking down (from a height); saaenštonseztastoz, the overlooking, purposely disregarding.

overpower, same as overcome; exaovazistoz, the overpowering (sc. one); naoham-exaosan, I o.; navo-vonano, I o., conquer him; see subdue.

overrun, nanovōno, I o., outrun him. [poemxista, I o. it.

overshoot, nahèpoemaso, I shoot over, beyond him; nahè-]

oversee, naneevavōsan, I o., watch; naneevavōmo, I o. one;

naneevavōxta, I o. it; naneevaoztsanehe, I am overseer; neevaoztsanehe, overseer; naneevaozého, I o.]

overshirt, tahoc-eszehen, o., outer shirt. [him.

overshoe, esoxocanoz, smooth, slippery shoes =rubbers.

oversight, neevavōsanistoz, the overseeing; saanhaōox-

toz, o., the not detecting; hoxtoētastoz, o., er-

ror; nahoxtoēta, I commit an o., error; neevaoztsanis-]

oversleep, nahèpenom, I o. [toz, the overseeing, guiding.

overspread, see spread.

overtake, nahoxtamista, I o. it; nahoxtamo, I o. him; na-

hoxtamevaeno, I o., catch up with him; nahoe-

hota, it overtakes me, in the sense of "befall, come to"; nahetāeme, I am overtaken by night.

overthrow, nahotaahàz, I o. it; nahotaahamo (or.); eho-

taahame, it is overthrown; nahotxtano, I o. one,

make him stumble, q.v.

overturn, nahotaana, I o. it (on its side); naeoxsena, I

o., reverse it; naevhasena, I o., upset it; naev-

hasehàz, I o. (by throwing); naevhasehamo (or.).

overwhelm, is expressed with inf. -mha- in the sense of

"swallow, submerge"; namhaetōe, they o. me; nam-

haomeeoz, I am overwhelmed by misfortune; emhāovatto

or emhāovatto, it overwhelms, floods, submerges; zemhāo-

vatto, the overwhelming flood; namhāovaszého, I cause

him to be overwhelmed by water; emhāomoeha, it is an

overwhelming body of water (the ocean); namhāovatova,

the flood overwhelms, submerges, swallows me, (also

fig.); nahomosého, I o., confound him; nahomosemo, I o.,

confound him (in words), taunt, mortify, vex, annoy; nā-

hanomosého or naahanomosého, I o. him completely (in

the sense of confound). Inf. -ahan- denotes "o." in

the sense of "irresistible, overpowering, overwhelmingly,

down and out" and is much used; naahaneanoto, I o.

him with blows; eahanatama, he is overwhelmed by

laugh; eahanemashanē, he is insane, down and out.

overwork, naheomhozeohe, I o.; naheomhozeoto, I o. him;

nasxsevhozeohe, I am overworked, exhausted by

work.

overworn, esxseveoz, he is o.; esxsevomoxta, he feels o., exhausted. [bead, quill.

overwrought, same as "overworn" for that meaning; see]

owe, naamhasen, I o. [naamha, I receive]; naamhàz, I o. it; naamhàtovo, I o. him [naamàtovo, I obey him];

naamhàtomevo, I o. to him; amhasenistoz, the owing, debt; the rad.-amha- =to record [eamhàz' hevehestoz, his name is recorded, written, put down; amhàtomoveha hevehestoz, put down (on) his name]. Enistastanoz namakä-taemenoz, he owes me money, lit. he took of my money before (on time). See indebted.

owl, mista, screech o.; mistac, litte o.; maxemista, barn o., big o.; vōmos, vōmosheo (pl.), burrowing o.; oóa, hooting o. (horned or barred o.). The term "mista" is also applied to ghosts. The name "Maxemista" was also the name for a supposed giant, whose enormous tracks are told to have been seen in dense woods, and resembling closely to a human foot. Nakxemista (for Nàko-oxmista), Bear-o. or Bear-ghost, pr. name.

owlet, mistac, mistaceo (pl.); emistaceve, it is an o.

own, v., naaen or nāen, I o.; naaena, I o. it; naaeno, I o. him; zeaenom, the one (in.) I o.; zeaenon, the ones (or.) I o.; zeaenata, the one who owns thee; zeaenosē, the ones (or.) we o.; zeaenaezē, the ones (or.) who o. us; nahaestnōham, I o., have many horses; nanoceamoto qsan, I o. one sheep; namatòtōamotō hotoā, I o. 10 heads of cattle; see have, possess; aenovoxz, the one owned, subject, property to; naaenovoxzz, the one I o. (who is my subject, property); heaenovoxzetto, one's subject; niaenovoxzenan, the one we o.; niaenovoxzenaneo, the ones; (or.) we o.; niaenovoxzevo, the one (or.) you o.; niaenovoxzevō, the ones you o.; eaenovoxzeve, he is one owned; naheaenovoxzeve, I have a subject; naheaenovoxzenoz, he is the one I o.; niheaenovoxzetovaz, thou art the one I o. Namesaéztomohe, I o., acknowledge, lit. cannot deny; nasaaéztomohe zehešhoxtōētatto, I o. that I have committed an error; natāxtanōvemēsta, I o., admit, confess, make openly plain (in words).

own, adj., tāma zeaenom, the one (in.) belonging to myself; tāma zeaenosē mohēnoham, your o. horses; tāma hemxistō, his o. book; tāma nazeoxz, my o. property; sos, one's o., peculiar, particular; sos zeaenomass, what you o. particularly; oesos, each one's o.; oesos zeaenomassēs makātansz, each your o. money, lit. the money that you each o.; inf.-taom- =of one's o. volition, of its o.; etaomhoneo, it grows of its o.; nataomeneoxz, I go of my o. (sc. accord, volition).

owner, zeaenasz, my o.; zeaenaez, our o.; zeaenaess, my owners; zeaenaezē, our owners; zehesthozēs, the o. of a horse (or any pet); zehēmhäonsz, the o. of the house; zehēpäozistovsz, the o. of the picture; zehēma-

kātaemsz, the o. of the money; zeheheszhovsz, the o. of it; nanitāam (or nanitāeam), my o., master, lord, ruler; eaenova, he is an o.; zeaenovassô, the owners (in general). [object, property].
 ownership, aenovàtoz, the owning [aenovoxz, the owned]
 ox, hestohoevoha, hestohoevohā (pl.), lit. "cattle dragging".

P

P in Ch. is pronounced like Eng. "p." in pat, pot, pore, and denotes "adhering to, in lateral contact with".
pace, eneovoxovoèn, he paces, walks up and down; nato-tatohaèn, I p., stride; navohaeoxz, I go at a fast p.; eoxceneevavohaeoxzeo, they are known by their gait, p.; enonomšeona, it is a pacer (of a horse), he paces; nonomšeonahe, pacer. See step, walk; navistaēto-mo, I keep p. with one (in anything).
pacific, eoanaxane, one is p., peaceable, unruffled, quiet; eoanazesta, he is of p. disposition; see peaceful.
pacify, see appease, calm; naonoevaosemo, I p. one (in words, by talking to him); naoanoevaostomoe, I am one who pacifies.
pack, nahoxpoanen, I p., bundle up (not ref. to the tying); nahoxpoana, I p. it; ehoxpoeoz, it is packed, bundled; nahoxpoanomovo, I p. his (in.); zehoxpoanensz, the one who packs; nahoxpohoesan, I p. and tie, bind; nahoxpohoeto, I p. and bind him up; nahoxpohoesz, I p. it; zehoxpohoesansz, the one who packs (and ties); zehoxpohoeszz, the one who packs it; nahoešeeszenoz nazotoz, I p. my things; inf.-mano- with above verbs implies "together"; namanohoxpoanen, I p. all together; see bundle, bind, press; hoxpoanenistoz, the packing; hoxpohoesanistoz, the packing and tying; hoxpoeozistoz and hoxpohoeozistoz, the being packed. Napevevotana, I p. it well (on horse or dog, also travois); epevevotane, he is well packed, loaded (pack horse); navevhotaoovo, I make him to be packed, loaded; vevhotaovazistoz, the packing, loading (on p. animals); vevhoonoz, the packs (in.), loads; vevhoon (sg.); suff. -ox in some verbs denotes "packing, carrying on shoulders and back"; ehoox, he comes home packing (sc. game); ehooxestove, they are coming home packing; emohēhooxestove, they gather home packing; the two last forms are substantive verbs and mean lit. it is or there is a home packing; such forms are much used also for the 3rd. pers. pl. when the individuals are not specified. Emeestox, he comes into view packing [emeestax, he steps into view]; eénox, he puts down his p.; eoháenox, he

drops his p.; see bear, carry, burden, load. Vevoxestoz, p., burden; menaeom, menaeomensz, burrow, cave or nest of p.rats; nocez', p.rat.

package, hoemskot, p., rather the Indian bag made of par-flêche, in which things were packed; vehoseo, Indian p., bag (made of tanned hide); hoxpohoeseo, hoxpohoseonoz (pl., in.), p., bundle; nàvōmo enoèn hovae zehoxpohoeozez', I saw him carrying a p., lit. something tied up; hōsanistoto (pl. and sg., or.), ref. to Christmas packages or gifts; vehaneo, bag (usually small), but when it is filled with a collection of things it is called "one unit or collection of...."; nokov mataocemenoz, one p. of coffee; nishov monsceo, 2 pack-] packing, see pack. [ages of beans.

pact, vistomōhanistoz, p., covenant (with ceremony).

pad, nahekovvāoenoxsan, I p. (instr.); nahekovavoenoxz, I p. it; taxesēhestotoz nahekovavoenoxzenoz, I p. the chairs; nahekovavoenoto, I p. one (or.); ehekovavoenā, it is padded; ehekovavoenansz, they (in.) are padded; ehekovavoenōhe, it (or. and in.) has been padded; hekova = soft + -oena ref. to "fill, full, within". Hekovaenātoz, the being padded, also the padding itself; hekovoenoxsanistoz, the padding (doing so); nahekovoenoxtomovo hetaxesēhestoz, I p. one's chair.

paddle, ezetōhesz, he paddles, rows; see oar, row.

padlock, hekoxpoaneoo or hekoxpoheo, same as lock.

page, there is no word for p.; noka zhešemaēš ox ehese-
semxēo na ox esaamxēōhan, the leaf is written on one flat side (p.) and on the other nothing.

pageant, toxšenātoz, parade (but would be applied to p.).

pail, hemanēvetoxq, hemanēvetoxkonoz (pl.), water p.; ehemanēvetoxkoneve, it is a water p.; amscevetō, amscevetōnoz (pl.), lard p.; eamscevetōneheve, it is a lard p.; amscevetōneheva, with a lard p.; matanēvetō, milk p.; eohotomoena hemanēvetoxq, the p. is full; naohotomoenoxz, hemanēvetoxq, I fill the water p.; hemanēvetoxq zeohotomoena, a pailful of water; hemanēvetoxq zeohotomoenohe, a filled water p.

pain, nahāmata, it pains me, I have p.; nameq nahāmata, my head hurts; nahohoena, I feel p., stiff all over; naonšēoz, I have p., I am hurt; see hurt; naxoraenom, I have p. in the thigh; nahestxtaoz or nahestātaoz, I have p. in my side (from running); hāmatazistoz and hāmatavozistoz, p.; onšēoxzistoz, onšēozistoz, p., hurt; hohoenātoz, p., stiffness all over; hestxtaozistoz or hestātaozistoz, p. in the side from running; nahestxtāosemāz, I laugh until it pains; hestxtāosemazisoz, p. from laughing; eohāonex, it is attended with great p.; rad.-onš- (sometimes -onx-) denotes "hurt, p."; eanōva, the p. recedes, diminishes; etavomatto, the p. increases; naanovetan, I am pained, saddened; see sad;

"p." in the sense of "care, solicitude" is expressed with inf.-vovò-; evovònetanen, he prepares with pains,takes trouble to prepare; evovònethozeohe, he takes pains in working; navovònevistāmo, I take pains to help him; when "p." denotes "effort, exertion" it is expressed with suff.-meoe or -meohe; naomomenemeohe,I take pains to cry,work my face into crying; see strain. In fig.language the Ch. used the word heško-vósz (thorns) to express whatever "pricks" one, thus: heškovoeševostanehevestoz, a painful life, full of hurts,asperities.

painful, zehāmatto, that which is p.; zeonšeo,that which hurts; etavomatto,it grows p.; eohāonex, it is very p.,hurtful; eohāonenxá,it is a p.burn; eohāonšeo, it is very p.,hurting badly; ehāeōstō,it is a p.blow (real); hāeōstoeszistoz,p.blow.

painstaking, see particular.

paint, v., navoxpôn,I p.; navoxpoha,I p.it (to coat with p.); evoxpohe,it is painted; emāvoxpohensz, they (in.) are all painted, or, painted all over; esaavoxpôhan,it is not painted; navoxpôno, I p. him (applying p.on one; navoxpenova,I am a painting, one whose function (in a ceremonial) is to apply the p.to another,especially at the Sun dance; zevoxpenovassō, the ones who p. (at a ceremonial); voxpônistoz, the painting,applying p.; navoxpônomotxeva,I p. (in one's place,for one); namaevōenèno,I p.one's face; namaevō- enesz,I p.my face; maevōenistoz,facial painting; emāmakoaene,he has been painted red all over; namāmakoaenàz,I p.myself red (all over); namāheovxkoaeno, I p. him yellow all over; namāmakoo vess,I have all my hair painted red; namāmakoo vesseno, I p.his hair all red; see color,dye. Namxea,I p.or draw it; namxeovo,I p., draw him,also naamxeovo,I p.,draw him;naamxešena,I am painted,drawn (face); nazetxešena, I am thus painted, pictured (face); eameha,it is painted,drawn, written, outlined; eameš (or.of preceding); eamstoevxešena,he is painted,drawn,pictured sitting; eatōovxešena, he is painted looking upward. Navaxē,I am fixed up,decorated,ref.not to the painting,but implies it where it is used for the adorning, together with the other "fixings"; see fix. Esohekōva,it is still wet; esóhestoneoo,it is still moist (not dry); esóhóxao, it is still green (not dry); these three terms do not ref. to p.unless it is mentioned; ešepnonatto,epononaoz and eponoeoeoz,it is dry (in speaking of p.).

paint, n., voxpônistoz,p.,also the painting (act); zeonitaevotto,p.,general term for p.; maevōenistoz, facial p.; maetom,red p.(ceremonial or religious p.of a deep blood red); the suff. -otto in the following names of p.ref.to the color material, whether dry or

liquid and is equivalent to "that which colors red, black, etc."; zeovoetto, yellow p.; naveševoxpoha zeovoetto, I p. it with yellow p.; zemaoetto, red p.; zemoxtavoetto, black p.; zeoxoxzevoetto, green p.; zepoo-voetto, gray p.; zeotatavoetto, blue p.; zeheovaneoeetto, brick p.; zevoxpheovoetto, straw p.; zeoxoxzheovoetto, turquoise p.; etc.; see color. Mxeeom, painted, written tipi; zeoxceveševoxpônistove, p. brush (of the artisan).

painter, zevoxpônšz, the one who paints; mxestonecheo, p., drawer; in former days the Ch. had certain men and women who were experts in decorating skins, tipis, etc. with drawings.

painting, voxpônistoz, the p.; mxeohestoz, the p., drawing (itself); amxešenàtoz, p. of a face; amxeohestoz, p. of the whole person; see picture.

pair, there seems to be no special term for p. altho "nokov" is used sometimes; nokov mocanoz, one p. of shoes; nokov is a unit or collective numeral and means "several forming one", it is also used for expressions like "1 package, 1 pound, 1 company, etc."

palace, vehoneom, vehoneomensz (pl.), p., chief's lodge; vehoneomē, at the p.; evehneomēeve, it is a p., place; vehonemhāo, chief's house.

palatable, etapeveeno, it is p.

palate, màzhetō, (màzhetōnoz, pl., obs); nàzhetō, my p.; heszhetō, one's p.; màzhetōneheva, with, in the p.; emàzhetōneheve, it is a p.

palatial, vehoneomea, like a palace, chief's lodge.

pale, eheovene, he is p. faced; epoevokom, it is buff, p., gray white; evokomanēo, it whitens, turns p.; evokomeneoz, he becomes white in the face; eheoveneoz, he becomes p., yellowish (as Indians do); heoveneozistoz, vokomeneozistoz, the becoming p.; heovenestoz, palness; epoevokomanēo, it gets p.; epoevokomanēotto, it makes, colors p.

palm, màztāheon, màztāheonoz (pl.), p. of hand; nàztāhe, my p.; hesztāhe, one's p.; zehešhesztāheonas, the way one's p. is, as he is "palmed"; nokstāheo, one hand or p. ful; natapevstāheona, I am well "palmed"; nàztāheva, in the p. of my hand [naztaheva, in my heart].

Palm Sunday, Vèpoze-maheoneš; vèpozemaheonešēva, on P.

palpitate, emomóstahax, enševemomoxtahax, it palpitates (the heart); see pulse.

palpitation, momóstahaxestoz, p. of heart; nševemomoxtahaxestoz, p., fluttering of the heart.

palsy, see paralyze.

pan, homsevetoxq, homsevetoxkonož (pl.), stew p.; ehomsevetoxkoneve, it is a stew p.; hevaxevetō, frying p., (p. with tail); poheosenevetoxq, raising p.; amstanō, also amsetoxq, baking p.; tooxsevetoxq and aksevetoxq,

- different cooking pans; see kitchen utensils.
- pancake, ekseaseó,ekseaseonoz (pl.); eekseaseoneve, it is a p.; eoxsehaseo and eosehaseo,p.turner; na-eoxsehàz ekseaseó,I turn the p.(by throwing); nahon-oxta ekseaseonoe,I fry pancakes,lit.bake,roast; also nahekōmanon,I fry pancakes (in fat). [window.
- pane, nasz zenanivsetto vhonanistovâ,one p.of (in) the]
- pang, naanovstaha,I have pangs of heart, sad hearted; naanovstahaoz,I get sad heartened; nanāevoomen,I]
- panic, masóhèpôozistoz. [suffer pangs of death.
- panoply, see armor.
- pant, eahanomotom,he is panting for breath; hotam eahanotomax,the dog is panting (from running); ahanotomestoz and ahanotomoaxestoz,the panting; zeahanotomsz,the panting one; zeahanotomoaxsz hotam, the panting dog.
- panther, nanoseham (sg.and pl.); nanosehamson,young p.; pèpenanoseham,shaggy p. =lion; inf.-nose- ref.]
- pantomine, see sign. [to the leaping of the p.
- pantry, màtamemhào,part of the house where food is.
- pants, see trousers.
- paper, mxistō,mxistōnoz (pl.),p.,also letter and book; emxistōneheve,it is p., it is a letter or it is a book; mxistōneheva evešemane, it is made out]
- papoose, meševoz; see infant. [of p.
- parable, tāohemestoz,p.,likeness; natāohemenotto, I use him as a p.,example; nahòtaheonan,I tell in p.; hòtaheonanistoz,n.of preceding; see example. Tāohemestova evešeēsz,he speaks in p.; evhanetāohemestove,it is a mere p. [they are parading.
- parade, etoxšenaō,they p.; etoxšenàtove, it is a p.,or]
- paradise, heama pavoom; heama pavoomē,at the place of bliss; sean, place where the good people go (according to the Ch.) after death; seoze-meo,the road to the sean; hekozehemeco, the road leading away from sean.
- parallel, expressed by inf.-pae- and -pâe- =at the side of,by; epaeoz meo,the road is p.to....; pâe-meo,a p.road (side by side); epopaeozensz meonoz, the roads are p.; nasaapâevetovahe,he is no p.to me as chief,does not come side by side with me, does not equal me; napâepevaetovo,I p.him in being good,am essentially as good as he is; Maheo emesaapâetohe, God cannot be equalled; inf.-tāestov- denotes "as much, equally,in the same measure".
- paralyze, enanhēsz,he is paralyzed; enanheoz,he becomes paralyzed; enonāeoxta,he is paralyzed in both legs; enonāeonaoz,he has both hands paralyzed; nanhestoz,paralysis; nanheozistoz,the becoming paralyzed; see lame,numb.
- parasite, maevescehevotozz,p.(insect),vermin.

parasol, hoveokôo, hoveokôonoz (pl.), p. or umbrella, lit. the little shade; nahoveokôoaovo, I provide him with a p., make him to be shaded with a p.; nahoveokôôno, I "p." him (instr. form); nahoveoceoxz, I walk with a p.; nathoveokôo, my p.; nsthoveokôonan, our p.; nsthoveokôonevo, your p.

parcel, see divide, distribute; nasestoxtanomaen, I p. the land; sestoxtanenistoz, the parceling; hovae ze-hoxpohoeoz, something tied up (like a bundle); hovae zeoxpoemaene, something wrapped up.

parch, éomâta, the ground is parched; emooxkonâta, it is parched, shriveled by heat; naóestôna, I have a parched throat; see scorch.

pardon, see forgive; šivaztastoz, p., mercy.

pare, naexoaso, I p. it (or., as potatoes, tomatoes, with knife or machine); naexoax maxemen, I p. an apple; naexoano, I p. it (or., as onions), with the hand; naexoana heovemaxemen, I peel an orange (by hand); naexonoxta, I p. it (in.) with the teeth; henen zeexoaxessô, pared, peeled tomatoes; zeexoaxêsz maxemenoz, pared, peeled apples; zeexoanessô xaoemesestoto, peeled onions; zeexonomêsz heovemaxemenoz, peeled oranges (with teeth). See peel, skin.

parent, zexhestoešessô, the parents, progenitors; following terms ref. to father and mother or the ones who raise a child, bring one up: naneomeo, my parents; nineomeo, thy parents; heneomeo, one's parents; naneomaneco, our parents; nineomevô, your parents; heneomevô, their parents; See relationship.

parer, exoaxeo, p., paring machine.

paring-knife, mozc zevešexoaxestove.

parity, tãestovastoz, p., equality; see equal.

parry, see ward off.

part, nasêstoxtanen, I divide in several parts; nasêstoxтана, I divide it in several parts; nasêstoxtano (or.); nasêstoxtax, I cut it in several parts; nasêstoxtaso, I cut it (or., as dry goods) in several parts; nasêstoxtanomaena, I divide the land in several equal parts; nasêstoxtanomevo, I divide it in parts for one (his benefit); navozenohovo, I apportion, distribute to one (sc. his p.); evozenohova, he is apportioning; vozenohovâtoz, the apportioning; navozenomevo, I give to one his p., portion; eonisovâo, they (or.) p., disunite; eonisovaozeo, they (or.) become parted, disunited; eonisovaozensz, they (in.) p.; onisovhastoz (state), onisovaozistoz, the parting, disuniting; epopooneez, it parts, snaps asunder (as ropes, etc.); zepooneez hêva, the parted rope; ninhôoxzeazhemâ, we p. (from each other); nihênênhemâ, we p., go asunder, disperse; natovaseêno, I p. his hair in the middle (with a stick); tovaseheo, stick used to p. the

hair; [natovaso, I rip him (cutting forward with the knife, as in first cut for skinning); naoxēto, I rip one (by drawing the knife towards me)]; napevetovase, my hair is well parted; nahoxeetovaseeno, I p. his hair well, orderly, properly; nahoxeetovasesz, I p. my hair properly, well; see rip; nanitánō, I p. them (or.), as when two are fighting; see peace; "p." in the sense of "cleave" see cleave and foot; inf.-vesse-, -vest- and -vist- =take p., partake, q.v.; navesshossoe, I take p. in the dance; navesthossoemo, I take p. in the play with him. Naaseoxz, I p., leave, q.v.; see apart, asunder, separate. Navestax, I take p., am a member of (usually of warrior band); eoáeshistanoveo, they live apart as peoples; eonšeōstahā voe, the clouds p., break up; voe eonšeoz and voe eoninxahā have the same meaning as preceding.

part, n., nitao zehetāestōn, all its parts (of something built, erected), components; ox namakātaemoz, my p. of the money; for parts of the body see body; nooxtó, back p. of an interior (as of a church); nooxtó nivé-amstoheme, do not sit in the back p.; noos, back p., outer circle (as in a council or feast); estó, front or inner p.; setov, middle p.; inf. -toxtō- =several parts; inf.-oace- (oacetto, as a phrase) =by parts, degrees, little by little.

partake, inf.-vesse- -vest- or -vist- =cum communione, participating, associating with; evessemataveana, he partakes, participates in the peyote eating; evistoēta, he partakes in a ceremony or religious doing; navesseana, I p. of the eating; nives'onevheamā, we are partakers, co-heirs, partners; niáezhemā, we are partakers (in a feast); niveszeovahemā, we p. together (from the same dish); nivesstháema, we are partakers (in goods); nivesseztohemā, we are partakers (articles and eating); vesseztohestoz, the partaking, having share in; vesseanamazistoz, the partaking together with, in eating; veszeovahemazistoz, the partaking, sharing of the same food, dish (in eating); navistaeta, I p. in it; navistaetan, I desire to be partaker in; navistoētamo, I p., take part with him (in ceremonials); zevesseanassō, the ones who p. in eating; zevesseanassō Maheonemesestovā, the partakers in the Lord's Supper; zevessemataveanassō, the partakers in the peyote worship; zevessevostanehevessō, the ones partaking, sharing of the same life; zevessevostanehevemaess, the ones who p. in my way of living; evistosoe, he partakes, participates in the playing (game).

parted, expressed by inf.-áesh-, -áe-, -oáesh-; see apart; inf.-vohov- =parting, come or coming apart; evohovoeoz, it is p., asunder; see apart, asunder, separate; etovasehe, it is p. in the middle(hair); see part, foot, cleave.

partial, naohamemaseztaetovo, I am p. to him; Maheo coxksaaohamemaseztaetovohēs̄sz hovanēo, God is p. to no one; naohamemaseztaeta, I am p. to it; zeohamemaseztaetovasz, the one who is p.; zeohamemaseztaet'sansz, the one acting partially.

partiality, ohamemaseztaetovazistoz, the being partial (sc. to one); ohamemaseztaet'sanistoz, the acting partially.

participant, expressed by -vesse-, -vest- or -vist- in fixed in different verbs; see partake; vis-toētahe, p. in ceremonials, doings; zvesthozeoesz, the] participate, see partake. [p. in work; etc., etc.

participation, vesseneševestoz, p. in doing something; vesthozeohestoz, p. in work; vistoētastoz, p. in ceremonials; vessetotoxemazistoz, p. in discussing; vessēsoemazistoz, p. in conversation; zeheševistoētas, his p. in a religious doing, ceremony; vesshossohestoz, p. in a dance; vistsosoemazistoz, the p. in play; vesseanātoz, the p. in eating; vesseanamazistoz, the p. in eating (sc. with one).

participle, is expressed in the sub. form with pref. ze-; zemevsz, the eaten one (or.); zemesēs̄sz, the one eating; zenās̄sz, the dead one; zenahesz, the killed one; zenasensz, the one killing (homicide); nahāzis-toz, the killing one (obj.). See p. in Ch. gr., sub .cj.

particle, zeahanaxceo, a p., extremely, excessively small; heva tonetaxce nasaametahe, he did not give me a p., the least bit.

particular, see own; inf.-vovoxpon- = p., strict, rigid, exacting; eoneetan, he is p., fastidious, wants the best, is a stickler; enōoseoneetan, he is not p.; zeoneeasz, the p., meticulous one (Ger. wählerisch); inf.-soxpstov- (soxpstovetto, as a phrase) = incessantly, persistently, particularly (after); nasoxpstovaovo, I am after him particularly; etoxtomonetan, he wants to be without fuss, not p., unconventional; zetoxtomonasz, the one who is not p., not meticulous; sos, p., special, noteworthy; sos zehešemoonatamaes, as he is particularly beautiful; sos zehešhotoanatto, as it is particularly hard, difficult; oesos hoeozeszevoes ze-enoss, let them each bring their own, p. property! Tāma, own, p., special, itself.

particularity, oneetanoxtoz, p., fastidiousness; vovoxponastoz, p., exactitude, strictness; tāma]

particularly, see particular. [zetaomhestas, his own p. parting. aseoxzistoz, the p., going away; hénénistoz, the p., going asunder; nhōoxzeazistoz, the p. from each other; hénénemazistoz, the p. from and dispersing.

partition, eoáotō, it is partitioned (in spaces, rooms); oáe = apart, each by self + -otō = space, in an

interior; zeveše-oáeotō, a p., that by which it is partitioned; naoáeotōena, I p. it (in several spaces).

partner, navisthoènemo, I am his p.; zvesthozeohemo, my p. in working, co-worker; navestax, I am a p., member (in a warrior band); nistax, nistxeo (pl.), my co-p.; estax, estxeo (pl.), thy co-p.; hevestax, hevestxeo (pl.), one's co-p., etc.; see warrior; zevisthoxtovamo, my p. in business, trade; zevistoētamo, my p. in a ceremony; zevistozémo, my p., in smoking; zevistōmo, my p. in marriage; navistoētaeoneve, I am a p., partaker in ceremonials.

partnership, visthoènemazistoz; vestxestoz, p., membership in warrior society; visthoxtovamazistoz, p. in business (trade); visthozeohemazistoz, p. in work; inf.-nitov- =in common, in p.; nitovhoxtovazistoz, the business in common, in p.; nitoveanazistoz, the owning in p., common; nitovheszhovastoz, property in common, p.; nitovhozeohestoz, p. in work; nisaaevhanitoveaenohenon, we do not own it again in common; nanitovhoxtovamâ, we do business in p., common; heto zetaneneonoz nanitovheszhovenonsz, we own these imple-]

parturition, aneozistoz, childbirth. [ments in p.

pass, inf.-oom-, also -ōm-, =passing by; naoomèn, I p. on (not stopping, passing before or on); eoomoxz, he goes passing by; naoomenōoto, I p. and leave him; naoomenōoxta (in.); eoomeamèn, he passes by walking; eoomeohe, he passes by running; eōmohatax, he passes by running and laughing; naoomhoto, I p. by one (or.); naoomhoxta, I p. by it; oom'nestoz, the passing by (stepping, walking); oomeoxzistoz, the passing by (going); nataomaovo, I p. before one; nataeamhoxta, I p. besides it (leaving to the right or left); nataeamhoto (or.); naam'nevehōmo, I see him in passing; the verb -amène- contracted into -am'ne- is combined with another (incorporated) to express "in passing"; naam'nevaseš, I drink in passing; nanšeamexzetovo, I p. by him, where he is; naamhoxta, I p. before it; naamhoto, I p. before him; hepaon naamènevo, I p. behind one's back; naamevana, I p. it (at meals); amevanoz, p. it on! (at meals); zeno eameoxz han ešēva, he passed here the other day; zehetaēs naoxceamènevo nistoha ešēva, I p. every day before his place; täno etamoneameoxz, he is just passing there (ref. to a place in front, ahead); nahotxaovo, I p., cross him (each going in opposite direction); see cross; nahoxaovo, I p., cross him (not close to each other); natatoxèn, I p. in front, skirting; etoxšenàtove, they (indefinite) p., parade in front; nahèpeomeoto, I p. beyond him; eamohaéha, it passes close to it (without touching); etaešhovanē, he has passed away, is no more; nahōènevaenō, I let (passive) them p. out; namezevaena, I p., hand it to him;

voe eamaesta, the cloud passes driven by wind; voeva etataevoneoz, it passes, disappears behind the cloud; voe eamhōsta, a cloud passes over; voe eomhōsta, a cloud passes by; nataxotovo, I p., trample over one; nataxota (in.); inf.-ox- =to p.thru, traverse; naoxtā-en, I p. the night; eoxceamehovahanehsz, they (in.) are passing (out of existence); emaz'netto, it passes all away; ešiensz na ānoz eoxcenševemaz'nettons, the days and years p. away swiftly; ešiensz zeam'nettōsz, the passing days; ešiensz zeame-maseozēs, the days which p. away (diminishing); nasoxpèn, I p. thru; esoxpeoz, it has passed thru; naexhoemanheme, we passed a law; nasaaxaenštonseztō, I p., overlook it; hastoha naxavonetanotomōenon hoxtoētastoz Maheo, many times God has passed, overlooked our mistakes, errors.

passage, soxpeozistoz, the passing thru; esoxpooneve, it is a p., thorufare; eotazcesōpo, it is a narrow p., thorufare.

passing, exhoemanistoz, the p. of a law; evhanēoom'netto, it is p. by; evhanēnetto, it is p., ephemeral.

passion, namāsemhoahe, I have a p. for, crave; namāsemhoā-ozenotto, I have a p. for them (or.); see crave; eahanhoāoz, he has a violent p.; havsevemāsemhohastoz, evil p.; ahanhoāozistoz, violent p., desire; masomomātaeozistoz, sudden outburst of p., rage; mavōxōz zehe-māsemhohastovetto, the p. of the flesh; hohāhohātseonevestoz, p.

passionate, eohāhohātsan, he is p.; eohāhohātseoneve, he is a p. one; eohāmomātaheoneve, he is p., violent, quickly moved to rage; eohānehestaha, he is p., quick tempered; hohānehestahātoz, the being p.; hohāhohātsanistoz, the being p. (acting so); hohāhohātseonevestoz, the being p. (characteristic).

passive, the letter "a" in Ch. has a p. meaning; nameta, I am given by one; emetā, he is given to by one; enāe, he is dead; nametan, I am given; nimehotan, thou art loved. See Ch. gr.

Passover, oom'nestoz, the passing over; this will only be understood in connection with the story of the P.

past, nista ešiensz, the p., ancient days; ešiensz zehešhèpnnettōsz, in the p. days; ā zehešhèpnnetto, the p. year; nistaomēno, in the p., ancient time; hovae zehèpnnetto, things p.; zetohetāhèpnnettōsz, all that which is p.; zehešhèpnnetto nistaom, the ancient p.; zehešhèpexov hovae, a thing p.; etaešhèpexove, it is now p.; (time); ešhèphōsta, it is p. (hour, sun); zenanōtxeo ēšhèphōsta, it is p. 8 o'clock; nista navostanehevestoz, my p. way of living, also nimehavostanehevestoz, the way I used to live; inf. -meha- denotes imperfect tense, but can be incorporated in verbal substantives

- to express "p."; tozea, totanoom, tozanoom, the p., long ago.
- paste, napâana, I p., seal it (against), stick it to; epa-noetō, it is pasted, stuck to, on the surface, side; pâanco, p., seal; pâanenistoz, the pasting; see stick, adhesive, glue.
- pastor, maheonhetan, minister, q.v.; maheone-neevaoztoma-nehe or maheone-neevaozt'sanehe, godly guide; the latter was never applied, but would be the better term for p. (from -neevaoztsan = to guide and watch over); maheoneneevaoztsanistoz or maheoneneevaoztomanistoz, the being a p. [tove, that which is for p.]
- pasturage, nêtohamestoz; see pasture; zevešenêtohames-]
- pasture, nanêtoham, I p. the stock; êvenozeo, they p., feed, browse; zeamoneane, the p., the fenced enclosure; naamoneaneon, my p.; amoneaneoneva, in the p., enclosure (with fence); mœše, p.; pavoœše, good p.; namœšeam, my p.; zeheškoœševe, where there is good grass (short, thick, like buffalo grass [always preferred for camping]); etapavoó, it is green p., grass; tass zeheškoœez' nivênonaôen Maheo, as it were God makes us to camp where there is good grass.
- pat, napoponôno, I p. him; napoponoha, I p. it; poponônestoz, the patting.
- patch, napoenô, I p.; napoenoto, I p. it (or., as coat, etc.); napoenoxta (in.); nahoeno, I p. by lengthening; nahoenoxta, I p. it; nahoenoto, I p. it (or.); nahoenoxta navênoz, I p. my tipi; poenohestoz, the patching, mending; poenohestoto (or.), p. or patches; epapanooxtav, it has colored patches, is colored in patches; epapanoêno, the snow is in patches (on the ground).
- patent, hoexistō, land p., title, deed.
- path, meo, meonoz (pl.), p., road; emeoneve, it is a p.; meoneva, in the p.; nohémeon, by the p.; pâemeo, by p.; see road; zeamhooneve, p., when built above ground like a sidewalk.
- pathetic, ešivatametanonov, it is p.; ešivatamosohetto, it is p., causes pity; etašivatamahe, he is p., pitiful; see pity.
- patience, hênovatoz, p. in sickness, passive fortitude; ôênovastoz, p., perseverance; oxtôênovastoz, p., holding out; see suffering; zehešeôênovaes voston, the p. of a person: zeoxtoênovaessô niahanevô zetaexaosa-neo, the ones who have p. thru all, they are the ones to overcome, they shall overcome; esaahêôênovastové, he has no p., perseverance; ôênovaeztovazistoz, p. towards one.
- patient, ehênova, he is p., has fortitude; eôênova, he is p., perseverant; eoxtoênova, he is p., holds out; naôênovaeztovo, I am p., long suffering towards him; inf.-hênov- = patiently, with fortitude; inf.-ôênov- =

patiently, with perseverance. Naōn, p. (one undergoing treatment); henaōn, his p.; nahenaōn, I have a p.; nahenaōnenoz, he is my p.; nihenaōnetove, I am thy p.
pattern, neevatseo, p., sign; see copy; nanceevavostanehe-
 vevo hevostanehevestoz, I p. my life after his;
 nanceevamese zeoxchešemesēs, I p. my eating after his;
 neevavōsanistoto, p. (of dry goods); neevahoxaōnistoto,
 p. of bead work.

pauper, stamenōheo (sg. and pl.); see poor.

pause, expressed by inf. -oano- and -én-; the first ref.
 to cease, rest, while the second implies ending,
 stopping; eoanbozeohe, he pauses in his work; eoanoe-
 oz, he pauses; oanōsz, p., rest! (imper.); esaaaoanoeo-
 zistovhan, there is no p.; see cease, calm, quiet.

pave, ehohonavonhoonevston, he is paving (with stone);
 epavhohonavonhoonevstoona, it is well paved; ehoho-
 navonhooneve, it is stone pavement; eamemanhooneve, it
 is paved. [neve, the p.]

pavement, zehohonavonhooneve, a stone p.; zeamemanhoo-]
pavilion, hoveoeom, p., summer shade; nahoveoaovo, I p.,
 shade one.

paw, mohēno emenōn zēvoseozez', the horse paws; see foot.

pay, naēnanen nanistastaneneo, I p. my debt, that which I
 had taken on time; naēnanomoxta, I p. down for it;
 naēnanomoto, I p., spend for one; naevhavoéha, he pays
 me back, retributes; nahoztavoého, I p. him back (what
 he had done); nameto hemakātaeme, I p., give him his
 money; nameto makāta zexhozeoes, I p. him for his work;
 nasaahozevaztō makāt, I do not ask p., do not hope for
 money; etosemeàtovensz makātansz, payment is to be
 made, moneys are to be given; see wages.

payable, zexoveva etónexov zeoxceēnanēs makātansz, this
 is the time when the money is p.; nahase nivās
 emezenoz heto makātansz, this money is p. to any one;
 oha ninēhov heto makāt nimemetan, this money is p. only
 to thee; heto makātansz emesaaēšemeàtovhanehsz nox-
 setto zetaešenoceānevez', this money is not p. until
 after one year.

payment, hooxcemeàtovevosz makātansz, when the money is
 given; zeoxtoešemeàtovezēs makātansz nasaaxa-
 vōmoheo, I did not see them (or.) during the whole p.
 The word makātansz can also be used in sg. (makāt) in
 which case the verb becomes sg.

pea, oacemonsc, oacemonsceo (pl., or.), little round bean.

peace, hekotastoz, p., quietness; hekotomastoz, p., calm;
 oanaxanestoz, p., rest; haomoxtomoxtastoz, p. (in
 feeling); nanomonestoz, nanovazistoz, p., reconcilia-
 tion; oanaxanestàtoz, p., rest (state, disposition); oa-
 naxanstaomenhestoz, the being at rest, at p., tranquil;
 hekotomaetanoxtoz, p. in mind; oanaxaetanoxtoz, p., rest
 of mind; oanaxanstahàtoz, p., rest, calmness of heart;

nievhananovàzhemâ, we make p., reconcile; eevhananomon-estove, p. is made, it is a reconciliation; see calm, quiet, rest, tranquil; ehaomoxtomoxta, he has p.; enanomon, he has p., is reconciled; nahekotomaeven, I walk in p.; nahekotomavostaneheve, I live in p.; nanovazeomē-venehâ, p. be to this lodge, home! Enanovazeomēve, it is a peaceful home; ehekotōmoeha, it is at p., quiet (a body of water); nanitâno, I advise one not to fight, make p. between two or more. Nahekotoma, I hold my p.; nasaa-haomoxtoéhahe, he leaves me no p.; nahaomoxtoého, I appease him; nahaomoxtomoxtasého, I cause him p.

peaceful, enonizeomae, he is p., gentle, mild; eonanazesta, he is p. minded; ehekotaeoneve, he is p., quiet; eomatae, he is p., quiet (Ger. nicht vorlaut); hekotomavostanehevestoz, p. life; ehekotomatamano, it is quiet, p. (in general); ehekotomastanov, it is a p. people; ehekotomastanoveo, they live as p. people; see calm; enanovazeoneve, he is p., has a p. character, a peace maker; see quiet.

peacemaker, zenanovasz, the one making peace, reconciling; nitânovahe, p. (in fight); enitânova, he is a p.; nitânovâtoz, the peace making; naoxvenitânovao, I would (optative) have been a p. These terms ref. usually to separating fighting individuals or parties. Nanomonehe, p.; see reconcile.

peach, meovemaxemen, meovemaxemenoz (pl.); meova =fuzzy + maxe =large + men =berry; emeovamaxemeneve, it is a p.; meovamaxemenóe, meovamaxemenósz (pl.), p. tree; emeovamaxemenóeve, it is a p. tree; meovamaxemenóeše (-ešesz, pl.), p. orchard; emeovamaxemenóešeeve, it is a p. orchard; oacemeovamaxemen, little round p. =apricot.

peacock, ?

peak, vós, vósoz (pl.); evóseve, it is a p.; Oookoomenevós, Pike's p.; Pävös, Powder p.; Tōnevós ?; Nizevós, Eagle's p.; Vokaevezevós, Antelope-horn p., a mountain having two peaks close together like antelope horns.

pear, ōeksemaxemen, -menoz (pl.); eōeksemaxemeneve, it is a p.; ōeksemaxemenóe, -nósz (pl.), p. tree; eōeksemaxemenóeve, it is a p. tree; ōeksemaxemenoeše, -ešesz (pl.), p. orchard; ōeksemaxemenóešeeva, in the p. orchard; see apple, peach.

pearl, menea (?); nameneam, my p.; emeneve, it is pearly, a p., berry; mencevetoxq, pearly vessel, chinaware.

peasant, ēnanoeheo, the planter; ēnanoevèho, white man planter, farmer, peasant.

pebble, hohonàc, hohonàceo (or.); ehohonàceve, it is a p., a small stone; also hohonàcson, young stones.

peck, kokôax eanekova, the hen pecks; eanekovo, she pecks him; eaneka, she pecks it; ehōanekanov, they (the chicks or birds) come out by pecking it (sc. egg

shell); anekovazistoz, the pecking; eanekovaetan, she wants to p.; naanekomoe, I am pecking (as with a fork); the ending -omoe implies that a series of "pecks, pricks" are made; anekomohestoz, the pecker, fork (having a set of tines); naanekôn, I p., prick (with an instr.); naanekòno, I p. him; naanekoha, I p. it (instr.); eanekohe, it is pecked; ehonokòno, he pecks one (or.), with the point of something; ekokonoe, it (the bird) pecks (by knocking); kokonohe, woodpecker; kokonohe ekokonoe, the woodpecker pecks; see prick.

peculiar, see particular; inf.-otôs- =p., strange, out-of-the-way; naotôstoovax, I had a p.dream; inf.-xama- is also used in the sense of p., special, distinct, for a known or unknown reason; examapeva, it is especially, peculiarly good.

peculiarity, tāma hexamaestoz, one's own p.; tāma heta-omenitavastoz, one's own p.; taome =of self + -nitavastoz, the being different.

peddle, eoxcetotoxhoeoxz zexhoxtovas, he is peddling, goes from place to place selling.

pedestrian, hoeva zeamënsz, hoeva zeam'nessô (pl.).

pedigree, see lineage, descent.

peel, naexoax, I p. (with knife or instr.); naexoaso (or. of preceding); zeexoaxessô, the peeled ones (or., as potatoes, tomatoes); naexoena, I p. it (by hand); naexonoxta, I p. it (with teeth); naexonomo, I p. it (or.) with teeth; naexoasen, I p., skin by fire; eonitōmaoxz, it peels off (as varnish, paint, etc.); naonitōmana, I p. off, take off the skin, bark, covering; naonitōmaha, I p. it off (instr.); eonitōmavōva, it peels by water; naonitōmavōvoto, I p. it (or.) with water; naonitōmavōvoxz (in.); eonitōmahóta, it peels from heat; monsceo eonitōmahóeo or eonitōmâeo, the beans p. off by heat; naonitōmâno, I p. it (or.) off by scalding; naonitōmâha (in.); eonitōmavene, he has a peeled face; eonitōmavheona, he has a peeled hand; naexoestōmoano horzz, I p. the bark off of the tree, decorticate; naexoestōmoàno (instr. form of preceding). Onitōmaoxzistoz, the peeling off (natural); onitōmanistoz, the peeling (by hand); onitōmahestoz, the peeling (with instr.); onitōmâhestoz, the peeling by heat, scalding; onitōmavōvatoz, the peeling by water; hestōmosz, the peelings, its husks, rind; oexoasenistoz, peeling by fire.

peep, nahekōo, I p.; naēshekōo, I p. into; nahekōmo, I p. at one (or.); nahekōxta, I p. at it; zehekōotto, I who am peeping; hekōxz, p. thou! Hekōom, p. you! Hekōoxtoz, the peeping, also instrument to look, p. with; nahekòno, I p. at him (with a field glass, etc.); nahekoha (in.).

peevish, see fretful.

peg, maceszz, macestoz (pl.); namaeszz, my p.; hemaeszet-

to, one's p.; nimaeszetonan, our p.; nimaeszevo, your p.; emaceszeve, it is a p.
 pelican, voa, voaheo (pl.); Voahevé, P. woman, pr. name.
 pellet, zeoacemenosz, small pills or small grains; oacemenoz, p., small pills.
 pellucid, enanivsetto, it is p., transparent, clear: enanivsevōme, it is p. (of liquids).
 pelt, eahanoeszistove, there is a pelting (blows); zeoko enistonevāha or enistonevavooko, the rain is heard (pelting). See hide, skin.
 pemmican, evxkovonoz zepenohe.
 pen, mxistonestoz, -estotoz (pl.), p. or pencil or instr. with which one writes or draws; emxistonestove, it is a p.; esaapavemxistonettan mxistonestoz, the p. does not write well. Menaoeva nanxpaovo, I p. him, keep him in a p.; menao zexhoevoss q'san, sheep p.
 penalty, maxàzistoz, maxeosàzistoz, p., punishment.
 penance, self inflicted ordeal (if not punishment) was frequent among the Ch. There were different kinds of fasting, as: avōnàzistoz, common fasting, lasting one or several days; avōneoestoz, fasting by standing at one spot the whole day (sometimes looking at the sun from morning till evening); avōnšenàtoz, fasting by lying the same way the whole day; avōnehoestoz màpeva, fasting and standing the whole day in water; each individual might determine a certain way either private or public in which to go thru an ordeal of fasting. Besides this there were other such ordeals, sometimes in connection with the Sun dance, but also at any time, private or public. The officiating priest would hold the loose skin of the breast, cheek, back, shoulder or loin between thumb and forefinger, pull at it and then pierce it with a pointed instrument. A skewer was inserted in the opening thus made and to this the thongs were tied. Evoneaxestoz, the breast ordeal (usually at the Sun dance), trying to tear away from thongs tied from near the fork of the center pole to the breast; evonenistoz, the hanging to a pole by thongs tied to skin of breast or back; hestohoestoz, the dragging of one or more buffalo heads tied by thongs to the skin of the back; popoešestoz, the cutting off of small circular pieces of skin on the arm (lengthwise), by holding up some skin and cutting below the hold; zestxestoz, the cutting on the arms of transversal and paralell lines. Some cut off one or two joints of the small finger. The Ch. believe strongly that misfortune and disease is the result of some wrong committed, known or unknown. If the common means (pipe, offering, medicinal herbs, or rattle, sweat baths, etc.) of overcoming the misfortune are not efficacious, either one of the above mentioned

- ordeals is resorted to. A woman told writer that for some wrong she had committed, her children died one after the other in spite of all she tried. She resorted at last to punish herself by cutting the first joint of her little finger. The idea is that if they suffer sufficiently, further punishment by misfortune or disease will not be inflicted. Very often a friend or friends co-operate in the ordeal to make it the more efficacious. Penance in the Christian sense is unknown to the Ch. and writer was not able to find out whether the Ch. Catholics in Montana had coined a]
- pencil, see pen. [word for it. See penitence.]
- pendant, see hang.
- pending, zenšenaamemesetto ninxhòtahaovsz, p., during the continuance of my eating tell me the story; zehēšsaamesehetto ninšhòtahaovsz, p. (until) my eating, tell me! Zeheešhovanēhess natanšhozeohe, p. your absence I shall work.
- penetrable, eēseoxzistovàtov, it is p.
- penetrant, eohāēseoxzistovatto, it is p.
- penetrate, etaēseoxzetto, it penetrates; nataēseoxz, I p.; naēstoha, I p. it (with instr.); naēseōstoha, I make it p. (with velocity); eēseoxzetoē, it is penetrated; esaazešēēseoxzetôhan, it has never been penetrated; naēszèn, I p., walk into. See pierce.
- penetrative, eohāēseoxzenovatto, it is very p.
- peninsula, enahomaoeha, it is a projection of land; see]
- penis, mavetōxz; navetōxz, my p. [promontory.]
- penitence, anovemesēozetanoxtoz, the coming to better judgement with sadness; vovetanàzetanoxtoz, desire for changing, reforming self; see repentance.
- penitent, naanovemesēoz, I am p.; nahesseanovetanota nathavs, I feel bad for my sin; evovetanàzetan, he is p., wants to change, reform; evovoneoz, he is p., repentant; nha zevešhesseanovetanoss hesthavsevoētastovâ, the one who is p. on account of his evil doing; eanhootan, he fels sorry, grieved, p., repentant; see sad, sorry; zeanovemesēozz, the p. one, the one coming to self with sadness.
- penny, macemakât, -makâtansz (pl.); heva nasz macemakât nasaa-aenô, I own not even a p.; nasaahozenoz macemakâtansz, I do not have pennies with me; esaamace-makâtaevōemehan, it is not worth a p.; enišemacemakâtaevōeme, it is worth 2 pennies.
- pensive, eōnsetanona, he is p. (implying longing, loneliness); see muse, meditate. [tasooma.]
- Pentecost. Maheonešēva zenxhesseanhomeatōs Maheonemâ-]
- penurious, ehōvnova, he is p.; hōvnovastoz, penury; zehōvnovasz, the p. one; zehōvnovassô (pl.).
- pen-wiper, mxistonestoz zevešenhohe, that by which the pen is wiped dry.

people, ehestanoveo, they p., live as p.; evhestanovetanov hen hoe, they p. that land; zèvhestanovevoss, where they live as a p.; suff.-hestanov ref. to p., human beings, race, generation (of p.), from -hesta, to be, exist. Epavhestanoveo, they are a good p. or they live well as p.; emashanhestanoveo, they are a foolish, unreasonable p., generation; ehavsevhestanoveo, they are a bad p.; navhestanovemō, I live with them as p.; nivhestanovemāzhemā, we live as p. together, with each other; hestaneo, p. (has a distributive pl. meaning and equals the Ger. "Leute"); nistnovāvoss hestaneo hoeva, all p. on earth; nokov hestaneo, one group of p.; hestanestoz, the people (has a collective meaning and is similar to Ger. "Volk"); nazhestanestoz, my p., nation; also nazhestanamo, my p.; heszhestanamo and heszhestanestoz, one's p., nation; hestanovestoz, the being, living, existing as a p.; nazhestanovstonan, our existence as p.; navhestanovetanotovō, I want to live with them as p.; manhastoz, p., tribe, kindred, band; namanhastoz, my p., kindred, kinsfolk; nahemanhastovetōen, we are his p., his kind, posterity, kindred; zeto nistxevoss nahemanhastovenotto, all of these are my kindred, p., posterity. The word hetan, hetaneo (pl.), =man, but when suffixed it denotes also "p.". Zestan, the Ch. p., nation; vostan, vostaneo (pl.), person, p. (Ger. Leute); vostanestoz, the p. (Ger. das Volk); navostaneme, my p., folks; nivostaneman, nivostanemaneo (pl.), our p., folks; nahevostanemenotto, they are my p., folks; nihevostanemetōen, we are his p., folks; onisyomātātaneo, men, p. of faith (Ger. Glaubensleute); onisyomātatanistoz, p. of faith (Ger. Glaubensvolk); havsevoētātaneo, evil men, p. (Ger. böse Leute); havsevoētātanistoz, evil p. (Ger. böses Volk); pavstaneo, good p., men; pavstanistoz, good p.; Šišinovozhetaneo, the Snake p. (Comanche); ōhetaneo, the Crow p.; Kàkoeszehahetaneo, the Flathead p., etc.; see tribe. Votostataneo, the top, surface p., human beings. Some Ch. claim that this is the specific name for their p. and would mean "the particular, singled p." [navotocaovo = I single him out, bring him to the outside, as when a horse is brot out of a herd]. Other Ch. insist that the name ref. to human beings as distinguished from the "above beings" and "under beings". The latter are called "àtonomehetaneo" =underground p.; hōevozhetaneo, also hōevoto, ref. to cave p. Old men tell stories of p. living under the ground, in caves, mounds or some mountain peaks. Nistaomehetaneo, ancient p.; heamavostaneo, heavenly p. (Ger. himmlische Leute), lit. above p.; heamavostanestoz, heavenly nation (Ger. himmlische Volkshaft). Ehāetanevoneo, they are many p.; see crowd, multitude.

pepper, mènemen, mènemenoz (pl.), p., used in the pl.; mē-

- nemenóe, p. plant; emènemenevensz, it is p.
per, expressed like "by". Rad.-o- and -ō- have the etymological value of the Latin "per" [which is related to "fero" and the Greek "peráo, péri and peri", the conception being: "borne, upheld, moved over or toward something, held on"].
- perceive, naneevazesz, I p. it, take notice of it; naneevazesta, I p. it (in mind); naheneenovazesta, I p. it (with the knowledge); sometimes p. is expressed with the reflective or optative m., as: ehetomō, I p. that it is true; emeseōn, I see they are eating; ēšho-eoxzeō, I see he (also when speaking to the arrived one) has arrived; in the preceding examples the "I see" is not expressed but implied by the speaker; epeva, it is good; epevaeneo, it is good (sc. I see, p.). The term "anos" or "ānos" is also used with the preceding forms: ānos epevhetanevō, lit. now I p. that he is (was) a good man.
- perception, heneenovaztastoz; ōhaztastoz, p., judgement; esaaheszheneneenovaztastové, he has no p.; neevaztastoz, p., the taking notice with the mind.
- perch, eakonō, eakonoeo (pl.), it (or.) perches; see roost; zeakonōsz, the perching one; kamax kokōaxan zevešetaxeakonōevoss, p., lit. the wood upon which the chicken roosts; also kamax zevešeakonōhestove.
- perdition, asetoēhestoz; asetoēhestovā, in p. (from ease-toē, he is perishing); asetoēhemeo, the road to p.; asetoēhestxe, the place of the perishing.
- perfect, expressed by inf.-vāxs- and -vās- in the sense of "utmost, completing, finishing entirely"; navāxtana, I p., complete it; navaxtoēta, I am one who perfects; navāxseneševe, I p., complete the doing of it; evāxsepevae, he is p. (in goodness); hovanē esavāxshoxeahēs, no one is (attributive) p., perfectly, completely clean; evāxseoz, it is made p.; evāxseexane, it has been made p.; mataeševāxsevestanehevez, when we shall have perfected, completed our life; vāxshemā, the utmost height (where there is nothing higher); navāxston, I p., complete a construction; nszevāxsepevanomōenon nivostanehevestonan, he will p. our life; inf.-oxsē- = p., out-and-out, the utmost, excelling; ox-sēpavhastoz, p. goodness; oxsēšivaztastoz, p. mercy, rich grace; oxsēmashanōhestoz, utmost depravity; oxsēhaomenhestoz, utter poverty, bereavment; eoxsēpevae, he is perfectly good (Ger. durch u. durch); eoxsēmaheoneve, he is the p. God; eoxsēéhō vèho, she has a p. horror, fear of spiders. Perfect as tense (see Ch. gr.) is expressed by inf.-eše- = done, executed; eešemese or ēšeme-se, one has eaten, is done eating; exaenšepeva, it is p., blameless, ideal, faultless; eexáta, it is p., perfected, mature, done; sometimes inf.-xa- and -xama- are

used in the sense of p., absolute, exact; nasaaxahenee-nohe, I do not know perfectly, exactly; examanonizeo-mae, he is perfectly tame, gentle.

perfection, oxsēhestoz, the being perfect; vāxtanenis-toz, the perfecting; vaxtoētastoz, the p., completion (in acts, doings); vāxsezistoz, the becoming perfect, complete, finished.

perfidious, examaōceheoneve, one is p.; examanizeheoneve, he is p., an absolute liar; see faithless, treacherous.

perfidy, ōcevozezevestoz, p., treachery.

perforate, see pierce; naotāoha, I p. it.

perforation, otāhestoz, the p.; otāōnistoz, the perforating with instr.; otaēsehestoz, p. in septum of nose; otāestahestoz, p. of ears.

perform, see complete, finish; inf. -oého (or.), -oész (in.) and -oēta (stative) denote a doing, performing; napevoého, I do, p. good to one; ehavsevoēta, he is an evil doer; emómâtavoēta, he is performing (a religious ceremony); ezetoēta, he performs; emaheonoēta, he performs, magic, etc.; naamenitoēta, I p. on; navistoēta, I p. with; naémōxtōēta, I p. in secret; nanooēta, I add to in performing; see make.

performance, expressed by suff. -oētastoz =doing, performing; amoētastoz, a continual p. (fair, exhibit, etc.); asetoētastoz, beginning of a p.; énoētastoz, the end of a p. (dismissal); mómâtavoētastoz, religious p., ceremonial; zesemómâtavoētastoz, the p. of Ch. ceremonials; havsevoētastoz, evil p., act, doing; heovasz zetoētastov, all sorts of p.; vaxtoētastoz, the p., perfecting, completing, finishing; maheonoētastoz, magical p.; amēnetoētastoz, the performing on; vistoētastoz, the performing with; émōxtōētastoz, secret p.; nooētastoz, the adding of another act to a p.; zehestnoētastov, all the performances; zenooētastove, in connection with a p.; zetoēvhestoxtanenistove, the various performances (in Indian doctoring and ceremonials); vhanoētastoz, mere p., perfunctory act.

performer, see act, doer; evhanoētaheoneve, he is a mere p., he has not his heart in the performance; emaheonoētaheoneve, he is a magical p.; ehavsevoētaheoneve, he is a p. of evil, an evil doer.

perfume, nahemotomàz and nahehemotomàz, I p. myself (by chewing crushed leaves of aromatic herbs and strewing them on the head and garments); naheomeòno, I p. one (with white man's p.); naheomeòsz, I p. myself; voxcemexoaneo, p., ointment; evoxcemeeoz, it smells fragrant; moxšen, moxšesz (pl.), p. (consisting of aromatic herbs, usually dried and crushed before using). The Ch. are very particular about having their best garments well scented; it belongs to decency to

- appear "fragrant" at all special invitations, private or ceremonial. Even the Ch. doctors have a great use for aromatic herbs not only as medicine but often as a fragrant adjunct. Hence some of the evil smelling medicines of the white man (as carbolic acid, iodoform, etc.) were strongly objected to by the Ch. doctors and their patients, the prevalent belief being that a bad smelling medicine could not be efficacious. In recent times the younger generation has taken to the perfumes of the white man and discarded the far better "sweet smelling grasses" of the prairies and mountains. See odour and smell. Navoxšeam or namoxšeam, my p., sweet smelling grass; voxcemeeozistoz, the perfuming (with incense or ointment); hehetomàzistoz, the perfuming one (obj.); heoemeohestoz, the perfuming (white man's way); vèhoemoxeš, vèhoemoxšesz (pl.), white man's p. [the form; vhanoētastoz, p. act. perfunctory, evhanoētastove, it is p., mere going thru] perhaps, heaā, p., possibly; heahama, is it not p.? Na mo] peril, see danger, jeopardy. [heaā, or is it p.?
- period, manhestaom; nisóeā manhestaom, a p., term of 20 years; nexoveva, at that time, p.; nokov zeamexov, one p. of time; see generation, time. Zeoxeo, p., as mark of punctuation, lit. the written dot; nhaston-estoz, the periods (menses).
- periodic, totāevavexoveva eoxceevhanhesso, it recurs at certain intervals of time.
- perish, easetoē, he perishes, is perishing; zeasetoēsz, the perishing one (or.); zeasetoēssō, the perishing ones; naasetoēsého, I cause him to p.; easetoēetto, it perishes; esaa-asetoēettan, it does not p., is imperishable; naasetoého, I effect that he perishes; asetoēsohestoz, the cause of perishing; easetoēsohetto, it causes perdition, perishing; naavōn mesestovā, I p. of hunger; naavōn manistovā, I p. of thirst; see famished; asetoēhestoz, the perishing, perdition, q. v.
- perishable, easetoēhestove, it is p., also easetoēnov; emavao, it is p., gets old; esaamavaohan, it is not p., is incorruptible.
- perjure, eoeena vistomōhanistoz, he breaks an oath, a covenant; oástometto evistomōhan, or eáestomevistomōhan, he swears falsely.
- perjury, vistomōhanistoz zeoeene, p., the broken oath, covenant; nha zeoeeno vistomōhanistoz, the one who commits p.; áestomevistomōhanistoz, false swearing.
- permanence, toomastoz or toomhastoz, the remaining unchanged; heahestoz, p., durability, that which is lasting; esaa-aenettan, it has no p., is not permanent; heto esaaheszheapestovettan, this has no p., durability; esaahetoomahestové, he has no p.; see change.
- permanent, etoomahe, he is p., unchanging, remaining the

same; toometto, permanently; inf. -toome- =not changing, remaining the same; nitosetoomenistoxhemâ, we shall remain permanently together, all of us; esaatoomattan, it is not p.; zaatoomenhessohan, it will not always be so, it will not be p.; eheahetto, it is p., durable; esaaheahettan, it is not p.; eheahe, one (or.) is p., lasting, enduring; etoomota, it sets permanently (sc. there); etoomhoe, he lives, stays at permanently; toomevostanehevestoz, p. life, way of living; toomeametanenistoz, p. life; zethoeva nisaatoomeametanenehemâ, we live not permanently on this earth; etoom'netto, it has a p. course; see change, remain; eaenetto, it is p., perpetual.

permissible, emeneševstove, it is p., may be done; emenizeohe, it is p., is permitted; esaanizeoĥan, it is not p.; esaaneševstovhan, it is not done, may not be done.

permission, nizeovazistoz, the permitting to one (or.); nizeovsanistoz, the permitting; nizeohestoz, the being permitted; ninizeovazeme, I give you p.; nanizeon, I am permitted, given p.; nameto nizeovazistoz, I give him p. (adapted to the Eng.).

permit, nanizeosan, I p. (intr.); nanizea, I p. it; nanizeovo, I p. one (or.); nanizeon, I am permitted; nanizeomon, it is permitted to me; emhonemxistō, hunting p., license; mxistō zeameha nizeovazistoz, written p.

pernicious, etotonšezistovatto, it is p.; etotonitoĕta, he is p., acts perniciously; etotonhestanoveo, they are a p. people, generation; natotonsezesta, I am perniciously minded towards it; natotonsetamo, I am perniciously minded toward him, hate him; inf. -toto- implies "damaging, hurtful, injurious, destructive, malicious, p.". Totonsetamazistoz, perniciousness towards one (or.); totonseztastoz, perniciousness; totonsetamahestoz, state of perniciousness; etotonsetamahe, he is p.; etotonševostaneheve, he leads a p. life; see persecute, harm.

perpendicular, exanov tāheama, it is p., vertical,] [straight upward.

perpetrate, see act, do, commit; ehavsevoĕta, he perpetrates, evil.

perpetual, expressed by inf. -aén- (usually written -aen) =without stopping, ending; nāno eaenemeaneve, there (at that place) is p. summer; aeneametanenistoz, p. life; eaenetto, it is p.; eaen'netto, it has a p. course; esaa-aenettan, it is not p.; aenetto, perpetually; eaenettōeve, it is p., eternal.

perpetuate, naneševe zehešsaavonetanotōhan aenetto, I p. it, make, cause it not to be forgotten for ever; naneševe zehešsaavonetanotohes aenetto, I p. him, make that he be never forgotten; naneševe zeaenemee-tanotōsz, I p. one's memory, lit. I do it, so that one be

perpetually remembered.

perpetuity, aenetōevestoz, the being perpetual.

perplex, navovaovetanoho, I p. one, make him confused, cornered; navovaovetan, I am perplexed; navovaovetanooz, I have become perplexed; evovaoveoz, he becomes perplexed, confused; namāsemetan, I am perplexed, hard pressed, distressed in mind; kasovā nahessemāsemetanotovo, I am perplexed about the young man; naōzetan, I am perplexed, bothered, anxious; evovaovetanonov, it is perplexing, confusing; emāsemetanonov, it is perplexing, distressing; eōzetanonov, it is perplexing, bothering; navovaovaovo, I make him to be perplexed, embarrassed; vovaovaovazistoz, the making one to be perplexed, confused, embarrassed; vovaovetanoozistoz, the becoming perplexed in mind; vovaovaovazistoz, the making one to be perplexed.

perplexity, vovaovetanoxtoz, p., confusion of mind; vovaovetanohazistoz, the causing p. to one; navovaovetanona, I am in a state of p.; navovaovetanonavstaha, I am in a state of p. of heart; vovaovetanonavstahàtoz, the being perplexed of heart; vovaovetanonàtoz, the being in p., confusion of mind; navovaovetanonavoého, I impart one p. of mind; māsēmetanoxtoz, p., distress of mind; māsēmetanonavstahàtoz, p., distress of heart; māsēmetanoozistoz, sudden p., distress of mind; māsēmetanohazistoz, the causing one (obj.) p. of mind; māsēmetanonavstaomenhestoz, condition of, enduring p., distress of mind. Many more such nouns can be formed with the aid of the different verbal forms. Consult Ch.gr.

persecute, namomezto mosan and nameztomosan, I p., torment; nameztomo, I p. one (or.); nameztoman and namomezto man, I am persecuted; namomezto voého, I inflict persecution on one, treat him persecutingly; naōnevoého, I p. him, treat him adversely; eohāmeztome, he is very much persecuted; inf. -toto- implies "harm, hurt, injury, damage, perniciousness"; etotonsetameo, they are persecuted, hated; etotonšenhestoeo, they are persecuted (in words); etotonetočo, they are persecuted (in acts, treatment); etotonitoomeneo, they suffer persecution, harm.

persecution, meztomosanistoz, the persecuting; momezto mazistoz, p.; momezto voomenhestoz, the suffering of p.; namomezto voomen, I suffer p.; nista zevovoeōstahessō èmehanšemomezto voēo, the first Christians were persecuted; tottonsetamazistoz, p. (in disposition), hatred against one; tottonšenhetazistoz, p. (in words); tottonetoehàzistoz, p. in treatment; tottonitočtastoz, acts of p.; ònevočtastoz, p., hostile oppression, adverse treatment, acting as an enemy. Nanšēameōnevoéhā oástometto, they persecute me without cause.

- perseverance, $\bar{o}\bar{e}\bar{n}ovetanoxtoz$, p. (in disposition, will); $\bar{o}\bar{e}\bar{n}ovhastoz$, p. (quality, subjective); $ox\bar{t}\bar{o}\bar{e}\bar{n}ovastoz$, p., patience (sc. thru all); $ehe\bar{o}\bar{e}\bar{n}ovetanoxtove$, he has p.; $eheox\bar{t}\bar{o}\bar{e}\bar{n}ovastoz$, he has p., patience, holds out; $\bar{o}\bar{e}\bar{n}ovo\bar{e}\bar{t}astoz$, act of p.; $toahestoz$, p., steadiness; $heahestoz$, p., endurance, lastingness; $\acute{o}tse\bar{t}anoxtoz$, p., persistence, endeavor; $\acute{o}tsehestoz$, the being persevering, persisting, striving for; inf. $-\bar{o}\bar{e}\bar{n}ov-$ and $\bar{o}\bar{e}\bar{n}ovetto$ (as phrase) =with p., perseveringly.
- perseverant, $e\bar{o}\bar{e}\bar{n}ovahe$, he is p.; $ze\bar{o}\bar{e}\bar{n}ovasz$, the p. one; $e\acute{o}tseheoneve$, one is p., persistent, striving, endeavoring; $eox\bar{t}\bar{o}\bar{e}\bar{n}ovahe$, one is p., holds out; $eheahe$, one is p., steady, lasting; $etoahe$, one is p., steady, stable, not fickle; $na\bar{o}\bar{e}\bar{n}ovetanona$, I am p.; $na\bar{o}\bar{e}\bar{n}ovetanonaovo$, I make him to be p.
- persevere, $na\bar{o}\bar{e}\bar{n}ovetan$, I p.; $ze\bar{o}\bar{e}\bar{n}ovetanz$, the one who perseveres; $nahesse\bar{o}\bar{e}\bar{n}ovetanotovo$, I p. on one's account; $na\bar{o}\bar{e}\bar{n}ovepavevostaneheve$, I p. to lead a good life; $e\acute{o}tsetan$, he perseveres, endeavors; $na\bar{o}\bar{e}\bar{n}ovetanos\acute{e}ho$, I cause him to p.; $navesse\bar{o}\bar{e}\bar{n}ovetanomo$, I p. with him; $e\bar{o}\bar{e}\bar{n}ovetano\bar{o}$, I see, perceive that he is persevering; $e\acute{o}tsevh\bar{o}na$, he perseveres, persists, endeavors in prayer.
- persimmon, $naktavaemen$, -menoz (pl.); $enaktavaemeneve$, it is a p.; $naktavaemen\acute{o}e$, -men\acute{o}sz (pl.), p. tree; $enaktavaemen\acute{o}eve$, it is a p. tree; $naktavaemen\acute{o}e\acute{s}e$, p. grove; $enaktavaemen\acute{o}e\acute{s}eeve$, it is a p. grove.
- persist, expressed by inf. $-\bar{h}etose-$ =with persistence, cling obstinately, bent on; $eox\bar{c}hetoseman$, he persists in drinking; $ehetosene\acute{s}eve$, he persists in doing it; $eox\bar{c}hetoszev\bar{o}$, he persists in saying this; inf. $-\acute{o}tse-$ =with perseverance, endeavor, persistence; $ni\acute{o}tsevh\bar{o}nam\bar{a}$, we p. in prayer; $naoxze\acute{s}e-\bar{o}haevamo\ t's\acute{e}\ eta-n\acute{s}eneoxz$, tho I cautioned him, he persisted in going; inf. $-\bar{n}\acute{s}-$ =keep on, p.; $naoxtoxcevovistomevo\ oha\ etan-\acute{s}emashan\bar{e}$, in spite of my teaching him he persists, keeps on being unreasonable; inf. $-\bar{e}\bar{n}\acute{s}sxsoe-$ =persistently, thruout; somewhat similar is inf. $-\bar{s}oxpstove-$ and $\bar{s}oxpstovetto$ (phrase) which =with persistency, only after that; $\bar{e}\bar{s}oxpstovene\acute{s}eve$, he is persistently after doing it, it is the only thing he is doing.
- persistence, $tos\grave{a}zistoz$, p., the not letting go, clinging to; $\acute{o}tsetanoxtoz$, p., perseverance; $\bar{s}oxpstovastoz$, p. after; $toahestoz$, p., steadiness, obstinacy; $t's\acute{e}$ also infixed denotes purpose, determination.
- persistent, $etoahe$, he is p., steady, unswerving; $etoaheoneve$, he is p., obstinate; $etoomahe$, he is p., unchanging; see change, permanent; $\bar{e}\bar{n}\acute{s}e\acute{o}tsetan$, he is p., determined in a course; $ehetos\grave{a}z$, he is p., keeping at it long.
- person, $vostan$, $vostaneo$ (pl.), p., a human being; $evosta-$

neheve, it is a p., also, he lives (as a p.); vostanehevestoz, the being a p.; xamavostan, an Indian, lit., indigenous, perfect p.; see live. Votostatan, p.; see people; navostanevaosan, I make to be living (as a person), prosperous, successful; Maheo enoceonisyomevostanevaosan, God alone truly makes a p. prosperous, successful; navostanevaovo, I make him to be p., I impart him personality, being (as a p.), I cause him to live, to have individual being; evostanevaosanetto, it imparts personality, life, being, existence (as a p.), is efficacious (as a medicine, saving a patient from disease or dying); navostanevaon, I made a p. well, healthy, prosperous; navostanevaomo, I lead a successful, prosperous life; above terms are of difficult rendering in Eng. except with "personify" if that term could also be made to mean: "impart human existence". Verbs like "save, restore, redeem, deliver, raise, make prosperous, successful, maintain life" can be rendered by -vostanevaosan and its derived forms, whenever the action has an individual, a human being, a p. for its object. See save, redeem, live. Nitooxz, in p.; eneevaevé, what kind of p. is he, who is he? Nihovaevé, what p. art thou, who art thou? Navostanevaooxz, I make it to be a p.; see represent.

personally, tāma nitooxz, self, in person.

personality, nēhovestoz; henēhovestoz, one's p.; zehešenēhovstovs, as one's p. is; tāma henēhovestoz, one's own p.; totāma ninēhovstonan, our own p. (distributive sense, the p. of each of us).

personate, nahenēhovstovenotto, I p., impersonate, represent them (or.); see represent.

personify, navostanevaooxz, I p. it, make it to be a person; vostanevaooxzistoz, personifying.

perspective, tāxta etahotaoenov, it is in p., full sight, vista; zeoxtatohetahotaōotto, all that is in my p., within my sight; see sight, see.

perspiration, hōpeozistoz, the perspiring; see sweat.

persuade, expressed with the Ch. modal suff. -vātoe (intrans.), -vamo (or.) and -vāta (in.) which denotes "urging, coaxing, persuading"; naōhaetan, I consider; naōhaevamo, I p. him to consider; naōhaevātoe, I p., urge to consider; namanevamo, I p., encourage him; napevevamo, I p., urge one to be good; see persuasive m. in Ch. gr.; naešenoto, I p. one, win over (sc. to my side); naešhokoešenoto eheseemese, I persuaded him to eat; naešenosého, I cause him to be persuaded, won over.

persuasion, vātoestoz, p., seldom used alone but combined with verbs; pavevamàzistoz, the persuading one (obj.) to be good; manevātoestoz, manevamàzistoz, p., encouragement; ešenotazistoz, p., the winning over; ešenosohestoz, the cause of p.

pertain, enoveàzetto, it pertains, belongs to; ehoxstatto, it pertains, belongs to, is an adjunct; zehe-tāestoon, its parts, all that pertains to it (something put together); see belong, connected. [obstinate.

pertinacious, etoahe, he is p.; etoaheoneve, he is p.,] pertinacity, toahestoz; heahestoz, p., endurance.

perturb, see disturb; eohāetanooz, he becomes perturbed, agitated (in mind).

perturbation, ohāetanoozistoz; see disturbance.

peruse, naoxtanōxta, I see it thru carefully; hovae ze-oxtanōme, something looked carefully thru.

perverse, ehetošemashanē, one is p., intractable, unreasonable; eahansenova, one is p., wicked, untoward, wayward; epaponoe, one is p., obstinate, refuses to do what he is bidden; ehetošhavsevoēta, one is p., does wilfully wrong.

perversion, hetosemashanēhestoz; hetosehavsevoētastoz, the doing wrong from habit and fondness; ahansenovātōz, p., wickedness; havseveoxsetanōtoz, p. (in mind); havseveoxsenosohestoz, cause of p.; havseveooxsenoshāzistoz, the causing one (obj.) to be perverted; nohēvoētastoz and nimoētastoz, p. acts.

perversity, see perversion; havseveoxsenoshastoz; onimetanoxtoz, p. (of mind).

pervert, nahavseveooxsenosého, I p. one; ehavseveooxsenosē, he has been perverted; ehavseveooxsenoshae, he is perverted, p.; ehavseveooxsenosohe, he is perverting, causing perversion; enohēvoētaheoneve, he is p., turned from right doing; eonimetan, he is p., detracted from (in mind); enimoēta, he acts perversely; zenohēvoētassō, zenimoētassō, the ones acting perversely; see perverse.

pest, hesseozistoz, maxhesseozistoz, p., pestilence. The Ch. were visited at times by a ravaging disease which caused convulsions, hence the above name [from ehesseoz, ehessax, he has jerkings, drawing of the muscles]. [mind; see bother.

pester, namavetanoho, I p. one, make him tired, weary in pestilence, see pest. [(ref. to own horse, dog, etc.).

pet, niestō, p. (of birds); naniestō, my p; nathoz, my p.] Peter, Hohona, pr. name for Stone.

petition, emasoamešemensz vehestotoz etosevēstomohestove, the names are written down for a p.; vēstomohestoz, the petitioning, asking; evēstomohestove, it is a p. a petitioning; momoxzemestoz, p., supplication, pleading; haônātōz, p., prayer; eamhāz hevehestoz zeto-sevessevēstomōsz, he signs his name to a p.

petrify, eoxchohonaeveoz, it becomes, turns to stone; ehohonaevao, it is petrified.

petroleum, see coal oil.

petticoat, éōstoz; heéōstoto, her p.; eéōstove, it is a] [p.

peyote, see page 877.

petty, vhanetoneta; vhanetonethavs, p. fault.

petulance, aazetanoxtoz and heneetanoxtoz, p., fretfulness, impatience. [fidgety, fretful.

petulant, eaazetano, eheneetan, one is p., impatient,]

phallus, used to be hung to the Sun dance pole. That the Sun dance and other rites have a good deal of phallism in them was more obvious in former days than now. The symbolism of the heap of stones, the shape of the path and the buffalo head in connection with ceremonial sweat baths was self evident in the days when the priests feared not for their "mysteries" to become open to the white man.

Pharao, Šišinovož or Maxemhāo.

pharisaical, evhanoētastove, it is mere form; evhane-nhessemanistove, it is p., hypocritical.

Pharisee, Vovoxponhetan, -hetaneo (pl.), Strict- or Scrupulous-man. When applied to a mere formalist in religion the term vhanōētahe, mere formalist, or ōcemōmatātan, deceitful pious man, should be used.

pharynx, mhastomohestoz, alimentary canal; emhastomohestove, it is the p.; mhastomohestovā, in the p.

phase, zehešenōhestove, its look, appearance; zehešeonitavhesiātove, its different aspects (Ger. Gestaltungen); zehešeonitavatamano, the different phases, aspects (of weather, general aspect, situation); zeoxtoešeonitavatamano vostanehevestoz, thru the different phases of life; zeoxtoešeonitavenōhestove, thru the different phases, appearances; eheonitavenōhestovetto, it has different phases, looks, appearances.

phenomenal, eohātamano, it is p., extraordinary.

Philistine, Hestōetaneo or Hōshestahetaneo, the Out-] photograph, see picture. [siders.

phrase, whenever an inf. is used detachedly it becomes an adverbial or prepositional p.; ametto or amesto, with continuance; ēsetto, into; hotoanatto, with difficulty; havsevetto, in a bad, evil way; taxetto, on top of; hāpe, a good deal; aninōs, with care; mómātanōs, in a ceremonial way, manner; oatōs, of course, self evident, of course it is so, told so, paid no attention! Exclamation of surprise or half disgust when some one asks something that has just been explained; otamenōs, taxamenōs, with close attention (as in: if you will pay attention, take the trouble); vhaneēszištoz, p., mere word making; evhaneēszištove, it is only p.,]

phthisis, see consumption, tuberculosis. [word. physician, see doctor.

piano, nemenistož, the singing or musical instrument: nemenistož zeorxezetane, musical instrument touched or played (by hands alone).

pick, nahessevaena, I p. it up, take hold of it; namhaenen, I p. up (and collect, as from the ground); nam-

- haenanoz peoxkonož, I p.up broken branches; namhaenenō hohonāceo, I p.up pebbles; nahemonikona, I p.the bones (fresh) to see if any meat or marrow is left; nihemonikonamā, we p.the bones; Hemonikonaé, Picking-bone, pr. name of a womam; namomeseaovo, I p., select one (or.); emónooxaneonenov, they p.up, provide themselves with clubs or stones; namónstaman, I p.up food (left on the ground); zemomeseaoessō hetaneo, picked, selected men; namomeseaoxz zenanosepeva, I p.out the best one (in.); naena, I p.fruit; naoenemena, I p.berries; oenemenātoz, the picking of berries, fruit; naoenanoz maxemenoz, I p.apples; hessevaenāzistoz, the picking up, taking hold of; mhaenenistoz, the picking up (from the ground) and gathering; mónstamanistoz, the picking up of food (left on the ground); momeseaosanistoz, the picking, selecting, singling out from; momeseaovazistoz, the picking, selecting of one (obj.); oenātoz, the picking of fruit; oenemenātoz, the picking, harvesting the berries; oenohestoz, the picking, harvesting; naoenanoz hookoxsz, I husk corn. Eskseox, p., pickax.
- picket, nasehootoham, I p.the horse; nasehōno, I p. him (with p.pin); nasehoha, I p.it; nasehoena, I p.it, set it in the ground; see pin, pitch.
- pickle, emēnemenevana, she pickles it (mēnemen =something strong, peppery, etc.); emēnemenevane, it has been pickled; emēnemeneva, it is pickled; emēnemenevatto, it pickles; heškovomān, pickles (ref. to cucumbers, thorny melons).
- picture, napāozého, I take one's p., photograph; napāozész, I take a p.of it; namxeovo, I p., paint, draw one (or.), write, delineate; namxea, I draw, p., paint it; emxeeoz, it is pictured, drawn, painted; zemxeōsz hoxzz, the pictured, written tree; hohonaeo zemxeoessō, the written stones (on which are pictures, drawings, paintings). The original word "mxe" ref.to "draw the outline, contour of (by touching a surface)". The first writing of the Ch.were pictorial, later on they applied the name for "pictorial" to the writing of the white man, so that today "write, delineate, draw, or paint" are expressed with the same term; eamehā, it is pictured, written on; eamšeme, it is written, pictured (what one says, his words); eameš and eamxešena, one (or.) is pictured (usually ref.to the face); naamxešena, I (my face) am pictured, drawn; ezetxšena, one (or.) its thus pictured (face); eatōoevxešena, he is pictured with eyes uplifted; eamstoevxešena, he is pictured sitting; eamxeoe, one (or.) is pictured (the whole person); pāozistoz, pāozistotoz (pl.in.) and pāozistotō (or.), p., photograph; epāozistove, it is a p.; napāozistotō (or.), napāozistoz (in.), my p.; zehepāozistovsz, it is one's p., the p.of one; zehēpāozistovessō,

they are their pictures, photographs, the pictures are theirs; amxešenàtoy, p., drawing of face; amxeoestoz, p. of the whole person; mxeeozistoz, p., also used for stereopticon views; mxeeom, tipì, lodge with pictorial writing; mxeeozistomanistoz, stereopticon views, moving p.]
pie, toovanō, toovanōnoz (pl.). [(the showing of them).
piece, see mend, patch; namanoenotō, I p. them (or., sp. of dry goods) together (by sewing); naevhapevanen, I p., repair, q.v.; see together; vònitā, a p. of; vònitā kòkonhōo, a p. of bread; etamo, it is blunt (with a p. off); inf.-vesse- =in small pieces, slices; vessemakātansz, small change (money); navovessax, I cut it in small pieces, slices; see cut, slice; epēvoeha, it lies, is dashed, crushed to pieces; epēvoehansz, they (in.) lie crushed, dashed to pieces; epēvoeš, it (or. as stone) lies dashed to pieces; epēvoešena, it lies (stative) crushed to pieces; epēvoešen, they (or.) lie crushed, dashed to pieces; napēvoehaz, I crush it to pieces (by throwing, dashing); napēvoehazenoz, I dash them (in.) to pieces; napēvoešemo hohona, I dash the stone to pieces; epēvoešeme, it has been dashed to pieces; epēpeōstahansz, they (in.) are blown to pieces by the wind; epēpeōstaxeo, they are torn to pieces by the wind; naonenxana, I take it to pieces; eoninšeoz, it is in pieces, demolished; eoninševoeha, it lies broken, torn to pieces; eoninševoehansz, they (in.) lie torn, broken to pieces; eoninševoeš or eoninševoešena, it (or.) lies broken, torn to pieces; eoninševoešen, they (or.) lie torn to pieces; naoninševoehaz, and naoxevoehaz, I throw it so it breaks to pieces; naoninševoešemo and naoxevoešemo, I throw it (or.) so that it is broken to pieces; evhapevanenistoz, the piecing, repairing; see mend, repair; vovessaxestoz, the cutting in pieces or slices; pēvoehasenistoz, the crushing to pieces (act); pēvoešenàtoz, the being crushed to pieces; naevhamamovana, I p. it again together; evxseonoz, pieces, fragments of victuals; peetto, pieces, débris; evaneonoz, p.; suff.-oxs has sometimes the meaning of "integral, inherent, part, chunk, p. of"; mhahaoxz, it is a p., lump, chunk of; hešeevoxz, mud in pieces, chunks; ho-evoxz, chunk, p. of meat; hoemaoxz, part of the law; he-tanomaoxz, a lump of mud.

pierce, see bore; naotāemxesta, I p. it; naotāemaso, I p. it (or., ref to finger nail, stone, etc.); eotāemxe, it is pierced (with instrument); eotāemxensz, they (in.) are pierced; eotāemxeo, they (or.) are pierced; naotāemxestomovo, I p. his (in.); naotāemxemo, I p. his (or.); naotāeoha nazhessam, I p. my pipe stem; natōene-òno, I p. one (or.) with nails, I nail him; hoom nahōha, I p. it thru; hoom eoeōhe, it is pierced thru; novs eoeōhe, it is pierced in (not thru, less than thru); na-

- oaneōstòno, I p.him, in the sense of stabbing (with lance or spear); eoaneoešeš, one is pierced (with weapon); see peck, prick; naotāesèno, I p.his nose; eotāese, he has a pierced nose; Otāeshetan, -hetaneo (pl.), Piercednose, Nez Percé; naotāemxemo hestovoozetto, I p.his ears (lobe of ear); natoxpēstàno, I p.one's ear (with a stick, etc.); natoxpēstax, I p.my ear (with instr.); natoxpāzenax, I p.into my mouth (as in falling on a stick); natoxpāzenàno, or natoxpāzenaso (with knife), I p.into one's mouth; natoxpeexaneōstòno, I p.one's eye; natoxpstòno, I p.it (or.ref.to play wheel when pierced by arrow); otāhestoz, the piercing, boring; otāemxestoz, the piercing; otāesehestoz, the piercing of the nose; otāestàtoz, the piercing of the ear; nasoxpeoemaso, I p.one by soothing him; enšev'-netto, it is swift, rushing, piercing into (in ref.to sword), otherwise it means: "it has a swift, rushing course. [godliness, religiousness.
- piety, pavemómàtahestoz; éàtoemómàtahestoz, reverent]
- pig, heškseēsehotam, long nosed dog; namatòtòamotō heškseēsehotam, I have 10 pigs; heškseēsehotameva, among the pigs; menao zènxpaoevoss heškseēsehotam, p. pen, enclosure where the pigs are kept in.
- pigeon, hemen, hemeneo (pl.), p., mourningdove; vèhohemen, tame p., white man's p.; ehemeneve, it is a p.[an.
- pike, heškseēsenoman, long snouted fish; also tosenom-]
- pile, nahoeonevosan, I p., heap; nahoeonevohō hohonàceo, I p., heap up stones (or.); nahoeonevhozenoz, I pile them (in.) up; the preceding terms ref. to p.in the sense of "heap": nazetoneosan, I p. up (arranging the p., as a hay stack); nazetoneozenoz móesz, I p.up, stack hay; nazetohō hohonàceo, I arrange stones in a pile (not heap); nazethoz, I p.it up (arranging); zehoneta, a p., heap; ehónetto, it is in a p., heap; ehóneo, they (or.) are in a p., heap; see heap; zeakotasz móesz,]
- pilfer, see steal. [p., stack of hay.
- pilgrim, amhoxovistavahe, a p., a traveler; eamhoxovistavaheve, he is a p., traveler; zeamhoxovistavassō, the pilgrims, the ones traveling on; zethoeva naamhoxovistavamā, we are traveling on, are on a pilgrimage on this earth; eamehestove, they (or.) are journeying (Ger.ziehend), moving on; asetōsemeheo, the Pilgrim (of John Bunyan), lit.the one fleeing for refuge; naasetōsemeheve, I am a p.; easetōsemeo, they are fleeing for refuge; easetōsemetan, he wants to flee away for refuge; asetōsemhetan, p.; easetōsemhetaneve, one is a p.; zeasetōsemsz, the one fleeing for refuge; another form for practically the same meaning is: amōsemeheo, p., in the sense of fugitive.
- pilgrimage, amhoxovistavàtoz, p., continuous journey, traveling; eamhoxovistavàtove, it is a p.;

amōsemostoz, p., fleeing from; amehestoz, p., journey, the moving on; niamehestonan hoeva, our p. on earth; nivos-tanehevstonan hoeva eamehestoven's, our earthly life is a p. (Ger. ein Dahinziehen).

pill, zeoacemenósz esēoxz, pellets of medicine; oacemenoz, pills, pellets, small round berries. Hetō zeoacemenosx esēoxz nitosemhāstanox noniš nistoha ešēva nahá, this pills thou art to swallow two at a time, every day three times.

pillage, ešēnovao, they are pillaging; našēno, I p., rob, plunder him; našēnomōenon zehetāeaenomaz, he pillaged, plundered all we had; šēnovàtoz, the pillaging; šēnazistoz, the p.; šēnovahe, -vaheo (pl.), robber. See rob.

pillar, tomseto, tomsetonox (pl.); zetomseo, zetomseōsz or zetomseonox (pl.), p., the upright; tomsetoea, like a p.; tomsetonox zistaho-nešēō mhāo, the pillars upon which the house rests.

pillow, maestō, maestōno (or.); ehaestoneo maestō, the p. is long; hohona namaestōnenotto, I take a stone for a p.

pilot, zeneevaozz semo, the one who guides a boat; nane-evaozého, I p., guide him; neevaoztsanehe, p., guide.

pimple, enoneen, he has a pimpled face; noneenestotoz, pimples (in the face); eoeven, one has a rough, pimply skin; epopeešen, he has pimples on the face; popeoonha, toad.

pin, v., naséno, I p. one down (stake): naséhoha vē, I p., stake the tip; séhoxzz, p., stake it! Naséhohē, I p., stake the hide on the ground; niséhohēmā, we p. the hide; nasenōhassen, I p. (by piercing and fastening to, as a brooch or a skewer); nasenōhaz, I p. it; nasenoešemo, I p. one (or.); zesenoēšenassō, the pinned ones (or.); zesenoēšemessō, the ones (or.) who have been pinned; esénoeha, it is pinned in, thrust into; esénoešena, it (or.) is pinned; nahàpaovo, I p., pinch one (or.) between; ehàpaōenov, it pinned, pinched them (or.), as under a piece of timber, etc.; nasèpatoha, I p. (as with a safety p. to fasten two edges together); nasèpatōno, I p. it (or., ref. to robe, shawl, coat, etc.); nasèpatohomovo, I p., fasten his (in.) together by means of a p. (or safety p.); hesthōma nasèpatohemo, I p. his robe together; nahoxosèpatoha, I p., fasten it close together; ehoxosèpatooz, it is pinned close together; epavesèpatooz, it is well pinned, fastened together; naséhootoham, I p. the horse down (with picket p.), stake him; senōhasenistoz, the pinning; sèpatoozistoz, the becoming pinned, fastened with a p., safety p.; hàpaosanistoz, the pinning, pinching; hàpaovazistoz, the pinning one (obj.).

pin, n., séhoestoz, -estotoz (pl.), p., stake; eséhoestove,

- it is a p., stake, there is a staking; séhoothamestoz, picket p.; sénôhaseo, -seonoz (pl.), p. like a brooch, badge; esénôhaseoneve, it is a p.; sénôhaseoneva, with a p.; hoetoseo, p., badge; ehoetoseoneve, it is a p., badge; sèpatôo, -tôonoz (pl.), contracted from sèpatohéo, p., safety p.; esèpatohéoneve, it is a p.; ekseha- and aksehavèhoheškovohestoz, -totoz (pl.), p., lit. little heated white man's thorn [vèhoheškovohestoz, needle]; eaksehavèhoheškovohestovensz, they (in.) are] pincers, hàpaneo and hàpanistoz, p.; see pinch. [pins. pinch, nahàpanen, I p. together; nahàpana, I p. it, to enclose by pressing of two lateral sides; nahàpana mxistō, I close the book; nahàpaovo, I make one to be pinched, pinned (as between two logs, stones); nahàpaa, I make it to be pinned, pinched; nahàpoha, I p. (instr. form); hàpanistoz, the pinching, pinning; naheškana (in), naheškano (or.), I p. one; heškaneoneva netā hes-tanoz, take the size of a p., take a p. of; naonimotaôoheškano, I p. him (by twisting the skin); nahoxneno, I p. him; nahotôného, I p. him (on the face, in scratching, see scratch); napooēsena, I p. it off (with finger nails); napooēsenomovo, I p. his (in.) off with nails; napooēsevoxta, I p. it off (with teeth); napooēsevomo, I p. it (or.) off; napooēsexa, I p. it off (with knife); napooēsena hàpaneoneva, I p. it off with pincers.
- pine, nanhazetan, I p., long; nhazetanoxtoz, the pining; xamaešistato, p. tree; šistato, p. or fir tree; šistatoeše, p. forest; vokomešistato, white p. or fir. The name šistato is given to the coniferous trees; šistatoemenoz, p. cones. [p. [mazen = arm pit].
- pinion, mazhenōn, p., the wing of a bird; hezhenōn, its]
- pink, emaomazevxtav, it is p.; eohosezeovxtav, it is salmon p.
- pinnacle, heamōnōon and hekamōnōon; ehekamōnōoneve, it is a p.; hekamōnōoneva, on the p.; nahekamōnēno, I set him on the p.; nahekamōnēnano, I put him on the p.; nataxeēnana hekamōnōon, I set it on the p., point.
- pioneer, nha zemeonaotsansz, the one who prepares the way; zehoxovoonansz, the one who bridges over; both terms are fig. and imply "the one who prepares the way for another".
- pious, xanovemómâtahe, he is p. (also orthodox); eéàtoevostaneheve, he leads a reverent life; eéàtoēta, he acts piously, reverently; emómâtavostaneheve, he is p., (Christian devoutness, godliness); niéōstaemómâtavostanevhemâ, we live a p., Christian life; pavéàtoes-toz, piousness, reverence; xanovemómâtahestoz, piousness, orthodoxy; éàtoemómâtahestoz, piousness, religious reverence; éàtoevostanehevestoz, the leading of a p. life; zeéàtoemómâtahesz, the p. one; éàtoemómâtavostan, p. person.

pipe, eoqx, eoxxknonoz (pl.), tobacco p.; eeoxxkoneve, it is a p.; nazeoqx, my p.; nszeoxxkonan (nszeoxxkonehan), our p.; heszeoxxkonevo, their p.; heeseveō, p. made of bone of a deer's leg; vèhoeveō, white man's tobacco p.; mozenaeō, sacred tobacco p. (without a bowl and straight); Eōneva, Pipe-woman, pr. name; eō, (usually as a suff.) denotes tobacco p.). Eoxxkoneva, with the p.; vèhoeveōneva, with the white man's p.; see smoke; nata-meoanham, I get the doctor with the p. Zevèpōsz, stove pipes, the hollow ones (in.); mahāta zevešeēstonēha mǎp, water p., lit. iron thru which water is let in; mahāta zevešhōstonēha mǎp, iron pipes thru which the water is let out; enoka mahāta zevešeēstonēha mǎp mhāon, one pipes, leads the water into the house; na hen mahāta etamasó-hénevonēha nitao mhāon, and that p. branches (radiates) into the whole house; zehestoe-oášeeneota etaōstonēha mǎp, into all the different rooms it leads, brings (out) water.

pistol, kao, p., revolver.

pit, vox, p., hole (in the ground); maxevox, p., large hole in the ground; emaxevoxeve, it is a p.; maxevoxeva, in the p.; voxše, place where pits are; evoxšeeve, it is a place of pits, it is full of pits; zsaamxaose-onevhan vox, a bottomless p.; aenonevox, dark p., dungeon; eaenonevove, it is a dark p.; eseanao voveva, he falls into a p.; mazen, the arm p.; nazen, my arm p.; mooezen, rough arm p.; hestāheme, p., kernel, seed; esaahestāhemenevhan, it has no p., kernel.

pitch, hooxe natomoxtanō, I p., set up the tipi poles; ēšetomoxtaneo hooxe (or.), the poles are pitched, set up; natovonoeneoéhō, I p., set them up, stack them (sp. of tipi poles, as rifles are stacked); natohovōn, I p. the tent (ref. to stretching the cloth on the poles; see tipi. Naxamoxz'nheme, we p. camp; exhamoxzeotanov vós, they pitched their camp before a mountain peak, a high hill; ehešksota, it is pitched pointed, sets with a high p. (sp. of roof); eheomtoohota, it is too low pitched; etaheomhešksahahe, his voice is pitched too high; nanxpeam, I p., make it impervious with p., glue, etc.; axc, p., gum; eaxceve, it is p., gum; nasehoena, I p. into the ground; naséhoha vē, I p. the tent (by pinning it to the ground); see pin, stake; naséhasen, I p., soak into (as in sopping); see dip, soak; naséahasen, I p., throw down into; naséahàz, I p. it into; naséahamo, I p. one (or.) into; naséoesz, I p. it into (as a net); naséhoena amōheszistoz, I p., launch a boat; naséax, I p. into (by running); nasxsoax, I p., plunge into (battle, fight); see plunge, throw, thrust; easetahasen, he is pitching (in base ball game); easetahàz, he pitches it; easetahamo, he pitches it (or., when ref. to the ball); easetahame, it is pitched.

pitcher, meneevetō, -vetōnoz (pl.); emeneevetōneheve, it is a p.; meneevetōneheva, with a p.; meneevetō zeohotomoena matan, a p. full of milk; zeasetahasenz, p. in a base ball game.

pitchfork, zenaēsetto, p., hay fork.

piteous, see pitiful.

pitfall, ātoaseom; ātoaseomensz (pl.); ātoaseomē, at, in the p.; eātoaseomēve, it is a p.; eššēmō, p., trap (old expression); eššēmōneheva eseanaoō (narrative form), he fell into a p.; hoanātoz is synonym to the precedent terms. [navenomoxta, I feel it keenly.

pith, ven, p., marrow; heszevèn, its p., marrow, medulla;]

pitiable, ešivatamoētto, it is p.; našivatamoē, I am in a p., piteous, pitiful condition.

pitiful, same as pitiable; ešivatamahe, one is p., pitiable; šivatamahestoz, pitifulness.

pitiless, esaananonhé, he is cruel, implacable; esaahe-šivastastové, he has no pity.

pitted, zeoešstāhemenattōsz, p. fruit; zsaahestāhemenevhan, fruit which has no pit.

pity, šivastastoz; ešivatametān, he has p; našivatametānotovo, I have p. for one; zešivastasz, the one pitying; ešivaztaheoneve, he is merciful; našivatamo, I p. him; ešivatame, one is pitied; oanhometto or mo-]

placate, see appease. [moxtometto, it is a p.

place, nahoxeosan, I p. in order; natahoz, I p., set it; natahoo, I p., set one (or.) on something; nata-

hosan, I p. upon; natotahosan, I p. upon several; etotahoz hestatāmōn, he places it on each shoulder; tahosanistoz, the placing upon; etahosanistove, it is a placing upon; nametomevo, I make p., room for one, also, give him opportunity; nametomon, p., room has been made, given me; nitao zeoxemetomonetto, tho I be given p. [zeoxemetoenomonetto, tho it be exchanged for me]; namxtaeovo, I mark, designate (prepare) a p. for one; namxtaea, I mark, designate a p. for it; following are transitive forms of the same verb: namxtaeoxta, I locate it; namxtaeoto, I locate him; mxtaēva, sign where a camping p. was; mxtäota, p. where camp was; namxtaenan, our camping p. (ref. to the p., not to the tents); emxtaeosan, he marks, prepares a location; mxtaeosanistoz, the marking, locating a p. for; mxtaeovazistoz, the marking a location for one; mxtaeotazistoz, the locating one (obj.); oxs, another p., elsewhere; ooxs, other places; eooxseoz, he is misled, led to another p.; tāe-oxs, to the wrong p.; navez, my p., where I stay; hevez, one's p., abode; pavhastoz esaahestovhanehez' hesztaheva, kindness has no p. (is not inclosed) in his heart; totāma zexhestastovs, each in his own p., order; naēnanen, I p., put down, set, depose; naēnana, I p., set, depose it; naēnano, I put one (or.) down; naēnanoe, I

put, set down, I plant, q.v.; nataxeēnana, I p., set it down upon; natâta, I p., set it before; natâtomevo, I p. it before one; esaamahaomaôhan, it is not a large p. (of ground); sitoesta, fire p. (in the lodge); zexhoes-tave, fire p., where there is fire; pref.zè- (before consonants except "h"), zex- (before vowels and "h") denotes "the p.where"; zexhoes, the p.where he lives, stays; zèvōmo, the p.(or time) where I saw him, or when I saw him; zeo (often contracted into "zo"), at this p.; heexovošestove, its (or., ref.to animals) p.of rest (Fr.gîte); heestohestove, its (of birds) resting p. (Fr.gîte); hozeohestoz, p., position, job; nahestanomovo hestozehestoz, I take one's p., position, job; nametohoevo or meto nahoevo, in turn I stay where he was, I take one's p.; naneoxzevo, I go to one's p.; hoestoz, the p.of residence, where one lives, stays; zexhoevo, at my p.; naamsthoe, I take a p., sit down; amsthōsz, have a p., seat, sit down! Naēsztomot'san, I speak for, in p. (substitutive); naēsztomtâ, I speak for one, in one's p.; naneoxzevomotâ, I go there in one's p., for one; see Ch.gr.for the formation of the substitutive m.; heva nēhovetonhao, if it were me, where we say "in your or his place"; vehoneomē, at the chief's p., lodge; zexhessenēnetto, the p.where it comes from; sean, the p. where the dead ones go to; ōstoneomē, the p., lodge of offering; see lodge; taxehesseo, shelf (supported by feet, legs); etaxehesseoneve, it is such a shelf; see room; emaxepoota, it is an open, unoccupied p.; emhâtō, it is an empty room, space, p.; see space; hotaz, in p. (of what was expected); oatōs, (exclamation) in p.of]

placenta, see womb. [understanding!]
placid, see calm; ehkotōmoehâ, it is p. (of a body of water).

plague, naôzetanoho, I p., bother one; naôzetanohan, I am plagued; namavetanoho, I p., weary one; nahomosehan, I am plagued, vexed, annoyed; emähāmoxstastove, it is a p., epidemy, disease; ôzetanohazistoz, the plaguing one (obj.); mavetanohazistoz, the plaguing, wearying one (obj.); ôzetanosohē or zeôzetanosōsz, the plaguing one (subj.); mavetanosohe, zemavetanososz, the worrying one (subj.); maxhesseozistoz, the p., pestilence.

plain, zistoxton, the p., level country; toxtō, p., prairie; etoxtoešeeve, it is a p., prairie; inf.-nōv- = p., open; etanōvezhesso, it is p., evident; etâxtanōveoz, it becomes, is p., evident, open; natâxtanōvana, I make it p., open; enōveoz, it is p., open, not hidden; ohatōs or oatōs, plainly, self evident! (exclamation. see under place). Namēsta, I make it p.in words, I explain; namēstomevo, I make it p., explain to one (or.); namēstomosan, I make p.in words, explain; see explain. Inf.-mesē- =plainly, sincere, openly, minutely, in de-

tail, honestly; namesēhòtahaovo, I told him plainly, in detail, honestly; emesēhazta, he is p., open, honest, sincere; esaamesēhaztahe, he is mistrusting, not open, not] plaint, see lament, weep, groan. [sincere.

plait, natoanena, I p.it, in the sense of interweave; natotoovemaena, I p.it (in folds); etotoovemaene, it is plaited, folded in layers; etotoovemaeha, it is plaited (as paper); etotoovemaesh, it is plaited (as cloth).

plan, nahoeman, I p., make a decision to go by; natšetanoxzeva or natšetanoxtovā nahoeman zetoshesso, I p., lit. in my mind or that I make a decision how it shall be; naōhetanota zetatoseshstoon, I p., consider how it is to be built, constructed; nanistamxea zetatoshesso, I p. (by drawing) how it shall be; oxtosemhāonanistovēs ezoxcevoemxehe mhāo, when a house is to be built it is first drawn; Maheo hesthoemaosanistoz etovan nisaamāheneenohenon, we do not know all of God's plans (decisions) for us; namehaneoxzetan, I was planning to go there; nanistaexanen, I p., prepare; natšetanoxtovā nanistaexanen, I p. beforehand in my thot: see prepare. Nanistaēvetanona zetosheševetto, I am planning, pondering beforehand what I shall do. Nistaexanenistoz matšetanoxzeva, the planning in the mind; mxistō zeneevamhāonanistove, written plans of a house, building; Maheo henistaexanenistoz etovan, God's plans, preparations for us.

plane, nasesenōn, I p.; nasesenoha, I p.it; nasesenōno šistato, I p. the board; sesenōnistoz, the planing; zeto šistato ēšesesenohē, this board (or.) is planed; sesenō, -nōonoz (pl.), a p., planer; sesenōnehe, the one who planes; nasesenoha taxemesestoz, I p. the table; esaasesenōhan, it is not planed (in.); see level, smooth. planer, sesenō, -nōonoz (pl.); esesenōneve, it is a p. plank, popōpoe-ōmhaox, -oxnoz (pl.); see beam.

plant, naēnanoe, I p., set in the ground; [naēnanen, I set, place down]; naēnanooxta, I p.it; naēnanooxta hooxz, I p. a tree (or.): zeēnanoesz, the one who plants; zeēnanooxta, the one who plants it; eēnanoohe, it is planted; ēnanoestoz, the planting; ēnanoestotoz, the plants (planted); zehoneo, a p., that which grows (on the ground); zetohetāhoneo, all the plants; māhōneoxtov, the vegetable kingdom; suff. "-ó" ref. to p. life, growing; eohāó, there is dense growth of plants or trees; epavszehavoóeve, it is a nice head of p. (flower); epavoó, it is a good p.; eoxoxzevoó, it grows (the p.) green; emasomaóeo, it turns red (the p.); see grass, tree, vegetation. Here follow a few names of plants; the exact Engl. rendering or botanical names may be given later under a special appendix on fauna and flora: móe, móesz (pl.), common name for all

- grasses, it is usually used in the pl. form; mhâsz, red grass, rough prairie grass, bunch grass; zestósz, blue grass; hekósz, buffalo grass; nōeānavósz, loco; mata-vósz, cactus p.; onšcevêsevósz, kind of reeds; vêse-vósz, very tall, rank grass with which the Southern Ch. make their windbreaks; exovavósz, another kind of reeds; vitanósz, cat-tail; mhonaton, kind of reed; moomstas, reeds; heškovósz, thorn bushes; hānovósz, thorny weeds like sand burs, etc.; esoxoenos, rank weed with yellow flower similar to the sun flower (sometimes called Chinese Chrysanthemum); heškovoenos, species of sun flower; vanósz, common name for sage, [hence the name for Wyoming in Ch. is Vanôno = sage place; Vanohe-taneo, Wyoming people (ref. to the Northern Arapaho)]; veoxcevanósz, bitter sage; xamaevanósz, native sage; hetanevanósz, male sage; moxtavanósz, black sage; mae-menósz, red berry bush; makōmehess, kinnikinic, lit. red bark; hotamemenósz, dog wood (bush); easetto, vines; mēnemenósz, snake bush, also pepper plant; tāpenoósz, flute shrub (whose wood is used to make flutes); mää-senósz, bush with bright red berries; heškovemenósz or ākanósz, bush with black berries; heškovēhestaāzemen-oz, black berry bush; maevoeozevósz and maeveozevósz, tall weed, similar to hemp, but emitting blood red sap when twisted; meemeaton, low juniper bush; hepan, edible mushroom; moxtaen, wild turnip; seozemhān, wild melons; oacemata, white mushroom; exaenehan, wild onions, etc.; see under medicine; voxpósz, cabbage, etc.
- plantation, ēnānoestxe or ēnānoeše.
- planter, ēnānoehe; eēnānoeheve, he is a p., farmer; ēnānoevēho, white man p., farmer.
- plaster, napapanoena, I p., spread it over (by hand); napapanoha, I p. it, spread it over (instr.); napapanoea, I p. it, smear, spatter it over; napapanoeovo, I p. it (or.); examaenšpapanoeōenov ahanomaoxz, they (or.) are perfectly plastered over, bespattered with clay; voozenaeva navešepapanoha hotoma mhāo, with p. I smear the inside of the house; hotoma evešepapanoeo voozenaeva, the house is plastered inside; rad.-papa- is reduplicative for -pa- = cover against a surface, lateral, surface adhesion, and ref. to "plastering, bespattering many times, in several places"; voozenaeva evešepanoēšeme mhāo, the house is plastered with lime (implying also p.); napapanoehasen, I p.; napapanoe-hāz voozena, I p. it; napapanoešemo šistato, I p. the board (or.); napapanoeš, I am plastered, besmeared with; voozena, lime, p., cement; see stick; voozena eve-šetaxstoon, it is overlaid, built upon with p.
- plate, veesohestoz, -totoz (pl.); eveesohestovensz, they are plates; veesohestovā, in the p.; veesohestovea ehešēmane, it is made p. fashion, like a p.; etaxstoon,

it is made upon, overlaid; heto honoon evešetaxstoon
maemakätaeva, this floor is plated, overlaid with gold.
platform, zeoepapoestoon; see raise; zeamhooneve, a]
plaudit, see applause. [raised walk.

play, naēvhossoe, I am playing (taking part in a game);
navisthossōmo and navisthossoemo, I p. with him
(together with); naevhossoého, I p. with one (or.), he
being the obj. of my playing; navistosōmota, I p. with
it., in company with; naevhossoészenoz kamxeoxz, I p.
with sticks; hevhossoehoe or zexhevhossohestove, p.
place, ground; hevhossoemhāo, p. house or room; nahoxee-
vhossoe, I am trained, expert in the playing; naonis-
tossoe, I practice playing; nitakonoszhema, let us p.
for the fun or pleasure of it (hitting); zehevhos-
sōsz, the one who plays; naevhossoetan, I want to p.;
inf.-naz(e)- =played out, killed; -mave- is similar to
-naze- but less strong, played out, wearied; evhossohe-
stoz, the playing; namonšema, I p. cards or dice;
monšemātoz, card playing; monšemon, playing cards (the
cards themselves); namonšemoto, I p. cards for him
gamble for him, as a horse); following are names of
different card plays: nimōhasenistoz, "got none",
draw-poker; nitāxtahamone, stud poker; nitāmanone,
monte; nisóòtnoka, 21; nistaomehasenistoz, also nita-
monhoanen, old time game, where 8 cards were distribut-
ed between the players and 4 placed in the middle.
Following are names of cards: Maeveho, Jack; Kaeszeen,
Jack in monte; Vehoa, Queen; Tahoevèhoa, Queen in mon-
te; Heovevèho, King; Zistoostá, King in monte; Mäs, Ace;
zenok, zenix, 1, 2, etc. up to 10.- Nahon, I gain a point
(in a p. or game); nitaxomohemā, let us p., stake a
game; esēstoxtxeo haztov, they (or.) are in equal num-
ber on each side; enōsestxexo, they are on one side
(implying men on one side and women on the other);
nohas eoxcetoxtxeo, they are any number (whoever wants
to p.); ehotxovevistavao, they are mixed on the sides;
enhōszenovoz, they make the sticks stand (ref. to
sticks to mark off the field in games); naameōsoheme,
we are playing with arrows; nahōvoeno, I gain all the
points; nahōvoenoneo, we gain all the points; nanosoe,
I stake food in a p., game; enosoheo, they stake food;
niaestomen'sanhemā, we p. false (only pretending to
stake food); naacstomoòno, I p. him false, cheat him (by
not staking the food I am supposed to); niaestomohov-
hamā, we win falsely, by trick (expecting to enjoy what
others put up, without putting up ourselves); naaesto-
mohova, I win falsely, by staking nothing; naamhoomo-
san, I come out ahead; niamhoomaz, I come out ahead of
thee; eoxceaseohaovàzistove, there is a chasing away
of one another; nitaaseohaovàzhema, let us chase each
other away; nahotāva, I beat in games. "P." in the

sense of mere "acting", with lack of interest or purpose, assuming, is rendered sometimes by inf.-vhane- and sometimes by suff.-vaena- (in.) and -vaeno- (or.); nameoto, I fight him (real); nameoxevaeno, I fight him (acting so, not real); nahestana, I take it (real); nahesevaena, I take it (ref. only to taking hold, catching with no intention of keeping); evhanenhevō, he merely says so, does not mean it.- In many of the Ch. plays or games there are terms which are little used otherwise; but it is important to know them and so are given in the following list. The purpose is not to explain the game but to give as many terms as possible.

1. Axkōo, the hoop p. The hoop is about 18" in diameter, made from a flexible tree branch split in two, whose ends are fastened together with sinew or skin. The game is played with two pairs of throwing sticks, called hooeseonoz, about 30" in length. There are 3 men players, one rolls the hoop and the 2 others throw the sticks so as to strike or cross the wheel. The Axkōo is also used in the Arrow ceremony, writer found one tied to an arched sapling, together with flat blue beads of vitrified substance and four arrows.

2. Oxzevonistoz, the netted wheel p.; oxzem, the netted hoop made out of a bent sapling with network of rawhide. Naoxzevōno, I p. the wheel. There are 2 sides with any number on each side. Eoxcenonokxtotonōo, they (the wheels) are netted with meshes far apart; evesshotonōo, they are braided with close meshes; emhatonōo, they are braided all over alike with no open lanes; nēsohevōx, nēsohevoz (pl.), stick used in the wheel p.; nanēsohevōx ox eēškos na ox enisoxkonatto, my stick is pointed at one end and forked at the other; eoxceevhavōhansz nēsohevōxz, the sticks rebound; nohase eoxce-toxtxeo, there are any number of players; naheōseva, I make a throw (of the wheel); navistāmō, my helpers, the ones on my side; nivistāmōnaneo, our helpers; eoxchotxovoevaeneo, they send (the wheel) back and forth; nahes-taohe, I dodge; hestaohestoz, the dodging; naohaetovo, I miss the target; naanemaso, I shoot it (or.); esaahezevoszeheo, they aim to hurt, do not hesitate to hurt; hesthōm eoxchōmstâhenotto, he holds his fort; nahōmstao, I hold my blanket, robe for protection; nihōmstaochemā, we hold our robe for protection; hōmstaohestoz, the holding a blanket for a protection; etaxeoeš hōmāva, it (or.) lights on the blanket; eoxchahaneoszistove, there is a tumult, battle, fight; mae matanāzez nstaaseohovāzhemā, when we have killed the blood (hit the center), let us chase each other away. In the beginning of the game they mark a line half way between the two sides and none are allowed to cross this until the center has been hit. At this point of the play there is no regard

for the dividing line any longer. The whole game assumes the aspect of a real battle. The wheels fly right and left and it requires great skill and activity to dodge them and throw them at the proper moment. Naevh-ovao, I retreat; eoxcevhahovaoheo, they flee back, retreat. The different parts of the netted hoop are: hestâ or mae, the heart or blood (=center); hoxomeo, the large openings in the netting; eomeo, next size of openings; hossenheo, smaller openings; voëšemehe or heehotoa zeha-eomessô, fat buffalo cows; honeheo, wolves, these are the holes next to the wooden ring; evhanhoxeàzistove or eoxchâtamàzistanoxtove, it is a mere war practice; natoxpstôno, I pierce it (with my nêsohevôxz =sticks); eneamoao, it comes on a fly (dashing); eamoao, they (wheels) fly; nanêsohevôx enisoxkonatto, my stick is forked; honehetanemokôz, Pawnee wood (of which the sticks are made); nanosênotoòno, I pierce it (or.), transfix it to the ground (in holding the stick); nanosênotoemaso, I pierce it (or.) by shooting; nanosêhoèno, I pierce it to the ground; nanosehoemaso, I pierce it to the ground (in shooting, transfix, ref. to the arrow or stick); nanoemaso, I shoot it (or.) coming on a fly; nanoetovo, I hit it (or.) on the fly.

3. Ooxnistoz, Shinny (also base ball). This is played by men and woman. A field is staked off and marked with sticks. There are two sides. The ball is rolled and struck on the field. The stick is a sapling curved at right angles on the striking end and is called ooxnevôx, ooxnevôxzz (pl.), crooked hitter. Ooxnistoz is the shinny ball, about 3" in diameter, light and not as hard as a base ball. Evêpasevoena, evêpasevoenao (pl.), it is light (of content, not hard); natâhoeonan, I mark it off for a field. Two sticks are set upright at each end of the field and the opposing sides try to knock the balls between the sticks. Naêsthoë, I put it (or.) between the sticks or over the imaginary line between the sticks, I get it home; eêsthoetanô, they want to get it home [each side has its own "home"]; naòno, I hit the ball; naohá-oxno, I miss the ball; naevhavoòno, I hit it back; naêse-voòno, I knock it home; the side that gets the ball home the most times wins. The games won are marked on the ground. Zehotassô, the beaten ones (or.); zehotävassô, the winners; naamhoomosan, I come out ahead; niamhoomaz, I am ahead of thee; nanoxeoxz, I follow the ball; naoxnevôx or naòno, I p. shinny; naéneòno, I stop playing shinny; nataômo zenoveto, I strike my opponent; nanove-taeneo, they are our opponents; nahénehâmo, I throw the ball up; oneavoxkôz nahotâvanôz, I win beads; naasenov-še, I p. or gamble (when playing this game); nanoxeoxz, I follow the ball, hitting again and again, also nanoaseo-henoz.

4. Evhoszistoz, Ball throwing. This game is played with a little ball, by men, women and children. Nitaev-hoszhemâ, let us p. ball! It is played on the prairie, sometimes on a bluff, when the expressions change some. One has the ball and tries to hit the others who hold branches of hack berry bushes to protect themselves or who have also places of refuge. As the hitter runs after them they wave their branches and say: nakokoeszes-am ehotoanatto, my little hack berry is strong, hard; esaamxova, it cannot be hit (with the ball); zistamxōsz etaoxcenēhov, the one hit is the next one to have the ball. When played on a bluff following expressions are used: nahotoanàn, I climb at a steep place; natoseanōka, I am going to hop down (on one foot); nanazeka, I am played out (from hopping); nanševeka, I hop on zealously; naameka, I keep on a hopping; oxeanoeva naameka, I hop on the bluff.

5. Hoaniškoktoz and Nēsohesto, Archery, game of dexterity (bow and arrow p.); zehoaniškosō, the ones who p. this game; hoaniškoz, hoaniškoktoz (pl.), arrow target, an arrow shot becomes the target wherever it falls. Sometimes they stick an arrow upright in the ground as a target. Natoshoaniško, natosenēsoe, I am going to p. arrow shooting (with arrow for target). Nēsohestoz is the same p. only the arrow is thrown by hand instead of shot with the bow. Nitahoaniškomâ, let us p. target! Naameōsohe, I p. the archery game; eoxcetotāevavstoseameo, they measure the distance of the arrows from the target to see how near each has come; nha zekahaeoxz hoaniskoto eoxchotāva, the one who shoots closest to the target wins; nasz mahe eoxcenēhovetto hoaniškōz, one arrow is itself the target; nahaeam, I shoot well; navovoeasetaoxz, I shoot first, discharge; naasetaho, I shoot it (or.), ref. to "firing" the arrow; naasetaho also means "I discharge one, take him away, drive him off"; nahēpon, I shoot too far, beyond the mark; nanetōno, I shoot on this side, not far enough; eama niamōno, thou hittest on the side of it (or.); namxōno, I hit the target; hemāhevevoz eoxcséozenovoz, they stake, bet their arrows. In most of their plays or games there is betting. Eama eōeha, it lights on the side; nanševon, I shoot a long distance, am skilled [nanševhon, I am skilled in sign language]; nanovon, I cannot shoot far; nanovhón, I test to see how far I can shoot; enovhonistove, there is target practice; vaohestoz, the throwing, hurling; zetotaomhexovevaohévoss, the degree in which each of them can throw, hurl; eáeonsz, they (arrows) are apart; hestonoē, end of arrow shaft, notch part; natōenoenemasō, I hit the target on the notch; natōnoevaohe, I hurl the arrow by its notch, the throwing force being greater than by holding the arrow near the middle; haeš eoxchetonstov, there is

long range in shooting.- Heaestoz,heamestotoz,(pl.) are bunches of green grass tied together and thrown up for target practice (taking the place of the clay pigeons or blue rocks of the white man); hoxooxz eoxcemanoo-ensz,grass is tied in bunches; nha zeahanemaxesto heamestoz eoxchotäva,the one who hits the flying target wins; ekàkonhōsta,it ricochets,glances.

6. Ohešemàtoz, Snow snake or Sliding,Hurling game. Naohešema,I p.the sliding game; nitaohešemamâ,let us p.hurling,sliding. The object hurled (usually on ice or snow) is sometimes a long polished rod made to glide; again it is a bone slider in which a piece of bone or tip of a horn is stuck; thirdly it may be a javelin sometimes feathered and tipped with horn,made to slide on the ground or dart thru the air. Sides are chosen and stakes bet upon the result. Women or girls have longer sliders made with slender willow rods peeled and tipped with buffalo horns. Young men throw javelins and boys sometimes throw simple weed stems or reeds. The different things used in this game are called collectively maztam,maztamo (pl.); hesztam,one's slider; hesztamevo,their slider. Some sliders are made of bones, others of horns,others of wood, weed stalks and reeds. The sliders made of bone are called hekonemazistam, and are of three kinds: 1.hešeonax,part of the rib attached to sternum; 2.hekonene is the part of the rib fastened to the backbone; 3.ätōv, ätōvono (pl.) is a vertebra. These hekonemazistam are usually feathered. The sliders tipped with horns are called voxcevetto (voxcevsz,sg.); another slider is called onimotaehaseo. Netóheono are sliders made of wood. Vēsevóe is a slider made of long stalks of tall grass; tàpenonóe is a slider made out of "flute" reeds; hesoxoenóe,slider made with a stalk of a tall weed,so is maevepezevóe (made with a tall weed emitting blood red sap when broken or twisted). In the use of the bone or horn they are taken from buffalo, deer or elk. Nàztam natoseohešemo,I am going to hurl my slider; voxpemoehesvsz nataēstoen,I tip it with elkhorn; etahaotao,they are swift (the sliders or people); zevo-komassō eoxcemxeoeo,the white ones (horns) have marks or writings; naaksemaneo,I make it round at the end, point; naheškosemaneo,I make it pointed,tapering; natā-nehäamo,I throw it (or.) upward. [Bear in mind that in games the "it" (ref.to ball,slider,target,etc.)is or.]. Natakahoeo,I make it glance,as when a woman throws the slider over a knoll of ground to make it glide and glance over the top. Naheamstahamo,I throw it (or.), as men throw; naxanovepoešemo and naxanoveasetahamo, I throw it (or.),as women throw. Haeš nanisthoe, I throw far; ninisthoemâ,we throw far; nanševhoe, I throw,hurl swift; enševhoeo,they throw with force, swiftness; na-

novhoe, I do not throw far or fast.

7. Ohaseovàtoz, Kicking foot ball. Played by women. They stand in circle and toss a ball (the size of a foot or basket ball) with their feet. The ball is filled with grass or hair. It is struck down with the hand and kicked back with the foot; the ball is also kicked in the air and caught on the foot and this kept on until the player misses. Each successful stroke gets a stick. Sometimes the ball is kicked without letting ball and foot touch the ground. Naohaseovo, I p.it, drive it (or.) with foot; naohaseoha, I kick it; naoháeovo, I miss it (or.) with the foot, let it drop; nanoeovo, I toss it on the foot; navistovaseovo, I make it (or.) bounce fast, the ball not being tossed high; nahenehãovo, I make it bounce high; hosz noka matòtnóe eoxcenoeovovo, some toss it hundred times; hozeon are the counting sticks; nanoea, I toss it (in.) with the foot.

8. Noōsanistoz, Hiding or Hand game. Nanoveto, I gamble with him (in this game, also in other games); zenōōsansz, also zenovšēsz, the one who plays hand game; eoxcevešenisimoeszistove, there is a staking of food (in games); enove, it (or he) is gambled with; enovheo, they are gambled, betted with, for. This game takes place in a lodge or some shelter, the sides being divided by the fire in the center. The game is accompanied by much noise and shouting, sometimes men players are heard in one lodge and women players in another. The tally sticks are 8 and are called hozeon; hesthozeon, his tally sticks; the "button" hidden (of bone or wood) is called noōseon; one is blank and the other is marked by cutting; noōseon eoxceneevavxeo, the "buttons" are marked by cutting. The blank one is called nōaneo. Sometimes the blank bone designates the man and the marked one the woman. Esētoexov-hāpanenistov, they are held in hands making the fists look equal in size to deceive the guessers. But the guesser looks not so much at the hands as at the face of the other man to detect any sign of his having the "button". Nameòno, I discover it (or.); naēsòno, I miss the guess; two of the players are called the amhoneo (amhon sg.); zenoshovassò, the guessers; enoshova, he is a guesser; the hozeon (tally sticks) are kept on the vaextam (honor seat); niš eox-hotxattons, two of them, are laid crosswise of the others; the honeo (hon sg.) sit on the vaextam, one on each side of the dividing line with the tally sticks between them, they keep the tally; eséosan, he stakes, bets something; enovšēetan, he wants to gamble; ehoesta, he shouts; eoxchessevevonevamàzistove, there is much noise, so that one cannot hear well; navonevamo, I disturb one by talking, shouting; noōseon eneevaheo, the "buttons" are tied, marked by tying.

9. Netônistoz, Ring and pin. This consists of four phalangeal bones of a deer or sheep which are cooked, and prepared by being pierced lengthwise and perforated transversally. They are strung on beaded sinews to which an iron bodkin is attached. At the opposite end of the beaded string are loops of stringed beads. The aim of the game is to catch all the bones horizontally on the bodkin at one time. The count is in this wise: matôtxeva, ref. to first bone (next to the hand) and counts 10; nisóhohe is the second bone and counts 20; nanohohé, third bone, counts 30; nivohohé, fourth bone, counts 40. For each loop caught (at the opposite end of the string of bones) the count is 100. Each perforation or hole in the bones counts 5 when caught. Hozeon or aceohestotoz are the tally sticks. Hestaâ, hestaozzz (pl.) is the name for the phalangeal bones; eoxcenisimoeszistove, it is played for food, food is put at stake; naséoz mesestoz, I wager food; naséoz, I bet or put at stake (anything); nahoxenetôn, I know how to p. (this particular game); nahon, I gain a point; nasaanoxtovhôn, I cannot p. (this game); matôtoha ehonistovensz, 10 points were gained, 10 sticks taken; nanoevamo, I discourage, tease him, trying to rattle him so he cannot gain a point; eoxceanoevamazistove, the teasing; nanisimohova, I (ninisimohovamâ, we-) gamble for food, put up food, stake it; nahotânisimoheszistov (or mesestoz or mesem), I am beaten in the staking for food; mesem is food in general; ninisimoesz, I beat thee in gambling for food; nanisimoòno, I beat one in gambling for food; nanešeoonahe, I am expert (in anything); nitanisimoheszhemâ, let us gamble for food; eséohensz makâtansz, money is put at stake, or there is gambling with money; naséosan, I bet; eséosanistove, there is a betting.

10. Netóhônistoz, Top, whirling game. The tops are not thrown or whirled with a string, but whipped by means of whips called nitóhoeonosz (nitóhoeonó, sg.). This was a winter game, mostly on the ice. When the ice broke in spring tops, whips and other implements of winter games would be thrown into the water. Playing winter games in summer was supposed to make hairs grow on the body and have to be pulled out with the tweezers! Nanitóoha, I whip it to make it whirl; nitóhôn, whirler, top; ninitóhônanoz, our tops; henitóhônevoz, their tops; nitóhôn esaa-avaohan, the whirler does not fall; the nitóhoeonosz (whips) were made of strips of buckskin fastened to a stick; enisoeš, it (the buckskin) is slashed in two (forming a double whip); enanoešensz, it is slashed in three. Naoniseztâta netohônistoz, I practise the top playing; also naonistohen.

11. Aestomohamehanistoz, Play of wild horse. Boys used to p. this in rainy weather and stripped of their

clothes. It was an imitation of catching wild horses, breaking them to saddle and pack, etc. Some of the players represented the people and others the horses. As each chose his part he would say either *navostanehevetan* (I want to be a person) or *naaestomohamehanetan* (I want to be a wild horse). *Eoevešeš*, he kicks up in the back repeatedly; *ehéneamzetax*, he kicks with both hind legs; *eoxtanova*, he kicks; *eoxtanovax*, he is kicking (taking place); *ehenehavsozevax*, he raises his heels (without lifting front part of foot); *ehenehamskoxtax*, he raises his hind legs.

12. *Evacseomàzistoz*, Head down. One or two are blindfolded or just close their eyes while the rest stand at a distance. Let the blindfolded one be "A" and the others (one or several) "B". A gropes in search of the Bs saying all the time: *Hóhom! Hóhom! Hóhom!* (Here this way!). When he catches a B he makes him to straddle his legs so as to be able to take him upon his (A's) shoulders. Holding B by the legs (on each shoulder) he lets the rest of B's body dangle head downward behind him. Regardless of the uncomfortable position of B, A walks around leisurely or twirls suddenly to make B dizzy. He then tells B to spit and if he refuses he is whirled around as fast as possible. If he tries to spit the whirling becomes more gentle, but unless he be an expert spitter, the peculiar whirling position throws the saliva into his eyes. After being thus tormented for a while, he is let down and A proceeds to catch the others. When all have been caught they are made to sit in a row and A sprawls over their extended legs, making his weight uncomfortable on the knees of the others. But they pay him back by pounding him one and all on his back, repeating, "*Honi oxšenomasz! Honi oxšenomasz!* (Wolf eating bones!). Finally with one quick movement they throw him off their legs, then he feigns to be a mad wolf, running after them and on catching one, tickles him unmercifully in the ribs and bites him as a mad wolf. The bitten one turns mad too and rushes after the others. When all have been caught, tickled and bitten the game ends. *Ešenoxta*, he eats the flesh off the bones (said when tickling by biting gently in this p.); *našenomo*, I eat the flesh off one's bones; *oxšenomasz*, name of one who does that; *namxaovo*, I touch one (or.); *nahaon*, *nahaonoz* (pl.), part under the knee (popliteal); *ehanseakavoetto* and *ehanoxtaetto*, it (anything) hangs down the back, or backward; *nahansēvacseomo*, I hold him on my shoulder head downward (in the manner mentioned above). *Ezetōvaoz mae*, the blood rushes (sc. to the head); *naénoxetsan*, I put down my burden (the doing of it without special mention of any obj.); *naénoxenoz*, I put him down (from my shoulder); *eoxtotonaovšetovàzeo*, they lie in a

row (one after the other [close]); naonit'kano, I tickle one; naonit'kanova, I am one who tickles; onit'kanovà-toz, n.; naonit'komo, I tickle one by biting; hazceo naonit'komā, ants bite me; naamšešenavo henstanevāvo, I lie across their knees; eoxcemāsemeanoxtove, there is suffering with intense desire to have relief; namxomo, I bite him like a mad dog.

13. Okomehanistoz, Coyote p. The players stand in line, holding to each other's backs, while the one at the head as leader takes anything handy and holds it out to the coyote saying, "Hokom nstam!" (Coyote, here is thy food!). Then he throws it out to the coyote and as the latter jumps for it, the leader jumps back. This is done 4 times, then the coyote rushes from side to side trying to touch any one of the line back of the leader. The touched one is put out and the game continues until at last the leader is touched on his back or head. Nitahokomehanhemā, let us play coyote! Nasz ehokomeheve, one is the coyote; nasz etavovohetō, one is the leader, precedes the others (passive); eoxcenóovoneoetō, they stand in a line back of him (passive); hepao eoxctōenāzeo, they hold to each other's backs. Eoxchōstomevo, he throws it to him; eoxchossokaax, he jumps back; nheš tato eoxceae-oz, then that one rushes on, attacks; naooxne, I am left, put out (of plays, bands, doings etc.); eoxceooxneo, they (or.) are put out; eoxcemasótoneeozeo, they sway back and forth (the line of players).

14. Nàkanistoz, Bear p. One of the players represents a bear in a hole. The others get a stick, sharpen the point and split it part ways. With this they poke into the real or imaginary hole and when it touches the "fur" of the "bear" it is twisted so as to take firm hold and thus pull out the bear. This used to be a method Ch. had to pull out animals from their burrows or holes in trees. In the p. the children pull their stick out of the hole to see what kind of fur the animal has. Then they discuss it saying, "it is a rabbit, no a skunk, etc., etc.". When they decide it to be a bear, the imaginary bear rushes upon them, tickles, bites and finally kills them all! Natoxpòno, I poke at him with a stick (in above manner); eoxcetoxpohe, he is poked into.

15. Vavaestoz, Swing p. Enokoneo, it is a single swing; enisoneo, it is a double swing; enishoszeo, they hold each other with the feet in swinging; oxveoháeome-osz eoxceoháoszeo eoksaa-evhanishoszeheo, when they miss (in trying to kick with the feet) they miss each other and do not again hold together with their feet; naoháò-no, I miss one (with blow or throw); naoháoha, I miss it (in.); nioháoszhemā, we miss each other; naoháeovo, I miss one (when trying to kick with the foot); naoháea, I miss it in kickng; eoxcemasóhénéheōstoe, they are swung

upward; nahéneheōstòno, I swing, push him upward (as in catching hold and running forward and under him); navavaeto, I swing him (while standing in the same position); eoxcenitaovàzeo, they do come together (after having kicked each other apart); eoxcevohive-voeovàzeo they kick each other apart; eoxcenimoneōstaxeo, they swing twistedly, sideways, not in harmony.

Poehasenistoz, is the dice game played with the basket by the women; see dice.—Hestohônemhào, pool hall, billiard house; hestohônenistoz, pool; ehestohônenistove, it is pool playing; nahestohôn, I p. pool; hestohô, pool ball.—Xomohestoz, gambling; nitaxomohemâ, let us gamble!—Ooxnistoz, base ball game; nitaooxnhemâ, let us p. base ball! Naoòno, I hit it (or., the ball); nanomevoòno, I knock it off; niooxne, thou art out! Ehōa, it goes out (for foul strike); noenenistoha, catching gloves; nohō, bat; enohōoneve, it is a bat; ēsznistoz, base; eheama, fly; nanoheno oxzemo, I catch the ball; natohaoha, I stop the grounder; nanimaoehōx-tohaoz or noka nanimaohaoz, I make one round, home run; noenenehe, catcher; asetahasenehe or zeasetahasensz, pitcher; hōstanehâ, put him out! Noka namanisz, I make one score.

Enemen or ezetana nemenistoz, one plays, performs on a musical instrument; ezetanenistove nemenistoz, there is a playing (on instr.); nasaanoxtovezetanô nemenistoz, I cannot, know not how to p. on the instrument; ezetane nemenistoz, the music is played (on an instr. played upon with the hands); enemenistove, it is a playing, singing; nanemenovo, I p. unto one; ehossohestove, it is a p., dance, q.v.; evhossohestoz, p., amusement; hoxeevhossohestoz, the being trained in the p.; onistossohestoz, practicing the p.; visthossoemazistoz, the playing with; nanasoēmeta, I p., joke in words; nanasoēta, I p. a joke (practical); nanasoēmo, I p., joke concerning, about him; nanasoého, I p. with, taunt, tease him; see plaything.

player, zeevhossoesz or zeevhossōsz, the one who plays; zexomōsz, p., gambler, the one who gambles; zemonšemaz, zemonšemassō (pl.), the p. (of cards); nha zezetanensz nemenistoz, music p.; zenasoētasz and zenasoēmetasz, p., joker; zevhanoētasz, mere p., actor, formalist; evhanenhestasoneve, he is a mere p., a hypocrite, he is only so in appearance.

playful, ehaenov, one is p., active, alert, prankish.

play house, hossoemhào, p., dance house; evhossoemhào, p.; eevhossoemhàoneve, it is a p.; hestohônemhào, pool hall.

playmate, visthossoemaō, p.; navisthossoemaō, -maōn (pl.), my p.; nahevisthossoemaōnenoz, he is my p.; zevisthossoemo, the one I play with; zevisthossoe-

mata, the one who plays with thee; zevisthossoemaess, the ones who play with me.

plaything, hevosoeseoô, -eseonoz (pl.); ehevosoeseoneve, it is a p., toy; naheszhevosoeseononoz, he is my p. (in playing or fig.); nasoëseo, p., obj. of jokes; enasoëseoneve, he is the target, butt of jokes, derision; nanasoëseononoz, he is the object of my jokes, derision. [istoz, the pleading; see plead.

plea, haônàtoz, p., the pleading, praying; momoxzemosan-]

plead, nahaôn (contracted from nahaoen), I p., pray; nahaôna, I am pleading, praying; naótsevhôna, I strive in pleading, praying, asking; namavhônâ, I am wearied of pleading; namomoxzemosan, I p., entreat, beseech, supplicate; namomoxzemo, I p., supplicate him; namomoxzemosanevomotâ, I p. for one; emomoxzeme, he is pleaded, entreated; zemomoxzemsz, the one pleaded; zemomoxzemosansz, the one who pleads; nahessetaen, I p. for one; see defend; momoxzemosanistoz, the pleading; momoxzemazistoz, the pleading, entreating one (obj.).

pleasant, eaxane, one is p., friendly; ehotoae, he is p., generous; eoanaxaesta, he has a p., disposition; naaxaetanotovo, I am p. towards him; see agreeable; axanestoz and hotoastoz, the being pleasant, pleasantness. pleasantry, vhanenasoëtastoz, mere joking, p.

please, nahotoetan, I feel pleased; nahotoého, I p. one, make him pleasure; napevazesta, I am pleased with it, deem it good; esaapevetanohe, he is not pleased; ehotoeoz, he is (became) pleased; navešhotoetanonoz, I feel pleased with, in him; navešhotoeozenoz, I am now pleased with him; nahesshotoetanotovo, I am pleased on his account; nahotoazesta, I deem it pleasing; nahotoatamo, I deem one pleasant, pleasing; nasaavešhotoatamanevo heëszistoz, I am not pleased by his words; namàtazesta, I think, deem it pleasing, agreeable; namàtatamo, I deem one pleasing, agreeable, gracious; naaxaetan, I am pleased; tāma zehešpevazeonatto naorxeneševe, I do what I p., deem good; eoneetan, one is hard to p.; enōseoneetan, he is not hard to p.; nohase tametonševsz, do as thou pleasest! Hotoeozistoz, the becoming pleased; hotoetanoxtoz, the feeling pleased; axaetanoxtoz, the being pleased; heto hešezistovâ Maheo esaavešhotoeozehësz, God is not pleased (now) with this doing; inf.-hotoe- = in a pleasing way, with pleasure; ehotoeësz, he speaks pleasingly; nahotoeneševe, I do it with pleasure; hotoeozz, be pleased!

pleasing, ehotoae, one is p., pleasant, agreeable; hotoastoz, the being pleasing.

pleasure, nahetotaetanota, I take p. in it; navešhetotae-tanonoz, I have p. with, in him; nivešhetotaetanotōevo, he takes p. in you; inf.-hetos- = with p., fondness, passion; ehetosemane, he drinks for the p. of it;

hetosàzistoz, p., fondness, passion; ehetostôham, he is fond of, has a p. in horses; nahetooz, I have p. in taking part. The expression "naaxaoto, I shake hands with him or I greet him" really ref. not to hand or greeting, but it means "I express p. to one"; niaxaotaz, I express my p. to thee; etc. Nahetoxtahe, I take p. in it, am used to it, am familiar with it; [naétoxta, I fear it]; nihetoxta nsthozeohetovâ, thou hast p. in thy work; nahetoxhozeohe, I work with p., fondness; vhanhetosàzistovâ esaavešhotoezistovhan, mere p., passion makes no p., is not a source of being pleased; inf. -hotoe- =with p., in a pleasing manner; pavoom, p., bliss (also with a bad meaning); pavetanohàzistoz, p. (Ger. Vergnügung [not Vergnügen]).

pledge, navistomôhan, I p., make a covenant; navistomôhavo, I make one to p.; vistomôhanistoz, the p.; see vow; navistomôhaovâzetovo, I p. myself to one.

Pleiades, manohotoxceo, the bunch of stars, also the title of a Ch. tale ref. to 7 brothers and the little Makos. The tale ref. to some extent to the ceremonial arrows. It begins in this wise: "Vê ônoce-ta kasovâheo ôtnisòtxevoss na Makos, there was one tipi and there were 7 young men and Makos".

plenteous, emaxàtove, it is p., amply sufficient for every purpose; see satisfy; maxàtoz, plenteousness; see plentiful, plenty.

plentiful, expressed by inf. -etâm- =with abundance; eetâmhôneonsz, they (in.) grow, yield plentifully; see abundant; etâmàtoz, plentifulness; eetâma, it is p.; eetâmeoz, it is now p., becomes or turns p.

plenty, emaxàtove, there is p., abundance; maxàtoz, plenteousness, p.; inf. -m(a)xastov- =p., abundance of; see plentiful; namxomae, I have p., am satisfied; see abundance, satisfy; "a" preceding "x" is elided.

pliable, ehec, p., easily bent; see soft; esaanôvenohe, one is p., credulous, easy mark; esaanôvonaesenahe, one is p., easily persuaded, has no backbone; Havse-vevhan nioxksaanôvenotahen, the Evil finds us an easy mark; esaanôvahe, he is pliant; emataq, it is p., pliant, brittle; mataxc ecekona, the bow is p., supple.

plight, see condition.

plover, hoveš, hovšeo (pl.).

plow, nazetxova and nazetomaxova, I am plowing, cutting the ground; nazetomaxâ, I p. it; namatomaxova, I finish all my plowing; namonomaxova, I p., break the ground; êšezetomaxe, it is plowed; esaazetomâxehan, it is not plowed; naeomaxova, I am plowing, cultivating; esaaeomaxehan, the ground is not cultivated, plowed; zepenomax, plowed land; zetxovàtoz and zetomaxovàtoz, p.; ezetomaxovàtove, it is a p.; esaapevxovattan, it does not p. well (the p.); esaapevzetomaxehan, it is

not plowed well, or it does not p. well (the ground);
 eomaxovàtoz, p., cultivator; zetomaxovàtovâ vēs, plow-
 share; zetomaxovàtoz zetahoetoe, riding p.; monomaxo-
 vàtoz, breaking p. [tomaxovahe.
 plowman, zezetomaxovaz, zezetomaxovassô (pl.); also ze-]
 plowshare, zetomaxovàtovâ vēs; vēs =tooth.
 pluck, inf.-óse- =p., pull out; naóseveexanèno, I p.out
 one's eyes; naóseveexaneōstòno, I p.one's eyes
 instantly, in a flash; naóseveexanoēšēš, I have my eyes
 plucked out instantly; naóseveexaneš, I have my eyes
 plucked out; naocenèno, I p.out one of his eyes; eoce-
 neš, he has an eye plucked out; naoceneōstòno, I p. out
 one of his eyes instantly, in a flash; eoceneōēšēš, he
 has one of his eyes plucked out instantly; niósevo-
 ha-
 noz naexansz, thou hast plucked out my eyes; naósevo-
 homovonoz heexansz, I p.out, away his eyes; naósevoòno,
 I p.it (or.) away; naósevoha, I p.it (in.) away; naoe-
 na, I p., pick (sc. and put in); naoenema, I p., pick ber-
 ries; oenemàtoz, the plucking, picking of berries; na-
 pooēsenā, I p.it off (the end, as buds, leaves); see
 pull; naposzeana, I p.it off (its head, as of flowers,
 ears of wheat, etc.); napóeevonosana has the same
 meaning; napoosemana, I p.it off (near root, by break-
 ing); nanit'semaoz, I p.it (something planted) by the
 roots; nanit'sana, I p.it up (straight up, from where
 it was fixed, similar to preceding); see pull. Naōka-
 no, I p.it (as a chicken); see bare, skin; zeōkanessô,
 the ones (or.) having been plucked; eōkae, he is
 plucked, feathered, picked; eōkaeo, they (or.) are
 plucked, picked ones (or., stative); ēstahàtoz, p. (Ger.
 Beherrlichkeit); naēstahaovo, I make him to have p., be
 plucky. [pluckiness.
 plucky, eēstahaoz, he is p., becomes p.; ēstahaozistoz,]
 plug, nxpohôo; enxpohôoneve, it is a p.; see close, stop.
 plum, moxtamaxemen, -menoz (pl.), black large berry;
 moxtamaxemenóe, -menós (pl.), p. tree or bush);
 moxtamaxemenóeše, p. orchard, place where there are]
 plumage, see feather. [many p. trees.
 plumb, see perpendicular; etomsehōsta, it is p., perpen-
 dicular, vertical (as the wall of a bluff,
 cliff); etomsehoe, he stands erect; etomoxtoe, he sits
 erect; etomooxz, he walks erect; natomseotana, I set it
 p., erect; etomstoon, it is built p., vertical (plane).
 plume, see feather; mēn, p.; maexcēna, head feather, p.
 plump, can be expressed with inf.-masó- in the sense of
 "abrupt, cumulative action; in the sense of "fat"]
 plunder, same as rob, q.v.; nhaeneo, p., booty. [see fat.
 plunge, naséax, I p., pitch into; nasxsoax, nanš'soax, also
 naheomsoax, I p. in the middle, thru the middle
 of, rush into (the enemy, usually; as in battles); na-
 séoevaena, I p.it into quickly (mere act); haomenesto-

vâ naseoevaena, he plunged me into misfortune (not deliberately); naséohetovo, I p. one into; naséonaovo, I make one p. his hand into; naséonaotovo, I p. my hand into his (in., as pocket, etc.); naéovo, I immerse one; naéa, I p. it; nahansééoz, I am immersed backward; also hanôs eeozeheo, they are immersed backward; zeto vostonéo eoxcevešééōstaovao éovazistovâ, these people are baptized by immersion. See pitch. Séaxestoz, the plunging into; sxsoaxestoz, the plunging, rushing into battle; éovazistoz, immersion.

plural, oxtotxevosz, when they (or.) are more than one; oxtotxaeovosz (in.), also oxhaestxevosz (or.) and oxhaestaevosz (in.), when there are many.

plush, hekovašeon or šeon zehekovaz (or.); hekovašeono-neva evešemane, it (or., ref. to garment) is made of p.

ply, is expressed by "v", denoting "close appliance, dwell, diligence, repetition of action, proceed in haste"; naēvèn, I have my whereabouts; naēvēšz, I am engaged in speaking; ešéveoxz, he is in haste.

pocket, navecevanen, I make a hollow, a p.; see hollow; navecevhöz, I keep it in a p. like place; vecenhesto, vecenhestotoz (pl.), p.; hevecenhesto naséonaotovo, I put, plunge my hand into one's p.; akavaneozmozc, p., folding knife.

point, naheškos, I p., taper; nahešksemanisz, I make it pointed, tapering, sharpen it; see taper; nahezèno, I p. at one; nahezea, I p. at it; nazeena, I p. at it (touching with the finger); naàtoezeeno, I p. at one (touching him with point of finger) to call his attention; pref. ze- denotes "pointing at, to" and is used in the formation of participles, see Ch. gr.; ehéškoso, it is sharp, pointed (as a stick); heškovaneo or heskovaneo, the sharp, pointed things = weapons (arrows, spears, etc.); eheškovazena, he speaks pointed words, words that hurt; zeheškseēsetto mozc, the p. of a knife; zehešksöhe mozc, the sharpened, pointed knife; enisovaheškoso, it has two points (tapering); evoxkaēsetto, it has a crooked p.; enisovavēsetto, it has two points; eoxēsetto, it has a split p. (like a pen p.); ehestoveēsetto, it has a double p.; ehaztovēsevoxkaēsetto, it has a point crooked inward on each side (involute); emamovaēsetto, it has two points meeting each other; esto ehotxtaēsetto, they are two pointed ends opposite two others (see obvolute in illustration under convolute in Standard Dic.); the suff. -ēsetto ref. not to the very p. itself but to the pointed end of an object, ending in a point [ēs- is suff. denoting "nosed, in form of a point"]; hence vēs = tooth; etataēsettonsz, the ends (in.) open, blossom; emaoēsettonsz, they (in.) blossom red, see blossom; ehaestoēsetto, it

has many points, is many pronged; nahon, I gain a p. (in games); ehoneo, they gain a p.; matòtoha ehonistov-ensz, ten points are gained; nahoneého, I p., stick, spear him; nahoneešemo, I hang him at the p. of; eoae-na maatano, he points the gun; zezeo, p. (made, marked); zeoxxeo, written p., dot, period; honoc, p., extremity; nahonokòno, I strike, hit one with the p., extremity of; nahonokoha (in.); see peck; hesthonoē, at its end (notched part of the arrow); hesthonoenē, its p., extremity (of tipi pole); aksoevov, round pointed arrow; aksemhāo, round pointed house (roof); nahekòno mozceva, I hit him with the knife (p.); nazeôn, I touch, hit with the p., poke; nazeòno, I hit him with p. of (instr.); nazeoha (in.); nazeōstòno, I hit him instantly with the p. of; nazeōstāno, I hit, poke, touch him with a burning p.; hezezehā, at this p. (of time), now, this moment; hezeto, at this p. (place); zéo, this p., place; zezexhōma, the blanket with the points (fringes), shawl. pointed, eheškosō, it is p., sharp, tapering; heškovósz, the p. grass or bush = thorns.

poison, nōeanàtoz, p. (with food); noeanōstomanistoz, p. (in drink); nanōean, I eat p.; nanōeanaovo, I p. him; nanōeantosāz, I cause myself to be poisoned; nanōeantosého, I cause him to be poisoned; enōaseš, he is poisoned by drinking; eohōsa, it is poisonous; zeohōsazessō, the poisonous ones; nōeanaavósz, loco, poisonous plant; ehoestavonen, it is fiery toothed, its bite is] poisonous, see poison. [venomous, q.v.]

poisoning, nōeanàtoz, the p., poison (in food); nōeanōstomanistoz, the p. with drink.

poke, natoxpòno, I p. one (into) with a stick or sharp instr.; naònehamo, I p. one; nazeeōstāno, I p. one with a fiery, burning, hot stick or poker; rad. -toxp-ref. to the poking, or thrusting a sharp, pointed object into or against; natoxpotaoho, I p. (as finger into a wound) into one; natoxpozeōstòno, I poke against one instantly with sharp instr.; etoxpotaodz, he is poked into (mouth, eye, nose, wound, etc.); natoxpàzenax, I p., get poked into my mouth (with a stick, etc.); natoxpàzenàno, I p. a stick into one's mouth; natoxpēstāno, I p. a stick into one's ear; natoxpeéstax, I p. (get poked with) a stick into my ear; natoxpeēsèno, I p. a stick into one's nose, nostril; natoxpeēseš, I p. a stick (get in poked) into my nose (not purposely); natoxpeēsesz, I p. myself into the nose (purposely); natoxpeexanèno, I p. one into the eye; natoxpeexaneš, I get it poked into my eye; natoxpeexanesz (or -nehesz), I p. (it) into my eye; natoxpeoseš, I p. my finger against; see punch, stick, thrust; nahestaa, I p., stir the fire; see] poker, hestāo or zešhestāo, fire or stove p. [stir. pole, hooxe, hooxee (pl., or.), p., applied to poles of

- tipis, Sun dance lodge and also to studdings and smaller beams; navooxe, -xee (pl.), my tipi p.; hevooxe, one's tipi p.; nivooxehan, our tipi p.; nivooxehaneo, our tipi poles; nivooxevō, your tipi poles; hevooxevō, their tipi poles; it is mostly used it pl.; nitóheono, the three first poles of the tipi, when tied together; nitóheono natomoxano, I raise the three poles (they are first tied near the upper end and then raised together forming a triangle); zēmamovonoenēhevoss, when they stand together; hohōnasetto, rope used to tie the nitóheono; honeoo, p. on which hides are stretched in tanning; nahoneonoan, I stretch on p. (in tanning); hoxzenaheono, -heonoeo (pl.or.), p. supporting ears or wings of tipi; tōseon, fishing p.; naavanoen, I take the tipi poles down (in breaking camp); hestonoē, its pointed end (of tipi p.); hestonoēvo, their pointed end; hesozeva, its (or.) butt, feet, bottom end (of tipi p.); hesozevāvo, their thicker end. Hotoxc zeoxksaa-asēs, north p. star, lit. star]
- polecat, see skunk. [which moves not.]
- police, matanāvēho, the breasted white man (applied also to Indian p.); called so because of the star worn on the breast (matan = breast, milk); ematanāvēhoeve he is a p.; matanāvēhoevestoz, the being p.; zematāvēhoeveš, the ones who are p.
- policy, zeoxchethoemansz, one's p., administration.
- polish, naesoxōn, I p., smooth, make glossy; naesoxoha, I p. it; naesoxōno, I p. one (or.); esoxōo, polishing brush; zeosoxōnsz, the one who polishes; esoxōnistoz, the polishing; naoásevoaena, I p., burnish it, q.v.
- polite, emaseztaheoneve, one is p., willing, courteous; namaseztovo, I am p. towards him; zemaseztasz, the p. one; namaseztamo, I deem one p.; maseztamahestoz, the state of being p. [polite to one.]
- politeness, maseztastoz; maseztovazistoz, the being]
- pollute, see defile; nahavsevaa, I p. it with the feet.
- polygamous, ehaestoeva, he is p., has many wives.
- polygamy, haestoevātoz, the having many wives (Ger. Vielbeweibtheit).
- pond, zeakōmoeha, a small body (bunch) of water; eakōmoeha, it is a p.; esaa-akōmoehahan, it is not a p.
- ponder, natāevahessezesta, I p. over it; natāevahesseztomovo heēsizistoz, I p., measure one's words (in my mind); naōhaetanona, I p., consider; tāevahesseztastoz, the pondering; emetāevahessestame, it should be pon-]
- ponderous, see bulky, heavy, weight. [dered.]
- pony, xamamohēnoham, Indian horse; see horse.
- pool, ninitovanonsz makātansz, we p. the money; ninitoveēnananonsz makātansz, we put the money to be in common; nemevonan, p. of water; enemevonōo, the rain forms pools; eszene, p. of swamp water. Nahestohōn, I

- play p.; hestohônemhăo, p.house, hall; hestohônenistoz, the playing p.; nahestohonemo, I play p.with him; nahestohôno, I knock it (sc.the p.ball).
- poor, enstamenôeheve, he is p., a p.one; nstamenôheo, the p., n.; nstamenôhevestoz, the being p.; nanstamenô-evoéhan, I am made p.; namăomeeoz, I am p., destitute; nahăomeoz, I am p., bereft; namomohenoomeeoz, I am p., unfortunate; see bereavement, misfortune. Evêpona, he is p., lean, empty like; see lean, emaciate; gó ="p." in the sense of deserving of pity, unhappy; gó zehešhav-sevoētaz niheneenovemeno, thou knowest that we are p. sinners; gó zehešhamoxtas, p.fellow how sick he is! ehaôvnova, he is p., penurious; ehăomen, he is p., indigent; "p." in the sense of "bad, ill, uncomfortable, lacking in good qualities" is expressed by inf.-hav-seve- or -saapev-; heto mxistonestoz esaapevexiston-ettan, this pen writes poorly; esaapevomoxtahe, one is in p.health, does not feel well; ehavsevomao, it is p., bad land, ground.
- pop, epôyhóta (contracted from epoehóta) or epôhóta, it pops (sound); pôhoemáp, p. (artificial effervescent drink), also beer; pononeonó, p.gun; epopoesevoeo monscéo, the beans p.up and down; for p.corn see roast.
- poplar, xamahozz, -hozetto (pl.), cottonwood tree, q.v.
- popular, emăhoxatame, one is p., is known, acquainted by all; ehoxatamahe, one is p., well known.
- popularity, hoxatamahestoz.
- populate, ehestanovetanov hen hoe, they p.that country.
- population, zehestanovetoss, the ones who populate it; zevhestanovessô hen hoeva, the p. of that land, the ones who live there as people.
- porcelain, is expressed by -mene- =chinaware; menekson, doll of p.; meneevetoxq, vessel of p.or china-ware. [ok, p.(ref.to the roof).
- porch, zeopapoestoon, p.(ref.to the platform); zehove-]
- porcupine, heškovez, heškovetto (pl.), the thorny or bristling one; heškoveta, p.quills; naheškove-tamo, my p.quills (used for quill work).
- pork, heškeēsehotam. [it portends, means, aims, objects.
- portend, zehešetovatto, what it portends; ehešetovatto,]
- porter, zeneevavôxto henitô, the one who watches the door. Henitô-oxneevavôxto, Door keeper (in Bun-yan's Pilgrim's Progress).
- portion, see divide, part; nononasz nasēstoxtoemeto, I give each an equal p.; hosz nameta, he gave me a p., some; vônitao, a p., piece of the whole; totăma hestamevo emomezenov, each of them is given his p. of food; tăma zeheszhovaonetto, the p.appointed me, that which is made my property; inf.-totăeva- =by p., measured; totăevavetto or totăevaven, by measured p.
- portly, etăpeta, he is p.; zetăpetaz, the p.one.

- portrait, see picture; heamxešenàtoz, one's p., picture, painting, drawing (of one's self). [one has.]
- pose, ezhešeō, he has this p., posture; zehešeōs, the p.]
- position, zehešeōe, its p.; zehešeōs, one's p., posture; zehešeōsta, its p. (hanging or suspended); zehešeōesenas, one's p. (suspended, floating); hozeohestoz, p., work, office; henitō zevešheceō, that by which the door is held in p.; eēvšena, one is in a lying p.
- positively, inf.-hoko- =surely, must be, p.; nasaahokovō-moheo, I p. have not seen them
- possess, naaena, I p., own it; naaeno (or.); nahoho, I p. one, have with me, also nahoneovo, I p., wear; nahoz is in. of nahoho and nahonea in. of nahoneovo; naheszhov, I p., have it for my property; naheszhovao-vo, I make one to p., have property; naheszhovenotto, he is my property; nahaestoeamotō qsan, I p. many sheep; enohoneamotō vehoehotoa, they p. 5 heads of cattle; inf.-he- =have, p.; nahevoxca, I have or p. a hat; nahesthoeamaoxzeve, I p., have a law; ehoneovo havsevemà-tasoomaho, he is possessed of an evil spirit, lit, he has, "wears" an evil spirit; see own.
- possessed, see possess; ehemashanē, he is p., crazy.
- possession, aeneo, (aeneonoz, pl. in., aeneon, pl. or.), that which is possessed; niaeneo, thy p., property; niaaeneonan, our p.; naheaeneon, I have p., property; naheaeneonnoz, he is my p., property; zeaenom, my p., that which I own; zeaenon, my p., the ones (or.) I own; zeaenomazēsš, our possessions, the ones (in.) we own; zeaenozē, our possessions (or.); zeheszhovetto, my p., property, that which is mine.
- possessor, eheshzovae, he is p., has property; nha zeaeno, the p. of it; nha zeaenoss, the p. of them (or.); ematōtōhamotō qsan, he is the p., owner of 10 sheep; zematōtōhamotoss qsan, the p., owner of 10 sheep; zehesthozēsš, the p., master, owner of horses; zehēmhāonsz, the p. of a house; nha zehozēsš makātansz, the one who is p. of money, has money with him; nha zehoneo kokōaseo, the p., wearer of a watch.
- possibility, nonaxetanoxtoz, p., opportunity, liability (in thot); nonaxestoz, the being possible; hemenonaxstovenāestoz, one's p. of dying; emenonaxhoeoxz hovanēo esaahessetamāhe, no one thot of the p. of his arriving, lit, he may possibly come, he was thot of no one.
- possible, emenonaxenhesso, it may be p.; emenonaxhoeoxz, he may possibly arrive; nasaahózetō, it is p. for me (hóze =cannot); esaahózetanonovhan, it is p., lit. it is not impossible; maéššeo, hevaéššeo or maé-xatto, if p., executable.
- possibly, expressed by inf.-menonaxe-.
- post, in the sense of inform q.v.; heceoeseo, -seonoz

- (pl.), p., as fence p.; eheceoeseoneve, it is a p.; amo-neoesehonoz, fence posts (in a row or set); zeamotōe, a row of p. holes, also a ditch; henitō zevešheceōe, door p.; tōetohamestoz, hitching p. or heceoeseho zeveštōe-tohamstove, p. where horses are tied to. Notxevēho zex-hoevoss, a military p.; napanoha, I p. (as bills); napanōno (or.); napanōseoha, I p., hang it against something.
- posterior, expressed by inf. -hestox- = behind, q.v.
- posterity, henison nā tāshenison, one's p., children's]
- postman, mxistonevého. [children.
- postmark, pāaneo, pāaneonoz (pl.), p., seal [pāanō, shingles]; epāaneoneve, it is a p., stamp, seal.
- postoffice, mhāo zeoxchéneasemeàtovevosz mxistōnoz, the house from which letters are sent off.
- postpone, ehestomoeoz, he postpones, prevents, hinders, delays; toneš natosemoneneševe, I will do it some other time; see prevent.
- posture, following are some inf. denoting divers postures: -hotxa- = crosswise; -novo- = bent forward; -oxotom- = bow legged; -heneha- = holding upward; -toeoxтана- = with one hand covering the eye; -nxpaze-na- = covering the mouth; -eama- = sideways; -zeškseon- = akimbo; -hootamenace- = with hands behind back; -hosso- = backward; -hoo- = turning the head back; -han-, -hanse- = with head thrown back; -hooxse- = leaning against; -neove- = standing up; -amsto- = sitting; -akono- = squatting (Ger. hockend); -macse and -tōxe- = stooping; -akave- = bending over, crestfallen. Zehešeō, its p.; zehešeōs, one's p.
- pot, hešksetō, hešksetōnoz (pl.), coffee p.; ehešksetōneheve, it is a coffee p., a tapering vessel; also moxtavetō, black kettle, p.
- potato, aestomamesestoto (pl., considered or.); eaestomamesestoveo, they are potatoes; naexoasō aestomamesestoto, I pare potatoes; nahonotō aestomamesestoto, I bake potatoes; naēnanotō aestomamesestoto, I plant potatoes; nahooetō aestomamesestoto, I boil potatoes; namevō aestomamesestoto, I eat potatoes; esaa-aestomamesestové, it is not a p.; napēnōnō aestomamesestoto, I mash potatoes; aestomamesestoto zeoxcepenōvoss, mashed potatoes; aestomamesestoto zeoxcevotesaxevoss, sliced potatoes; navovesō aestomamesestoto, I slice potatoes; hoenoxkon, sweet potatoes; seozemhân, wild p. vine (Ipomoea pandurata) or man-of-the-earth; the Ch. call it "ghost- or dead man melon" (by mistake this dic. put it under "melon".
- potbellied, eatoskas, he is p.
- potency, exhastoz, p., power (Ger. Ausführungsmacht); exaosanistoz, p., power of overcoming.
- potent, eexahe, one is p., powerful to carry out; eexaosanetto, it is p., able to overcome, efficacious;

- heto esēoxz eexaosanetto, this medicine is p.
potter, hetoxkonevstonehe, p., cupmaker.
pottery, hetoxkonevstonestoz.
pouch, vešhēseo, vešhēseonoz (pl.); evešhēseoneve, it is
 a p.; vešhēseoneva, in the p.; maheonevešhēseo,
 medicine or sacred p., bag; onoz, onotoz (pl.), p., bag;
 hoemskonoz, -skonotoz (pl.), rawhide bag, parflêche; na-
 vešhēseo, my p.; nivešhēseonanoz, our pouches; hevešhē-
 seonevoz, their pouches.
poultice, esēoxz zepâane or pâanene-esēoxz.
pounce, see leap upon; namasóseaotova nanoseham, the
 panther pounced down upon me; maxevecess nama-
 só-anhōhaotova, the eagle pounced upon me (flying
 down); namasó-hoehaotova, he comes flying at me.
pound, napenôn, I p. (with instr.); napenôno, I p. one
 (or.); napenoha, I p. it; napenônō aestomamesesto-
 to, I p., mash potatoes; see crush, weigh. Natonôn, I p.,
 hammer; natonôno, I p., hammer it (or.); natonoha ma-
 kât, I p., hammer the iron; naēstôn, I p., hammer into;
 naēstoha, I p., hammer it into.
pour, nahénen, I p.; nahénena, I p. it; nahénena pen'nôo, I
 p. flour; naēshénen, I p. into; nahénenomotâ, I p. for
 one; heto zehénenomotanez, that which is poured for
 us; nataxhénenetovo, I p. out upon one; nataxhéneneta, I
 p. upon it; nahōhénen, I p. out; see spill; navonaneoho,
 I p. water on him (as Indians do to a naughty child, as
 if to wash away his badness); hevonaneoxeha, p. water
 on him! Also navonōvxevaenomovo, similar meaning to
 preceding but done quickly or automatically (to act
 as if drowning his [in.]); emasóanomaoone-vooko, it is
 a downpour of rain, the rain pours down.
pout, eamskonazena, one pouts; -amskon- = spoon shaped +
 -azena = mouthed; zeamskonazenaz, the pouting one.
poverty, stamenōhevestoz, the being poor; nstamenōheve-
 vestoz nszhohotaenov, p. shall come upon you;
 haōvnovàtoz, p., penury; haomeezistoz, p., destitution,
 misfortune, q.v.
powder, pā; hoestapā, ashes; epāve, it is p.; Pāvene,
 Powderface, pr. name; Pāeohē, P. river (in Montana);
 pāea ehešepeene, it is crushed, ground like p.; napepē-
 na, I p., strew it, as small seeds, by pinches; see
 strew; nahénehàz pā, I p., strew p.; see sprinkle.
power, hohātamahestoz, p., might; exhastoz, p., potency;
 exoētastoz, p. to prevail; tonexovhastoz, p. (Ger.
 Vermögen); exaosanistoz, p. to overcome; hohātamanoē-
 tastoz, display of p., might (in general aspect); hohā-
 tamanoestoz, powerful phenomenon; inf.-hóze- and verb-
 al forms with "hósa" denote "without power, power-
 less"; see powerless. Naaena exhastoz or naheexastov,
 I have the p.; naexaovo, I have p. over one, overcome
 him; ehohātamahestove, it is a great p., might; cohāta-

- manohestove, it is a display of great, wonderful p.; he-stohātamahestoz, his great p.; hohātamaešstonestoz, p., might of creating, constructing; Maheo enocohātamaešston, God is the only powerful Creator, builder; ehesh-zhov mähohātamahestoz hoeva na heama, to him belongs all p. on earth and in heaven; nitávhoemanistoz, p. of authority; toneōsanistoz, p. to prevail; noxtovastoz, p., faculty; otoxovastoz, p., ability; hotoanahestoz, p. inspiring fear, awe; vovonanovàtoz, p., quality to conquer, subdue; hekoneozistoz and hekonastoz, p., strength; nahesthohātamahestov, I have p.
- powerful, eohātamahe, one is p., great, mighty; ephotoanahe, one is p., awesome, terrible; eohātamaešston, he is a p. builder; eexahe, he is p., potent; inf.-hohā- or -ohā- denotes p. in the Eng. colloquial sense meaning "very numerous, extreme in degree or quantity"; eohāenōheo, they are "powerful" many; naohāmata nameq, my head aches "powerfully"; eohātamano, it is p. (general aspect); eohātamanoēta, he shows p. acts; heto esēoxz eohāexaosanetto, this medicine is p., efficacious; eohāexaovahe, he is p. to overcome; eohāheneenovahe, he is p. in knowledge; enocohātamahe, he is the only p. one; enanosohātamahe, he is p. above all; see mighty.
- powerless, nasaahetoneōsanistové, I am p., have no p. to prevail; nasaatoneōsan, I am p., can do nothing; nasaatoneozé, I am p., can do nothing (in a special case); nasaatoneōszé, I am p., cannot prevail against it; nasaatonoeōetohe, I am p., can do nothing, do not prevail against him; saatoneōetazistoz, the being p. against one; saatoneōsanistoz, the being p. to do, prevail; saatoneozistoz, the being p. (in a special case); inf.-hóze- = p., not able to, impossible, cannot; ehózeohā, he is p. to, cannot rise; nahózeneševe, I am p. to do it, cannot do it; nahóetovo, I am p., deficient against him; see deficient; nahósaovo, I am p., have no power against him, I do not come up to him, am no match for him; ehósan, it is p., deficient, inefficacious, inefficient; Maheo esaahósaovohe Havsevevhaneheva, God is not p. against the evil; Havsevevhan esaahósaovoheo notovavostanó, the evil is not p. against the ungodly, he has power with them; hovae esaahósaôhan or esaahósanehan oxnōseohetōsz (or oxnōseoestovēs), nothing is p., impossible, when it is kept to one side (is of one accord); hovae esaahósanehan oxmätanoozistovēs, nothing is p., impossible when there is one mind (together), when all are one minded. Inf.-soxseve- (contracted into -sxseve-) = p. in the sense of "having no strength left, being exhausted, down and out"; nasxseveanoto, I beat one p., into exhaustion; esxseveanô, they are beaten until they have no strength; toneōseo, the p. one, the one prevailed upon; see prevail.

practicable, eneševenov, it is p., is done; eoxksaaneševenovhan, it is not p.; emeneševstove, it is p., may be done. [the being p., skillfulness.

practical, enešoonahē, he is p., skillful; nešoonàtoz,]

practice, rendered by inf. -onise- =try and -hoxe- =train, get used to; naoniseztāta, I p. it; naonistosoe, I p. playing (games); naonisenemen, I p. playing (music); naonistóhen, I p. with top (game); evhahoxeàzistove, they p., train for war, it is a training in fighting; see train, try. Oniseztātsanistoz, the practising, trying. Vostanevstov, p., custom; eneševostanevstove, it is the p., custom; esaaneševstovhan or esaavostanevstovhan, it is not the p., custom, doing; eneševostaneheve, it is his p., custom, way of living; zesevostanevstov, Ch. p., custom; vèhoevostanevstove, white man's p., custom, manner of living; coxceameneševē, he practices it, is in the habit of doing it; ameneševestoz, the practising, habit of doing; tóneševstovā, in p., the very act, doing; māzeneva eoxkanome-mómā-taheo tóneševstovā enotová, with the lips they are religious in p. (praxis) they are ungodly, frivolous.

prairie, toxtō; etoxtōeve, it is p.; zistoxton, that which is open, unlimited, unrestricted; toxtōeše, p. country; etoxtōešeeve, it is a p. country, place; toxtō means also "at random, afield, without restriction, wild, unlimited"; -toxtomone- (toxtomonetto, phrase) as inf. means "informally, not particular, without definite rule or limitation"; etoxtomonhaôna, he prays the best he can, without observing certain rules, etc.; toxtomonevostanehevestoz, the living without regulations, system; toxtōvostanehevestoz, the p. life; toxtōmohènoham, wild horses; hovàn toxtō zehestassô, p. animals; zeastoás, p. fire; vahôas, vahôaseo (pl.), p. chicken; ononevonešq, ononevonsceo, p. dog.

praise, navového, I p. one; navovònethônatoovo, I p. him in prayer; napevatamanooto, I p. him, declare him good, glorious; naohātamanooto, I p. him, declare him powerful; namahaatamanooto, I p. him, declare him great, magnify him; namaheonevooto, I p. him, declare him God; see bless. Vovéhàzistoz, the praising; pevatamanootàzistoz, the praising one good; vohôoevatamanootazistoz, the praising one glorious; ohātamanootazistoz, the praising one powerful; mahaatamanootazistoz, the praising one great; maheonevootazistoz, the praising one God; navovēmo, I p. him, pay tribute, homage to one; see tribute; navehooto, I sing p. to him (Ger. Einen besingen); nanonevéoenoz, I sing the p. of one; ninonevéoetovaz, I sing thy p.; see sing; zepevatamanootsansz, the one who praises, declares one good.

praiseworthy, enohōeme vovéhazistovā, it (or one, or.) is worthy of praise; zepevoeess, the p. ones.

prance, mohèno ekokaexz, the horse is prancing; also mohèno èvoemeo.

prank, hāenovestoz, p.; ehāenov, he is playful, prankish; nasoētastoz, p., trick; nanasoéha, he played a p. on me.

prattle, ehāonova, he prattles, is loquacious; hāonovàtoz, the p., talkativeness; zehāonovaz, the prattling one.

pray, nahaôn, I p., plead, worship; nahaôna, I am praying; zehaônaz, the praying one; nahaônatovo, I p. to him; nahaônata, I p. to it; nahaônavomotâ, I p. for one; nahesshaônatovonotto, I p. to him on one's account; nihesshaônatovazenotto, I p. to thee on his account; ehaônatoe, he is prayed unto, also worshipped; zehaônâtōsz, the one prayed unto or worshipped; naomomhôn or naomomhaôn, I p. with tears or wailing; namavhōna, I am wearied of praying; naótsevhōna, I strive in praying; eoxcohaešhaôna, he prays a long time, makes a long prayer; namomoxz, I p., implore, beseech, worship; pref. momox- denotes pleading, beseeching, entreating, imploring and governs the sub. cj.; namomoxzenosan, I do p., plead, supplicate; namomoxzemo, I p., supplicate him; navessemomoxz, I p., worship with; navessemomoxzemosanemo, I p., supplicate with one; namomoxzemosanevomotâ, I p., supplicate for one; see plead; momoxzestoz, the praying, supplicating; momoxzestomohestoz and momoxzestomosanistoz, the praying (implying continuance of action). Nahaôna emeevhapevomoxtasz, I p. that he may get well again.

prayer, haônàtoz, p., the praying; ohāehônàtoz, long p.; ehaônàtove, it is a p.; momoxzemazistoz, p., the supplication, beseeching; see pray.

prayer-book, mxistō zevešhaônàtove; emxistōneheve zevešhaônàtove, it is a p.

prayerful, ehaônaeoneve, he is p.; haônaeonevestoz, the being p., prayerfulness; zehaônaeonevessô, the p. ones.

preach, namaheoneēsš, I p., speak sacredly, godly; namēsta maheoneēsšistoz or Maheoneomotom, I explain the word of God; natotoxesta Maheoneēsšistoz, I speak about God's word; nahozeovosetaneva, I p., urge, exhort; nahozeovoseto, I p., urge him (to make one hope, have confidence); nahozeovosestomohe and nahozeovosestomosan, I p., exhort (continual act); nahozeovosemo, I p., concerning him; namaheoneēsštovo, I p. to him; emaheoneēsšt'san, he preaches (predicative); emaheoneēsštōe, he is preached unto; naveševonhosemo maheoneēsšistovâ, I urge, influence him with the word of God.

preacher, maheoneēsštsanehe or zemaheoneēsštsansz, the one who preaches; hozeovosetanevahe or zehozeovosetanevaz, p., exhorter; chozeovosetanevahe, he is a

- p.; hozeovosestomohe and hozeovosestomosanche, p., exhorter; see minister; nha zeveševonhosetanevaz maheoneēszistovâ, the one who admonishes by God's Word.
- preaching, maheoneēszistoz, the p., also the Word of God; hozeovosetanevâtoz, p., exhorting (as a vocation, rôle); similar in meaning is hozeovsestomohes-toz and hozeovosestomosanistoz, however ref. to protracted doing; hozeovosetazistoz, sermon, exhortation; oxmaheoneēszistovēsz, the p. of God's Word; oxveševonhostomohestovēsz Maheoneēszistovâ, the p., urging, influencing with the Word of God; eameveševonhosemevonov Maheon heēszistoz, they are under the p. of God's Word; or eameveševonhosemeo Maheoneēszistovâ.
- precarious, ehestatamano, it is p. (general aspect); ehestatamahetto, it is p., hazardous, risky; see danger.
- precaution, see cautious, careful; nistaōhaetanoxtoz, the considering beforehand; nahoomēnonotohanen, I take p; hoomētoneztastoz, p.; hòpemazistoz, giving warning.
- precautious, can be expressed by inf. -hoomē- = alert, watchful (hoomētto, with caution, watchfulness); nahoomētonezesta, I am p.; nahòpemo, I make him p., precaution him, warn of impending danger; nahoomēnonotohae, I am p., am watchfully ready.
- precede, evovoènetto, it precedes, comes, goes first; evovoeoxz, he precedes, goes first; evovoahē, he precedes, is first; navovoahetova, he precedes, is before me (stative); navovoeoxzevo, I p. him in going, lit. I go before his going; navovoemesevo, I p. him in eating; navovoehoto, I p., am ahead of him; enistav'netto, it precedes, goes beforehand (ref. to past); zenistaeases-sô, the ones who preceded, who have gone (away) before; nanistaeasevo, I have gone before him; zenāessô nivhanenistaeasetōeneo heamâ, the dead ones have merely gone before us above; zevovoènetto, that which precedes; navovoeoxzetovo, I p. him, go before him (first); heto nitao etosevovoenhesso, all this will p., be first.
- precedence, vovoahestoz, the being first (stative); heto evovoahetto, this has p., is superior; nista zehešenhesso, p., antecedent act or event.
- precedent, nistavostanevstov, p., previous custom; nista mánhesso, in all p. cases.
- preceding, éš zenistav'netto, the day p.; éšiensz zenistav'nettōsz zsaaēšhonexovhan, the p. days, before the time had come; ā zenistav'netto, the p. year; also éš zevovoexov'netto, the day p.
- precept, tāevavistomohestoz, tāevavistomevazistoz, measured teaching; tāevavhoema, p., regulation, measure of law.

- preceptor, aneevahe or zeaneevaz, the p., the one who teaches and trains; zeaneemasz, my p., the one who trains me; see pupil.
- precinct, expressed with suff. -om or -oom; otatavoom, the blue p., the firmament; see lodge.
- precious, eohāoeme, it (in. and or.) is p., of great worth, price; zehāoemessō hohonaēo, p. stones; hāoemevhohona, -hohonaēo (or.), p. stone; enitāvōeme, it is p. above all; nanitāvōesta, I count it p. above all; nanitāvōemo zeto hohona, I count this stone most p. This term is not used to express "dear".
- precipice, anōeva; see bluff, cliff.
- precipitate, namasóseao, I hurl myself down into; namasóseahasen, I p. (acting); namasóseaház, I p. it, hurl it into; namasóseahamo, I p., hurl him down into; eevaseo, he is precipitated, falls head down; nievaseomā, we fall head down; eséanao, he is precipitated, falls down into; inf. -nonotov- =rushing headlong, wanting due deliberation, hasty.
- precipitation, seanaoxtoz, the falling down into; evaseoxtoz, the falling head down; nonotoves-]
- precipitous, eanóevatto, it is p. [toz, p., hastiness.
- precise, evovoxponahe, he is p., exact, strict; coneetan, one is p., particular, punctilious.
- precision, oneehastoz, p. (stative), the being particular; oneetanoxtoz, p.; vovoxponastoz, p., strict-]
- preclude, see prevent. [ness, exactness.
- predatory, zeevhozetaoexzessō, p., the ones (animals) in search of food; mevavovān, p., carnivorous animals. [is good; ehavseva, it is bad.
- predicative, is characterized by suff. "-a"; epeva, it]
- predict, see prophecy.
- prediction, ovanheestoz, p., prophecy, q.v. [chief thing.
- predominant, enitáetto, enitáestove, it is p., the main,]
- predominate, enanosohātamahe, he predominates, has superior power, strength; enanosenitáetsan, he predominates, exerts the highest control; eohamexaosa-netto, it predominates, has more power; ehèpaosanetto or ehèpaovazistove, it predominates, has the majority; emānhesso and mānhessonoz (pl.), it predominates, it is all over so; ehèphāenōheo, they (or.) p. in number; ehèphāenonoensz, they (in.) p.
- preeminence, expressed by inf. -nanos- or -nanot- =above all; nanotastoz, p., superiority; nanotōemes-toz, p. in value, worth.
- preeminent, enanotahe, he is p., above all; nananotazes-ta, I deem it p.; nananotatamo (or.); enanota, one is p. in value; nanitázesta, I deem p., all important; nanitátamo (or. of preceding); nananotōemo, I count, value him p.; enanotōeme, it or one is p. in value.

preen, ešešenomàz, it (bird) preens itself; ešešenomo, he preens one (has not only ref. to birds, but also to animals, whenever there is a searching or shaking loose in the fur or hair with the snout); -šeš- = shake loose; našešenoxta, I p. it.

prefer, expressed by inf. -hoham- or -oham- = rather; nahohamazesta, I p. it, think it more than; naohamazesta heto zehexovaztom ható, I p. this to that, lit. I think more of this than I "degree" the other; naohamemeto zehexovemetazevo, I give him more than I give thee, or, I rather give to him than to thee; nanitázes-ta, I p. it, deem it all important; see preeminent; sometimes inf. -taze- implies preference; etazhešepeva, it is far better, preferable; etazepevenietamenotto Maheon, he prefers trusting God; vovoz either alone or detached denotes "before, first"; vovoz nahessezesta or navovozhessezta, I p. it, I deem it preferably; vovoz nahessetamo or navovozhessetamo, I deem him preferable; vovoz etapevazesta, he deems it better.

preferable, evovozhessetame, it is preferred, is p.

pregnancy, hossēhestoz.

pregnant, ehossē, she is p.; ehossētaō, she is p. by one.

prejudice, see adverse.

premeditate, see purpose.

premonition, nanistomatovo, I have p. (concerning him); nistomatovazistoz, p., foreboding; see pre-sentiment.

preoccupation, see prevent; nohétanoxtoz, p., distraction; hestometanoxtoz, p., engrossed by something; heomstôtanoxtoz or hōmstôtanoxtoz, p. in mind, also apprehension.

preoccupied, ehōmstôtan or eheomstôtan, he is p., apprehensive; enohétano, he is p., distracted; ho-vaeva evešenohétanooz, he becomes p. with something; ehestometan, he is p., hindered in that; sometimes rad.-momaxom- implies "preoccupied" in the sense of engrossed, absorbed in meditating; nahestometan, I am p., prevented in that.

preoccupy, navovoehoeta, I p. it, take occupation of it first; nahestomoého, I p. him, make him disturbed, to hold back.

preparation, nistaexanenistoz, p., the preparing; nista-exanazistoz, p.; nistaexanomosanistoz or nistaexanomohestoz, p., the preparing for, concerning; nistaexanomevazistoz, p. for, concerning one; nistanonotohanenistoz, p., the making ready beforehand; nistanonotohanomosanistoz and nistaexanonotohanomohestoz, p., the making ready beforehand for, concerning; in the above nista = beforehand + -exa- = complete, bring to a finish + nonotoha- = ready. Vovetanenistoz, p., the preparing (by changing, fixing up); vovetanazistoz, p., the

preparing one (obj.); nistaexáenistoz, p. (in cooking); mhnovoestonanistoz, p. of food to take along on a journey, the taking of provisions; vohetanenistoz, p. (of the bed for sleep); exhōmanistove, p. (of bedding as in former days, on the ground).

prepare, nanistaexanen, I p., bring to completion beforehand, work it out; in this and other terms the "nista" is now often left out; nanistaexana, I p. it, bring it to completion; nanistaexano (or.); enistaexane, it is (also or.) prepared; eexa, it is ripe, finished, in a state of preparedness, perfect; nanistaexanomosan, I p. for, concerning; naexanomohē, I am a preparing for; nanistaexanomevo, I p. for, concerning one (or.); nanistaexanomotâ, I p. for one (or., substitutive, in the sense that the material was furnished by me, as well as the preparing); zenistaexanomonetto, that which has been prepared, brot to a completion for me; zenistaexanomotanetto, that which is prepared for me (substitutive, i.e., when both, acting and material, are furnished for me); naexanomovo, I p. his (in.); naexanamo heeszehe, I p. one's coat; nanistanonotohanen, I p., make ready; nanistanonotohana, I p., make it ready beforehand; nanistanonotohano (or. of the preceding); nanistanonotohanomovo, I p. his (in.); nanistanonotohanomevo, I p., make his (in.) ready for him; nanistanonotohanomotâ, I p., make it (not his) for him; nanistanonotohanomoxta, I p., make ready for it; nanistanonotohanomoto, I p., make ready for him (on his account); nanistaexanomoheta, I make preparations towards it, for it; nanistaexanomohetovo (or. of preceding); navovetanen, I p., by changing, fixing (implies "putting things in order"); navovetana, I p. it; navovetano, I p. one; navovetanâz, I p. myself, also repent, reform; some claim that -vovôtanen is better than -vovetanen; navohetanen, I p. the bed (for the night); ešēexhōmanistove, the bedding is prepared; see bed; naasevovetanen, I begin to p.; eexâen, she prepares a meal; exâenistoz, the preparing of a meal; ēšēxâenistove, the meal is prepared; enetâen or enetâen, she prepares the meal that way (as mentioned); ehōsotâen, she prepares the meal slovenly, negligently; epevhâen, she prepares good meals, cooks well; enistaomevhâen, she prepares meals in the old way; naexâha, I p. it (food, by cooking); ēšēxâhe, it is prepared (cooked); nanetâno zehethohaes, I p. the meal as he likes it; nanistaexâeovo, I p. it (or., as animals) beforehand, by cooking.

prepared, enonotohae, he is p., ready; nonotohastoz, the being p., preparedness; see handy; zenonotohasz, the p. one; enonotohaetan, he wants to be p.; nonotohaetanoxtoz, the wanting, desire to be p.; esaanonotohaehan, it is not p.; nanonotohaovo, I make him

- to be p.; enonotohaoz, he gets p.
- preponderance, hēphāenōhestoz, p. in numbers; inf. -hēp- implies "surpassing"; see predominant.
- prescribe, nahoemaovo, I p. him, make a rule, law for one; see law; Maheo nihethoemaōen emeheševostanehevez, God prescribes to us how we should live; heto esēoxz naešemxeomon emeoxchešemanistov, this medicine is prescribed unto, for me, lit. this medicine is written for me how it is drunk.
- presence, zehetaētto, in my p., before me; zehetaētto, in thy p.; zehetaēes, in one's p.; zehetaēez, in our p.; zehetaēess, in your p.; zehetaēevoss, in their p.; zehetaēez', in one's or their p. (excl. of the 3rd. pers.).
- present, ehoe, one is p., is here; enhē, he is p., he stands; hezezehā, now, at the p. moment; nahozēhe, I give presents (to a sweetheart); nahozēheme, we give presents; nahozēheztovo, I give him or her presents; hozēhestoz, the giving of presents (to sweetheart); nanoaheševe, I make presents (as when the Indians give presents at dances and special occasions); noaheševestoz, the giving of presents; nanoaešēho, I make a p. to one; nanoaoto, I p. one, give him, dedicate him; noahazistoz and noanistoz, a certain ceremony of dedication or presenting observed by the Osages, Pawnees and Sioux but not by the Ch. Nanoaoxta, I dedicate it, handle it with ceremony. An informant said that nanoaoxta meant: "I handle it with great care, as one would in handling eggs". On the whole the term is not well known in common language. Noahe, deity of munificence or munificence personified; Noa and Noae are also pr. names; evisthoe, he is p. with; emehavisthoe, he was p. with; namehavisthoema, he was p. with me; zevisthoessō, the ones p. (with); namehavisthoe zistanāeoz, I was p. when he died; zexoveva, at the p. time; nīnitā, up to the p. [fering of a gift.
- presentation, noahešestoz, noaheševestoz, p., formal of-]
- presentiment, homaozistoz, p.; see premonition; nanistahomaozeta or nanistāmaozeta, I have a p. of it; nanistāmaozetovo (or. of preceding); see feel).
- preservation, tāosenistoz, p., saving; see keep.
- preserve, natāosen, I p., keep intact, save; natāoszhova, I p., save my property (Ger. schonen); natāosseexan, I p., save my eyes; see keep.
- preside, enitāetsan, he presides, exercises authority; enitāēsztan (predicative active) and enitāēsz, he presides, leads (in councils, deliberations); zenitāetsansz, the one who presides.
- president, enitāe, he is p., leader, master; zenitāesz, the p.; Zevašitaevsz, the P. (of the U. S. A.), an adaption to "Washington".

press, inf.-hoxo- =lateral pressure; nahoxoe, I sit pressed close against; nahoxoetovo, I sit pressing against one (or.); ehoxoetovàzeo, they sit pressed against each other; nahoxoana, I p.it against; nahoxoano (or.); nahoxoaovo, I make one to be pressed, crowded; ehoxoaovàzeo, they p.against each other; hoxoaovàzistoz, the pressing against each other; hoxoaosanistoz, the pressing against; nahoxoaosan, I p.against; nahoxpo(ho)esz, I p.it by tying (as a package); nahoxopo(ho)eto, I press it (or.) by tying; see bind, pack; nahoxpoēstana, I p.it into; nahoxpoēstananoz hōhenov, I p.them (in.) into a sack; nahoxpoesz móesz, I p., bale hay; naxaxoana, I p.it down, together, crumple; exaxōeoz, he presses, crouches flat (against the ground); nakàkoaovo, I p.one flat, thin; see crush; nakàkoeovo, I p.one flat (with the feet); nakàkoeszehaovo, I p.one's head flat, thin; natóea, I p.it under foot; natóeovo, I p.one under foot; ehōetosaameo, he presses out, strains against the side (as against tent walls); nazeeoz, I p.against it (with something pointed, finger, etc.); naonistsena, I p.against it (with the finger, to see what it is); nasoxpeoseoz, I p.my finger thru it; naonistseno (or.of preceding); nazevxsenā, I p.it out; see squeeze; nanhoenea maatano, I p.into the gun (to wipe clean); naevhaesòno eszehen, I p., smoothen the coat; naēstana zeotāo, I p.it into a hole; nasxsòpeš zexhāetanēvō, I p.thru a crowd (of people); namanoaoz, I p., bunch it together; namanoanō, I p.them (in.) together; nahepeoaovo, I p.one's ribs; ehepeoahe, he has his ribs pressed, stove in; esoonatto, it is pressed, stove in; nasoonavooha, I p., stove it in (with a blow); nasosoeszehaovo, I make him to have his head pressed, stove, crushed in; see stove in; eazēpasetto, it regains its former position, after being pressed (like a sponge, rubber ball, etc.); rad. -zhess- expresses "pressure" as from a point; ezhessonehao, it spurts out, is pressed out (as liquids); zeanozhessoneo, water jet; napāozessesz or namxeozessesz, I p., print it, write it by pressing; inf.-masceme- and -māsem- denote "pressing, crowding"; namāscemetan or namāsemetan, I am pressed in mind, it weighs on my mind, I am hard pressed; inf.-nše- =pressing onward; inf.-ševe- =pressing forth, hastening; nanševetan, I p.forward (in mind, desire). See crowd. Mxeozhessanistoz, print-] pressure, see press, strain.

presume, nionone naešetān and naešetā; etaešeaseoxz nionone naešetā, I p.that he has left; hoomeevās, presuming, assuming, supposing; natortomonetan, I p., not being sure or exact, at random; evhanezistortotoetan, he merely presumes, conjectures.

presumption, vhaneczistortotoetanoxtoz, forming judgement

on probable grounds and subject to further evidence; menoneonevestoz, p., haughtiness; heomenietametovàzistoz, overconfidence in one's self; šenitamahestoz, p., insolence.

presumptuous, etaheomnietametovàz tāma, he is p., overconfident in self; ešenitamahe, he is p., insolent; ehezavavoēta, he is p., rashly adventurous, bold; emomeemazena, he is p., boastful; momeemazenàtoz, the being p.

pretend, namōmàzetan, I p., make a show; evhanenitōmso- he, he merely pretends, puts up appearances; suff.-man, -maovo (or.), -maoxz (in.) expresses "pretending, feigning"; ehāmoxtaman, he pretends to be sick; easeoxzeman, he pretends to leave; emahaxceman, he pretends, feigns to be an old man; ekseevhaka- sovāeman, again (afresh, Ger. wiederum) he pretends, feigns to be a young man; nasaanoxtovenszé, I am not able to speak, am dumb; nasaanoxtovenszemané, I p. to be dumb; nasaanoxtovenszemaovohe, I p. not to be able to speak to him; naononoman, I p. to be ignorant, not know well; naononomaoxtovoheo zeheenszevoss, I p. to ignore their language; natonestoxtoemaova, he pretends in various ways with me; eēvhestoxtoeman, he pretends in various ways; nahesseman, I attract by pretending; nahessemaovo, he attracted me by pretending; evhanenitāvaeman, he merely pretends to be changed, different; navhanenitāvaemaovo, I merely p. to be different to him; evhanenhesseman, he merely pretends, makes believe.

pretense, hōmanazistoz, p., the "blanketing self, feigning, disguising"; nahesthōmanazistov, I have a p., pretext; nahesthōmanazistoveta heto, I have this for p.; ohāehônàtoz ehesthōmanàzistovenov, they have long prayers ("praying") for p., pretext; vhanenitōmsohestoz, mere p., putting up of appearances; mōmàzetanoxtoz, p., show; vhanenhessemanistoz, mere p., make believe.

pretension, vhane-aenemanistoz, mere p. to have, possess; vhanenitōmsohestoz, mere p., display; heszhovaetanoxtoz, p., the wanting to be possessor of.

pretentious, evhanenitōmsohetan, he is p., ostentatious; emōmàzetanoeoneve, he is p., making an out-]

pretext, see pretend, pretence. [ward show.

pretty, see beautiful, nice; kama, p., when expressing "moderate measure, tolerably"; kama epevomoxta, he is p. well; hovèn, p., little, hardly, few.

prevail, naexoého, I cause him to p.; eexoēta, the one who prevails, overpowers, is successful; naexhoze, I p., surmount; naexoesz, I make it p.; natoneōsan, I p., succeed (Ger. vermag); natoneōeto, I p., succeed against one; natoneoesz, I p., succeed against it; natoneoz, I prevailed, have succeeded, managed to; esaatoneozehan,

it cannot p., does not succeed, is of no avail; nasaa-toneōsan, I cannot p., am of no avail, have no power; etoneōseoneve, he is unsuccessful, one prevailed against; toneōseo, the unsuccessful one, one prevailed against; zetoneōseonevsz, the one unsuccessful, prevailed against; zetoneōsansz, the one prevailing; zetoneōsz, the one prevailed upon, who has been made unsuccessful; nivétoneōseoneve onitàz toneōsansz, be not an impotent one, but prevail. Toneōsanistoz, the prevailing; natoneōého, I cause him to p., to have power, to avail, have the means; toneōseonevestoz, the being prevailed upon; nahózoého, I cause him not to p., to not avail, not be able, to fail, be inefficient; nahóe-tovo, I am powerless against him; see avail, power, powerless; naešenoto, I p. upon one (with words), win him over; naēšenoto, I p. upon one, win over (by advice); naešenoxsého, I cause him to p.; ešenoxsohestoz, the cause of prevailing, winning over, persuading; mxheo-mhèpenono havs, when evil prevails, is preponderant.

prevailing, see predominant.

prevalent, maenhessonoz, p., of common occurrence.

prevent, natōhemanisz, I p., make a hindrance; natohao-vo, I p. one, hold him back; natōhemaného zis-tosenahoss, I p. him from killing one; see hold back. Inf.-hestom- expresses "hinder, delay, takes the place before, p."; nahestomano, I p. him; nahestomàz, I p. it; nahestomàtovo, I p. his (in.); nahestomàtovo heszeox-zistoz, I p. his coming here; nahestomosan, I p., act preventing for....; nahestomevamo, I p., detract one by persuasion, urging, advice, make him delay; nahestomho-zeohe, my work prevents me, I am prevented, delayed, made to postpone by working; nahestometovo, I p., hinder him; nahestomoého, I cause him to be prevented, delayed, to postpone; nahestomeoz, I am just prevented; nahestomae, I am prevented (state), delayed, I tarry; nahestometan, I am prevented in that, preoccupied by; nahestomanen, I am otherwise engaged, busy, prevented by occupation; see hinder; inf. -nxp- denotes "preventing from exit, issuance (from an aperture, door, etc.)"; see close, stop. [avoidable.

preventable, esaahestomoeozehan, it is not p.; see]

preventer, zehestomosansz, the one who prevents (acting so); zehestomoētasz, the one who causes delay, hindrance; zetōaheztsansz, the one who prevents, holds back; zetōhemansz, the one making an hindrance, preventing.

prevention, tōhemanistoz, the act of holding back: also tōaheztsanistoz, the preventing; tōaheztovazistoz or tōhaovazistoz, the holding back of one; hestomeozistoz, the becoming prevented; hestometanoxtoz, the being prevented in that, preoccupation; hestomaes-

toz, the state of being prevented, delayed, postponed; hovaē zevešēn xpaosanetto, something obstructing, preventing; oxtōhemanistovēs, the p. of, when it is prevented; havs eoxtoxetōhemane hoemanistovā mxhota màztaheva, p. of evil by law is ineffective if it is in the heart.

preventive, hovaē zevešhestomeozistove, something that prevents; hovaē zevešemoenohestove, something p., making immune, q.v.; heto esōoxz eoxcevešetōhemane hāmoxta, this medicine is p., holds back disease.

previous, nista, used alone or combined with noun or verb; nistavetto, previously; nista esaamehanhessohan, it was not so before, previously; nista zeoxcheševostanehevs eneevaheneenohe, he is known by his p. life; zehešsaešhoeoxzēs namehahāmoxta, I was sick p. to his coming; vovonom, p., anterior, prior, q.v.

prevision, maeto hotōestoz, p.: màzhesta or matšetan zeoxchesthotōestovetto maeto, a heart or mind having sight into the future; hotōhestoz màztaheva or matšetanoxzeva, sight in heart or mind, inner sight, foresight.

prey, namónstamanenoz, he is my p., food; namónstamanetova, I am his p.; mevavovàn, beast of p.; hesthoevoxkotam, its p., meat; eevhozetaeoxz, he seeks searches its p.; zeevhozetaeoxzessō, the ones searching after p., ranging for food; nahestamenoz, he is my p., food (of animals); nháeneo, p., booty, catch; nahenháeneonenoz, he is my p.; nivénháeneonetōenov havs, be not the p. of the evil. See catch.

price, zehexovhōeme, its p.; zehexhovōems, his p., that which he is worth; zehexovhōemēs nasaaheneenohe, I know not one's p., value; eohāhōeme or eohāōeme, it has a great p., value; nitonetōesta, what doest thou p. it? Etonetōemé, what p. has it (also or.)? Etonetōemevo, what p. have they (or.)? Etonetōemevosz, in. of preceding. Nohas tonetōemestoz, any p.; evonhōeme, it is beyond p., priceless; evonhōeméo, they (or.) are priceless; eanavhōeme, it is low priced, cheap; ehèphōeme, it is higher priced; nahahōeston, I p. high; nahahōesta, I p. it high; nahahōemo, I p. him high; esētoexovōemensz, they (in.) have the same p.; eonitavhōeméo, they (or.) have different prices (ref. to obj. sold or bought); eonitavhōestoneo, they (or.) have different prices (ref. to the ones who sell); hovaē zeēnanomoxtom, the p. I pay for it, what I lay down for it; makātansz; zeēnanomotonoz, the p., money I p. for (to have or use); etaohāōemez' zeēnanomotaez, it is a great p. that he pays down for us; enohōeme, its or his p. is \$5; esaatonetōemehan, it has no p., value. See count, value, worth.

priceless, hovaē zevonhōeme, something p.; zeto vostaho-

honaeo etavonhōemeo, these diamonds (crystals) are p., are beyond price, value.

prick, nahekôn, I p.; nahekòno, I p. one; nahekoha, I p. it; naanekòno, I p. into one; naoaneekòno, I p. into one, stab him; naoaneeōstòno, I p. him instantly, with one sweep; naoaneōšeš, I get, am pricked; naaneceaovo, I p., also goad, spur on; naanēškosē, I have a pricking toe (corn); nianēškosēmā, we have corns; naanēàtaoz, I have my foot pricked, a sore foot; naoxeatax, I p. my foot; nataxàtaoseš, I pricked my foot (by walking on something sharp); see sore; naheceonax, I p. my hand (accidentally); naheceonahesz, I p. my hand (purposely); naheceonàno, I p. one's hand; naheceonaōstòno, I p. one's hand instantly; eheceonaōšeš, he has his hand pricked; nazeōstāno, I p. one with a burning stick; enisces-ta, he pricks his ears (as a horse); niscestan, marmot. prickle, naheškovoevòno, I p. one (or.); naheškovoevoha, I p. it; naheškovo eveōstòno, I p. one (instant action); naheškovo eveōeseš, I am prickled; eheškona, it is prickly; matao eheškonāo, the cactae are prickly; mataomenoz, prickly plums (fruit of the prickly pear, Opuntia Engelmanni); heškovoetto, a p.; heškovez, the prickly one (porcupine); heškovósz, the prickles of plants, thorns; naheškovôaz, I p. myself; naheškovoého, I inflict prickling on one; naheškovoeš, I am prickled; máta, mátao (pl.), prickly pear, cactus (any kind); emátaeve, it is a cactus; see cactus.

prickly, see prickle.

prickly pear, see cactus.

pride, emomeemàzena, he prides himself; see boast; eme-noōmsóhe, he prides himself; see proud; evešemenoxcetan or evešemenoōmsóhe, he prides himself with. Menoxcetanoxtoz, p.; emenoxcetanoxtove, it is p.; nahessemenoxcetanotovo, I have p. on his account; meno-ōmsóhetanoxtoz, p. in desire; emenoōmsóhestove, it is a display of p.; momeemàzenàtoz, p., boastfulness; meno-nestoz, p.; menonepevatamàzistoz, p., vain glory; taome-onoatamàzistoz, p., self conceit; rad.-menon-, also -men- =with p.; menonestoz, p., haughtiness; emenoneneševe, he does it with p.; menōeozistoz, p.

priest, maheonhetan, maheonhetaneo (pl.), p., sacred or mysterious man (having to do with supernatural things); emaheonhetaneve, he is a p.; eōstonhetaneve, he is a p., an offering man; vonhätan, vonhätaneo (pl.), the consecrated one, p. (ref. to the one who "burns away, purifies"); vonhae, priestess; evonhätaneve, one is a p.; evonhæeve, she is a priestess; maxevonhätan, great p.; maxeōstonevhan, great offering one; maheono-ētahe or mómátavoētahe, also zemaheonoētasz or zemómátavoētasz, the one who performs ceremonies. The first term was applied to theurgists in former days, now al-

so to white jugglers, acrobats and sleight of hand performers; zevonháevsz, the p.; zevonháevessô, the priests; vonháxa, charm, q.v.; maheonhetanistoz, priest-hood.

prim, navaxē, I p., decorate, fix up (oneself); navaxē-no, I p., fix him up, ref. to putting on the different things belonging to Indian readiness for dance, war, etc.; napopevanen, I p., trim; napopevana, I p. it; namanseonan, I p., adorn; napevseonaosan, p., put in nice shape; napevseonaoxz, I p. it; see adorn, fix. Epevseonaohe, one is primmed; coneetan, one is p., siffly proper; see trim.

primary, expressed by inf.-vovoe- =in first; see first.

primitive, nistaomēno, of the ancient time.

prince, vehonekašgon, chief's child (male); evehonkaš-goneve, he is a p., a chief's child; vehonekaš-gonevestoz, n. of preceding; this term is only used for younger boys; nha zetosevehonenitáesz, the one who will become chief, king; nitātan, princely man; nitāe, master, lord; nitāetanistoz, princely people, generation; zenitōemessô, the princes, worthy ones (Ger. die Angesehenen); vehonenitāevostan, p., princely person; evehonenitāe, he is a p., a leader, chief master; see chief; vehonenitástoz, p. hood; Zevehonenitāeto haomoxtomox-tastoz or hekotomavostanehevestoz, the P. of Peace.

princely, enitōeme, one is p.; evehonenitāe, one is a prince, chief ruler; enitāevostaneheve, he lives a p. life; vehonenitāevostan, p. person; etavehonatamano, it is p., in general aspect, appearance; vehonemakāt, p. metal, gold; vehonevostanehevestoz, p. life; vehonata-]

princess, vehona, same as queen. [mahestoz, princeliness.

principal, zenitāesz, the one who is leader; enitāeta mxistonemhāon, he is p. of the school; zevovō-emsz, the p., the first one in worth, honor; zenitōemsz, the p., "honored" one; hovae zenitāetto or zenitōeme, the p. thing; zenanotaesz, the p., highest; zenanotō-emsz, the p., highest in honor, worth.

principality, hoe zenitāeto zenitōemsz.

principalities, zenitōemessô havsevemàtasoomao, the leaders or principal ones of the evil spirits.

principle, zenitāēsz [zenitāēszz, the leader in a council] zeveševostanehevettonoz, the principles of my life; zenitāettōsz zevešeneevaōettonoz, the principles by which I am led, guided.

print, napāozesész mxistō or namxeozesész, I p. a book, paper; etosemonepāozesehe, it is going to be printed, or etosemonemxeozesehe; zeoxcepāozesēsš zeoxcemxeozesēsš, printed things, matter; mxistōneheva noka zezhešemaeha eoxchaztovemxeozesehe, each page of the book is printed on both sides; ehestovemxeozesehe, it

- is printed on both sides; enōsemxeozesehe, it is printed on one side; hovae zemxeozesehe, something printed; mxeozelemanistoz, printing machine; mxeoze-sohestoz, the printing. [very recent and may not stay. printer, mxeoze-sohe or mxeozelemanehē. This term is] prior, vovonom, used as inf. or detached, also vovonometto (only detached); zetoseaseoxz nitavovonomhōn-mā, p. to his going let us pray! Evovonom'netto, it goes before all, first, is p.; zevovōemsz, the first in worth, honor; zevovonomōemsz, the one who has p. honor. priority, vovoahestoz, state of being first; vovōemes-toz, p. in worth, honor; hovae zevovonometto or zevovonom'netto, a thing having p.
- prison, aenonemhāo, -mhāonoz (pl.), dark house; eaenone-mhāoneve, it is a p.; ehoe aenonemhāon, he is in p.; tōhemhāo, p., guard-house (where one is bound, tied); eēstane aenonemhāon, he is put in p.
- prisoner, momō, momōn (pl.); emomōneheve, he is a p., a slave; namomōnaovo, I make him a p.; see em-prison, enslave, slave; nha zehoessō aenonemhāon, the ones who are in p.; enšhoe aenonemhāon, he is a p. in prison.
- private, zeāēšeneotaz, a p. room; rad.-āēš- =p., apart, q. v.; mešenonsz, p. parts; emōsetto, in p., secretly; inf.-emōs- =p., secretly; see secret; zeheševetto esa-aemōsettān, there is no privacy in my dealing, doing; emōsetto naoxchaōna, I pray privately, secretly; naox-ce-āēšhōna, I pray privately, in privacy, apart; see aside; t'sa oxs nanocetan, I want to have privacy somewhere, want to be alone at some other place.
- privation, hāomenestoz; see misfortune, poverty; hetoo-meō, p.; hetoomenestoz, the being in p., de-prived; nahetoomoēha, he causes me p.
- privilege, hovae zehetānizeomonez, our p., that which is allowed to us; hovae zetataenomonez or zeta-taenomotanez, something opened, made accessible to us; otā Maheo zehešetataenomotāez haestnovaez' hovae nitamaseztanon, behold since God gave us many privi-leges, let us eagerly accept them, lit. since he made open for us so many things.... [privy to this.
- privity, vessheneenovhastoz; nāvessheneena heto, I was]
- prize, nanitāzesta, I p. it; nanitāv hōesta, I p. it valu-able above all; nanitātamo, I p. him; nanitāv hōe-mo, I p., value him above all; nōēveestoz, p. (reward in the doing); novostāzistoz, p., running for p., (not bet-ting).
- probable, tāxhose, probably, likely; heahama, probably; sometimes rendered with the hypothetical m. (see Ch. gr.); mo ehāmoxtahé, probably, no doubt he is sick; mo ēšhovanēhe, he is gone likely.
- probation, ōhaztastoz, p., examination; tonestoexoveva

- zevešeōhatamsz voston, a time of p. for a person; see test. [test.
- probe, naonistoého, I p. one; naonistoésh, I p. it; see]
- probity, xanovepavhastoz zehešeoniseztaetoe, tested righteousness.
- problem, hovae zemomoanatto; emomoanatto, it is problematic, enigmatic; emomoanavoan, he speaks problematically; momoanavoanistoz, problematic utterance.
- proceed, expressed by "e" and "èn" =to go on and forward, carry on an action, continue to be; enitav'netto (for enitavènetto), it is changing (as a progress); eheznetto, it has its course; eaen'netto, it has an eternal course; eén'netto, it has an end, ends (not the very act of ending, but the process); ehessenènetto, it proceeds from; naenòztovo, I p. asking him, ask a series of questions; nahevehōmo, I p. to see him; the "he" implies "issuance"; nahozeohe, I work; nahet-hozeohe, I p. with my work (either after interruption or ref. to the carrying on the work). The ending -en in verbs ref. to "proceeding".
- process, is expressed by suff. -en in verbs, which becomes -enistoz for nouns; navōsan, I see (faculty, predicative meaning); navehōsen, I am looking on, am at it seeing; nanitáetsan, I rule (active predicative); nanitáetsen, I am in the p. of ruling; navovistomosan, I teach; navovistomosan, I am in the p. of teaching; vovistomosanistoz, the teaching (subjective); vovistomosanistoz, the p. of teaching; hestanenistoz, the p. of taking; amènistoz, the p. of walking.
- procession, nóovonēnistoz; see line, row; enóovonēamèneo, they walk in p.; nóovoneam'nistoz, the walking in p.; toxšenàtoz, p., parade.
- proclaim, nahōxeva, I p. herald; zehōxevaz, the one who proclaims; see herald; nahéneotonova, I p., diffuse information, publish; naheosesta, I p., publish it, tell of it.
- proclamation, hōxevàtoz, p. by an herald; héneotonovàtoz, p., diffusing information; heosestomohes-toz, heosestomosanistoz, p., the telling of it.
- proclivity, see fondness, inclination.
- procure, expressed by "món" which denotes "to furnish one's self with, select, pick"; namónenoz, I p. one (or., for me); nimónetovaz, I p. thee (for myself); namónēnenoz, I p. him as my child, adopt him; Maheo nimónēnetōen, God took us for his children; namónevaōs-tonan or namónōxan, I p. something to defend myself (as a club, etc.); namónevomotaaz, I p. for myself; namónevavomotâ, I p. a wife for one; emóneeva, he is provided with a wife; nahoozeto, I p. for one, make him to have advantage, profit; zehetāhoozetaez Maheo, all that God has procured for us; nahooztomevo, I p. it for him; na-

hooztomotâ, I p. for one, unto him; zehooztomonez, that which has been procured for us; zehooztomotanez, that which has been procured for, unto us; nahozeto, I p., use him (his service); nahotševaeno, I p. his service (in passing, for a short while); evhozetaeoxz, he goes about to p. food, ranges for food, prey; eam'nevhozetaeoxz, they p. (food) in passing, walking; nataemhon, I go to p. food (by hunting); namhon, I p. food, get provisions; nahozenovo, I p. food from one (by asking); nahozenovaenoz kokôax, I p. a chicken for myself.

prod, see poke, prick, punch.

prodigal, zenonaseéssz heszeoxzz, the one who wastes his own (possession, property).

prodigality, see wastefulness.

produce, nahestoešeéssz, I p., bring it forth; hoxzz ehestoešeessenoz pavemenoz, the tree produces, brings forth good fruits; heto hoeo epavhoneosetto, this field produces, yields well; see bring forth, out.

product, zehestoešehestove, all that is brot forth (by raising, growth); zetohetāehoneo, all the p., all that grows; zehetāemanehe, that which is made; manstō, p. of something constructed, build; matšetan, mind; matšetanoxtoz, p. of the mind, thot; hoemanistoz, the making a law; hoemaorx, the p. of making a law, a regulation,]

profanation, see desecrate.

[an ordinance.

profane, hovae zetohoso, something p.; zetohosōssz,]

profanity, see desecration. [things p.; see desecrate.

profess, natāxtanōvemēsta zehešeonisyomātovo Jesus, I p. my belief in Jesus; natāxtamēsta zehešenie-tametto, I p. to trust in him; see pretend.

profession, hozeohestoz, work; zehešetāxtanōvemēsto heonisyomenietamestoz, his p. of faith.

professor, vovistomosanehe; see teacher.

proficiency, mxhastovheneenovhastoz: heneenooseonevestoz, the being versed; hohāotoxovhastoz, great wisdom.

proficient, ehāheneenooseoneve, he is p., expert in knowledge; enešeoonahē, he is p., skillful; eohāotoxovahe, he is p., is well versed; emxhastovheneenovahe, he is p., has ample knowlege.

profile, eamstaevrešena, he is pictured, painted, drawn in p.; eamstae, he faces p.

profit, see advantage, gain; nahoozenosého, I cause one to p.; hoozenosāzistoz, cause of p.; nahonaoveamha, I p.; hooztsenistoz, the p., profitting (process of); hooztseanistoz, the profitting (predicative); hooztseo, p.; ehooztseoneve, it is a p., profitable; nahooztomotâ, I make one p., procure for one; ehozevōxta, he expects, looks for a p.; ehozevazesta, he hopes for a p.; hozevōxtomohestoz, hozevaztastoz, the looking for a p.

profitable, ehoozenov, it is p.; esaahoozenové, he is not p.; esaahoozenovhan, it is not p.; hoozenová-toz, profitableness; ehoozevatamano, it is p., looks p., has the appearance of being p.; ehonaoveamhävomao, it is p. ground, a field, source of profit; ehooztsenistove, it is a profit, is p.; ehoozenovatto, it is p. [fligacy. profigate, emashavoēta, he is p.; mashavoētastoz, pro-]
profound, eohāoetam, it is p., very deep (of bodies of water); eohāeotō, it is p., deep (of chasms, fissures, etc.); see deep. Inf.-hā- and -ohā- denote "much, very much" and are also used in the sense of p., great degree, extent; emomoanatto, it is p., deep in meaning, hard to understand; momoanavoanistoz, p. utterance.

profuse, expressed by inf.-mxastov- and -etam- =plentifully, abundantly, richly; see abundant, plenteous.

profusion, see abundance, plenty.

progress, inf.-am- =to keep on, forward; eamèn maeto, he walks forward; epevaomohe, does he p., come on well? Zehetāomōs vostan, how a person progresses; evehonāo, they p., make headway, are industrious; zsaavehonahešō, the unindustrious, unprogressive ones; pevao-mohestoz, good p.; etonetāomohe, how does he p., prosper? Ehavsevaomohestove, there is bad p.; esaa-am'nis-tovhan maeto, there is no p.

progressive, evehona, he is p., goes ahead; eševetan, he is p., diligent; esaaševetanohe, he is not p., not diligent; esaavehonahe, he is not p., industrious; vehonastoz, progressiveness; ševetanoxtoz, progressiveness, diligence; esaahevehonahestové, he has no progressiveness; see industrious.

prohibit, see forbid; inf.-vé- is used in prohibiting; nivémese, do not eat! Nivéēsztovovo, do not speak to him! Evéaseoxz, he must not leave (not often used in the 3rd. pers.); nivéneoxzheme naxhetō, I forbade them to go, lit. do not go I told them.

prohibition, see forbid.

project, hohona ehoaeta, the rock (or.) or hill projects (as a hill projecting from a chain or ending abruptly); zexhoaetaz hohona, where the rock projects; zehoaetassō, the projecting ones, also the name for the "Red hills" in Oklahoma (about 12 miles north and west of Geary); enahaeta hohona, the stone (or.) projects, as from a building; zenahaetassō hohonaēo, the projecting stones; enahao, it projects; enahomaoeha, it is a projecting land (peninsula); zēsenahomao, point (nose) of land; hohona zēpaponōs, extending, projecting rock, ledge (flat on top); zehoxtoneneš hohona, projecting rock. See plan.

projection, hoætàtoz, the projecting upward; nahaetàtoz, p., horizontal; see project.

prolific, see abundant, many, plenty.

prolong, nahèphaestana, I p. it, make it longer; nahèphāe-xovana, I make it longer (in time); nahèphāexo-veēsz, I p., by talking; etoseēsz, he is lengthy in his talk, speech. None of these terms is the exact rendering for "prolong"; inf. -nšeam- =keeping, continuing, prolonging (from before); -nšeametose- =keeping on in length; enšeametoseēsz, he keeps on prolonging his talk; nahoenoe, I p., lengthen (add to the length), in mending; see patch.

prominence, zepaomao, on a hill; zèpaomao tass ninhēme, you stand in p. as if on a hill; tâxta, prominently, in full sight, openly.

prominent, tâxta ehoe, he stands p., in full sight; tâxta ehota, it stands, sets prominently, in full sight; see stand.

promiscuous, anonatto, promiscuously, mixed up; see mix.

promise, navistomosan, I am promising; navistomevo, I p. to one; navého, I p. one, I call, designate him (the one who is to be given or promised is called out); naveesz, I p. it; evehe, it (or. and in.) has been promised; makātansz eveeszenoz, he has promised money; vehoehotoa évého, he promised a beef; vehoehotoa zevehesz (zevehessô, pl.), the promised beef; makātansz zevehēsz, the promised money (pl.); nahozeovōstomosan, I p., make hope; ehozeovōstomohetto, it promises, makes hope, expectation; see hope; vistomosanistoz, the promising; vistomohestoz, p.; vistomevazistoz, the promising to one; zevistomosansz; the one promising; zevistomōsz, the one promised unto, also the one making p.; navistomōhan, I p. solemnly, with an oath; vistomōhanistoz, solemn p., oath; zetohetāevistomonez, all that is promised unto us; navistomōhaovo, I make him p.

promontory, zenahomao, a projecting point of land; zēse-nahomao, point of land.

promote, navovōnhestatovo, I p. one's condition; naamhoomaovo, I p. one, make him to be ahead; amhoomaosanistoz, the promoting; nahez'nesész, I cause to move forward, influence it, foster it; nahez'nesého, I p., influence, incite him; nahezného, I p. him, cause him to go forward, develop; namanevamo, I p., encourage him, also said of a plant made to grow by watering and caring for it in a special manner; see prompt; namanestaomenesého, I p. his welfare; namanetanotovo, I p. him, his welfare; emanetanotto, it promotes, increases the welfare.

promoter, zevovōnhestatovsansz, the one who promotes, improves the condition of....; zeamhoomaosaursz, the one who promotes, makes go ahead, develop, advance; zeneševsz, the p., doer of it; zemanetanotsansz, the p. in welfare, prosperity, increase; zehezneshesz, the one

- who promotes, causes to develop, incites, influences.
- promotion, vovònhestatovazistoz, p., the promoting one's condition; amhoomaovazistoz, the promoting, making to be ahead, advance, be greater; manetanotsanistoz, the promoting the welfare; manevamazistoz, p., encouragement; heznesohestoz, the cause of p., advance.
- prompt, expressed by suff. -ho in some verbs; navoešetanoho, I p. him to rejoice; navoneoho, I p. him to forget; nanaho, I p. him to die, kill him; naametaneoho, I p. him to live. See causative m. in Ch. gr. Suff. -våtō (intrans.), -vamo (or.) and -våtā (in.) denote "p." in the sense of "incite, urge, coax"; namanevamo, I p. him, encourage him to grow, prosper, increase; naasevamo, I p. to leave. Inf. -ševe- = p., quick, diligently; inf. -tom- = promptly, at once (Ger. sofort); nszetomenahaz, I shall promptly kill thee.
- promptness, ševastoz, the being prompt; ševetanoxtoz, p., promptitude, diligence; maseztovazistoz, p.,]
- promulgate, see proclaim, inform. [willingness, deference.
- prone, see lie prostrate; see inf. -pō- under "fall".
- prong, hovae zeēsetto, something having a point; ehaes-toēsetto, it is many pronged; see point.
- pronoun, see Ch. gr.
- pronounce, expressed by suff. -oan = utter; epevoan, he pronounces well; enonotovoan, he pronounces, utters fast.
- pronunciation, zeoxchešeoanistove, how it is pronounced, uttered; nonaoxtoanistoz, slow, articulated p.; maāzenavoanistoz, p. of vowels; vèpeēstonaēszistoz, aspirated p.; vēs-ēszistoz, spirant p.; hāstoanistoz, long p., with long stress; kaoanistoz, short p.; zceoanistoz, whispered p.; oaoanistoz, syllable p.; omotomoanistoz or manxpohōnēszistoz, guttural p.; hāpazistoz, p. of labials; maevoneēszistoz, nasal p.; see sound. [namohenoa, I make it p.; see immune, test.
- proof, namohenoovo, I make one p., immune (Ger. gefeit);]
- prop, nahoxtoena, I p. it, also nahooxtoena; nahooxtonaovo, I p. one (or.); see support; hooxto or hokto, -tonoz (pl.), p., staff; nathooxto, my p.; nsthooxtonevo, your p., staff; ehooxšešenatovo maestō, he is propped against the pillow (half lying); hoktonistoz and hooxtonistoz, the propping.
- propagate, ehovxseoxzeo, they p., multiply; ehāenōheoxzeo, they p., become many; emanhestaomeneo, they (or.) p., increase, spread; nahénevhōesta and namónhōesta, I p. the news; emonhonéha hāmoxtastoz, it spreads, propagates disease; -món- = to spread, abroad.
- propagation, hovxseoxzistoz, p., the multiplying; hāenōheoxzistoz, p., the becoming many; manhestaomenhestoz, p., increase; hénevhōstomohestoz, the p., diffusion of news; also mónhōstomohestoz, monhōstomosani-

stoz, the propagating of news.

propel, naasetaa, I p., drive it (before me); naamōhesz, I p. the boat; see boat, drive.

proper, inf.-ono- = correct, proper, decent, even, also in the sense of moral rectitude; nasaaonoaztō, I do not deem it p., correct; naonoana, I correct, rectify it; eono-aena, it belongs properly to him; "p." in the sense of belonging naturally or essentially to a person is expressed by ending -oxz in some nouns; naze-oxz, that which is p. to me, belongs to me; naaenovoxzz, my property (or.), the one belonging to me; nahesthoe-maoxzz, my law (essentially applying to me); nanotomono-oxzz, my first born. Tāma is used to express p., own, particular; tāma hemakātaemoz, one's p., own money.

property, mazheoxz, the p.; nazheoxz, my p.; heszheoxz, one's p. (is not used in the pl. pers.); nazhovan, our p., belonging; nazhovanoz, our things; heszhovevo, their p., belongings; heszhovevoz, their things; nazhotoz, my things; heszhotoz, one's things; zeaenom, my p., that which I own; naaenovoxzz, my p., subject (or.); naaenovoxzetto (pl. of preceding); naaeneo, -aeneon (pl. or.), -aeneonoz (pl. in.), my p., possession; see own, possession; naheszheoxz, I have it for p.; ni-heszheoxzenon, we have it for p.; naheaenovoxzenoz, I have him for p.; niheaenovoxzetōen, he has us for p.; naheaenovoxzetova, I am his p.; aenovoxzevestoz, the being a p.; aeneo, p., the one (or. and in.) owned; naheaeneon, I have it as my p.; naheaeneoneno, he is my p.; zeheaeneonezē, the ones (or.) our p.; zeheaeneonetōezē, the ones (or.) who have us as their p.; zeheaeneonetōsz, the one whose p. I am; naheaeneonenon, it (or he) is our p.; niheaeneonenoneo, we have them (or.) as p.; niheaeneonenonsz, we have them (in.) as p.; niheaeneonetōen, we are his p.; niheaeneonetōeneo, we are their p.; eaeneoneve, it is a p., a belonging; naheaeneonetan, I want to have p.; also naheaenovoxzevetan; naaeneoneve or naaenovoxzeve, I am a p.; naheshhova, I have p., things; naheshhovenoz, it is my p. (as a coat, stone, etc.); naheshhovaovo, I make him to have p., bestow upon one; nataheszhovaovonoz namakātaemoz, I will make him the possessor of my money. "P." in the sense of "quality, characteristic, peculiarity" is expressed by suff. -eoneve (in verbs) and -eonevestoz (in nouns); nizeheonevestoz, the p., characteristic of telling lies.

prophecy, ovanhestoz, p., prediction; eovanhestove, it is a p.; naovanhestovazesta, I deem it a p.; hetomōhestoz, p. (in symbols, types); ovanheēsizistoz, p., word of p.

prophecy, eovanheēsiz, he prophesies, speaks a prediction; eovanhevo, he prophesies, makes a p.; nahetomō-

sen, nahetomōsan, I p. (in symbols, types); zeovanheēszz, the one who prophesies; zeovanheēszzessō, the ones who p.; naovanheēsztovo, I p. to one; zeto hetan niovanheēsztōen, this man prophesies to us.

prophet, ovanhé, ovanhé (pl.); eovanhéve, one is a p.; ova hetan or ovanhétan, a man p., magician; hetomōtxevahe, p. (when symbolizing, representing in his own person); hetomōsene, p., one being symbol; nahetomōseneham, my p.; Mozeoeve (Sweetroot) is the name of the Ch. prophet or religious teacher; see under arrow. His former name was Nizhevos (Eaglenest). He appears on the scene as a young boy with supernatural power, kills a chief over a disputed buffalo hide, and being pursued by the warriors of his people disappears for four years. These he spends in the interior of a great mountain where instructions are given to him by the Great Spirit (Maxemaheo). From there he comes back to his people, delivers them from starvation and organizes the tribe on a new basis, crystalizing his teachings in the ceremonial arrows. He predicted the decadency of the tribe, but gave his people to understand that after a certain cycle of years (400) he would reappear to them. An old informant (Lefthand-bull) told writer that Mozeoeve had centered his teaching on the arrows and nothing else, had advised his people not to entangle themselves with other ceremonials, to reject witchcraft and wicked things and keep the arrows as a symbol only, not to worship them. According to this informant much was subsequently added to the religious ceremonies which the Prophet had not said nor taught. — For "p." in the Christian sense the term "nista-maheoneēszhétan, -hetaneo (pl.)" should be preferred to the name "ova hetan or ovanhétan", since the latter implies more or less "magician or super-] propitiate, see atone. [natural man".

propitiation, see atonement.

propitious, ešivatametán, he is p.; našivatametánoto, I am p., gracious to one; zexoveva etašivatamano, now is the p., favorable time.

proportion, expressed by zehexov- (often used in connection with inf. -nexov- =in that degree, p.); zehexovhemakātaemetto nanexovhoxtova, I buy in the p. of my money; inf. -tāeva- (or -totāeva-) =by measure; natāevavovistomevo zehexovenoxtovetanos, I p. my teaching him to his ability of understanding; zehexovemetas natāevameto, I give to him in the measure, p. of his giving to me: see divide, portion (in the sense of "separating methodically into portions"); zeto mohēnoham zehetoexovepevavoss nanetoexovōemō, in p. of the quality of these horses (each of them), I value each one of them, or, in p. of their quality I ap-

- praise each of these horses; zehetoexovhozeohevoss
namometonoz makätansz, in p. as each has worked I give
them (each) money; zehexovenietamez Maheo nitosenex-
ovevistämaenesz, in the p. of our trust in God, is he
going to help us.
- propose, naonistoan, I p.; naonisemēsta, I p. it, try to
explain; navhanemēsta zehešetanotto emešeševs-
tov, I p. what might be done, lit. I simply explain what
I think may be done; tāxa nimetaaseoxzhemā, I p. that
we should leave; tāxa nimetahozeohemā naxheto, I p. to
him that we work, lit. let see, we should work, I told]
- proprietor, see owner. [him; see plan.
- prosecute, natosemeanoz hoemanemhäon, I send him to law
court; emeatoe hoemanemhäon, he is prosecut-
ed, given, sent to court. [to law court.
- prosecution, oxmeätovēs hoemanemhäon, the giving over]
- prosper, naméovao, I p., am prosperous, successful; nama-
netanotovo, I want him to p; emanetanotto, it
prosper; see succeed; Maheo namanetanotōen, God makes
us p.; see progress.
- prosperity, meovaoxtoz, p., the prospering; pevaomohes-
toz, p., success; manetanonaestoz, p., welfare;
see increase; haoovhastoz, p., riches.
- prosperous, expressed by inf.-méove-; méovevostaneheve-
stoz, p. living; naméovevostaneheve, I live
prosperously; naméovemanha, he makes me p.; zeméove-
manhaez, he who makes us p.
- prostern, see bow, face, prostrate.
- prostitute, matā, matāheo (pl., said of women and men);
ematāeve, one is a p.; tonšenové, p. (woman);
emashavoēta, one commits prostitution; zemashavoētasz,
the one committing prostitution.
- prostitution, matāevestoz and tonšenovehestoz; mashavo-
ētastoz, the committing of p.
- prostrate, naamxeneš, I p. myself, am p., lie prone; zeam-
xešenaz, the p. one; nanosxaxoeš, I am p., I
prostern myself; nanosxaxoešetovo, I am p. before him;
see bow; suff.-eš in many verbs implies "p., prone, ly-
ing position"; see fall (with inf.-pō).
- protect, nahesseta, I p., ward; nahessetaenoz, I p. one;
niamhessetaetōen, he protects us continually;
namoenoo, I p. him, make him proof against; see im-
mune; nahotōmaovo, I p., shield him; nahotōmeohovanoz
or nahotōmeohovatovo, I p. him all around; Maheo zeho-
tōmeohovatōez, God who protects us all around; nahōma-
ovo, I p., shield him; namenaoaoto, I p. him, make an en-
closure about him; see fortify.
- protection, hesthōma eoxchōmstaohenotto, he holds his
robe for p.; nahōmstao, I hold or use my
blanket, robe for p.; nihōmstaohema, we protect our-
selves with robes; hōmstaohestoz, the blanket p.; na-

hesthōmeozistove, I have p.; nahesthōmeozistovetan, I want to have p.; nahōmston, I build a p. (of tent cloth or blanket); hōmstonestoz, p., shelter made of robes, etc.; nahōmstoonaovo, I build, erect a p. for one; me-nao, p., fortification (as a windbreak, enclosure, etc.); namenaoaovo, I make a p., enclosure for one; nahemenao-etova, I am his p., fort; moenoovazistoz, p., immunity, proof; hotōmaovazistoz, p., shielding one (obj.); hotōmaovsanistoz, p., the protecting; hotōmeozistoz, p., the being protected; hessetaetovazistoz, p., defense; see defend; hōmaovazistoz, p., shelter; hōmoetanoxtoz, the seeking p., shelter; nahōmoetan, I want p., seek shelter; nahomōva, I have p. from rain, water; homōvātoz, p. from rain, water; naētoax, I have p. from wind; ētoaxes-toz, wind p., shelter; see shelter, shield.

protector, zehotōmaosansz, the one who protects, shields; zehessetaetsansz, the one who protects, defends; zemoenoosansz, the one who protects, makes proof, immune; zehōmstonehesz, the one who builds a shelter.

protest, nanonōsta, I p.; nonōstātoz, p.; zenonostassō, the ones protesting; natōhazesta, I p. against, oppose it; natōhazemo (?), I p. against him (in words); t'sē nahetomesta, I p. its truth; t'sē nahetomemo, I p., declare that he is true.

protract, ehaexovaena, he protracts, lengthens the time; ehēphāexovehoe, he protracts his stay.

protracted, expressed by rad.-tose- = elongated, unusually long; toseoxta, elongated legs; etoseāta, he has elongated feet; toseēsizistoz, p. speech.

protrude, see bulge; epaoen, it protrudes; napaoenxsan, I make p.; napaoenoxz, I make it p.; napaoenoto, I make it (or.) p.; paoenātoz, protrusion; epaoenohe, it is made to p., bulge; eniseexaneōhe, his eyes p.; inf.-nise- = coming out, off, protruding; enisetaneva, he has a protruding tongue; eniseoz, it is protruding, coming out, off.

proud, emenoxcetan, one is p.; namenoxcetanoho, I prompt him to be p.; nahessemenoxcetanotovo, I am p. on one's account; nahessemenoxcetanota, in. of the preceding; rad.-meno-, -menoxc- (before "e") and menok- (before "o") = proudly; menōetto, proudly, with pride; eo-hāemenoho, he is very p., haughty; namenoxceztovo, I am p. of him; namenoxcezta, in. of preceding; navešemenōeoz, I become p. of it; navešemenōeozenoz, I become p. of him; emenoxcevostaneheve, he leads a p. life; menoxcevostan, a p. person; emenone, he is p., haughty; menonestoz, the being p.; emenoneēs, he speaks with pride; zemenonessō, the p. ones; menonevstahātoz, the being p. at heart, p. heartedness; emenonevstaha, he is p. hearted; also emenoxcetanonavstaha; namenoxcetanonavstaha-

osemo, I make him p.hearted (by talking to him); name-noxcetanonavoého, I treat him with p.heartedness; emenoxkoan, he speaks proudly; menoxkoanistoz, p.utterance; etamenoxcepevatamàz, he is p., self conceited; menoxcepevatamàzistoz, the being p., of one's self, self conceitedness; emenoōmshe, he is p., vain, displays pride.

prove, rad.-ō- placed after the personal pronoun denotes p.in the sense of "pondering, considering"; eōexane, it is proved; soss hetan emetótaom-ōexane hesthozechestoz, each man's work should be proved, examined thoruly; naonisetana, I p., test it; naonistoého, I p., test him; see test.

proverb, momoanavoanistoz, hard, difficult, deep saying, utterance; neenovoanistoz, p.; eneenovoan, he speaks in proverbs; zeneenovoansz, zemomoanavoansz, the one speaking proverbs; see problematic.

provide, similar to procure, q.v.; naamènevhozeto, I p., procure for one, while proceeding; namóneovoes-tonan, I p. food for the way, to take along; rad.-món- = the Fr. expression "se munir de....", or in the sense of "furnish, procure, collect for"; nahovstaman, I p., store up food; nameneovo, I p., supply him with food; naoneno, I p., supply him with clothes; navōhešemo and nameahešemo, I p. (and protect) one, this is an old term not understood by all; nameahešename, we are provided; nanovoeoxz, I have provisions with me; nahōvtsan and nanistahōvtsan, I p., store up; nahovxtomevo, I p. it for one, lay up for him; nahovxthoz, I p. for myself; see store up; mahoz ehemoxensz or emoxozevensz, the arrows are provided with darts; eheseena, he is provided (has on) with a coat; ehetoxcaena, he is provided with a hat; ehemakātaema, he is provided with money; this ending in "a" has an adjective meaning as, he is "coated, hatted, moneyed". Namónevomotâ, I p., procure for one; see supply.

provided, expressed by "oha" usually preceding a verbal form with pref.mà- (before consonants) and mx- before vowels and "h"); nataneoxz oha veoxzemetto, I will go p.thou goest with me; natosemeo-oexova oha màpevatamano, I am going to mow in the morning p., on condition that it be nice weather; oha mxhoeoxzz zemez hovae, p.he comes he shall be given something.

providence, noahe, the providing deity; noavoom, the realm of p., Nature; see present; this rad.-noa- implies care, control, guidance.

provident, ehovstamaneoneve, one is p.(for food); esaanonkotahe, he is improvident; eoxcenistahovstaman, he is p., provides beforehand; epavemóneoneve, he is p.; nha zepavenistahovstamansz, the one who provides well beforehand (ref.to food provisions).

provider, nha zemónsz, the one who provides; nha zepave-mónevomotâss hevostanemo, the one who provides well for his family, people; see supply.

provision, mónevovestonanistoz, the taking of p. on the way; hāesenistoz, ample food p.; see store up.

provocation, tohosemazistoz, p. (by words); tohoseohazistoz, p. by laughing; tohosenonostàtoz, p. (by protesting, replying); āsàzistoz, p. to anger; hokotaovetanohàzistoz, p. to displeasure, rancor; omoshàzistoz, p. by taunting; omosetanoxtoz, p., vexation, annoyance.

provocative, etohosetanevanov, it is p.; etohosetomohetto, it is p. (words).

provoke, nathosemo, I p. him (by talk); etohosetaneva, one who provokes, irritates, is a medium of provocation; nathoseēsztovo, I p. him, in speaking to him; nathosetanoho, I prompt him to feel provoked; nathoseohaz, I laugh provokingly; nathoseohazetovo, I p. him by laughing at him; naāsého, I p. one to anger, wrath; naāstahaovo, I p. him to be angry, p. his heart; see anger; nahokotaovetanooz, I am provoked, irritated; nahokotaovetanoho, I prompt to feel irritated; nahesetaovetanotovo, I am provoked on his account; naomosetan, I feel vexed, provoked; naomosetanotovo, I feel provoked against him; nathosenōsta, I reply provokingly; nathosenonōsta, I reply, protest provokingly; nathosenonōstovo, I p. him in replying; etohosenonōstao, they reply provokingly. "P." in the sense of "incite, urge, stimulate" is expressed by the persuasive suff. -vamo (or.) -vàta (in.); namanevamo, I p., stimulate it (or. of plants) to grow; nitamehosanevamāzhemā nonameto, let us p. each other to love; nitapevevamon, let us p., urge him to kindness; when "p." implies "cause, occasion" inf. -vešhesse- is used; oxvōmēs ev-ešhesseohazistove, the sight of him provokes a laugh.

prowess, hēstahàtoz, p., courage. [in search of prey.

prowl, eevhozetaeoxz, he (animal) roams about prowling,]

proxy, nahenēhovetova, he is my p.; nahetomoetovo, I am p. for one, represent him (effygy, symbol); see]

prudence, see care, caution. [represent.

prudent, naōhan, I am p.; eōhan, one is p.; zeōhansz, the p. one; zeōhanessō (pl.); see careful, cautious.

prudently, aninōs, with prudence, p.

prune, naoe-estaenàno hoxzz, I p. the tree, cut off the branches (by striking or chopping; nahoxees-taenàno hoxzetto, I p. the tree, clean by chopping off branches at the end; both of preceding terms change their ending -àno for -aso, when the pruning is done by simple cutting; naéestaenaxova, I p., cut branches at their ends; niéestaenaxovamā, we p.; naéstaenaso (hoxzetto), I p. him (tree is or.); éestaenaxovàtoz, the pruning; "é" ref to "end" + estae = branches + -nàno,

-naso,-naxova =to cut one (or.) with stroke, with knife, be cutting; zeto hoxzz ēš-éestaenax, this tree is pruned; nahoxestaenaso, I p., lop off its branches; naseetostovtaenaso, I p., trim its branches even; napo-estaenana hesta, I p. the branch (by hand); napoestaenaxâ hesta, I p., lop off a branch (with knife); napo-estaenaha hesta, I p., lop of the branch (by blow); napoestaenaxomovonoz hesztaenamoz, I lop off its branches (with knife); napoestaenanomovonoz (by hand); napoestaenahomovonoz (with blow). Moxtamaxem-
noz, prunes; see plum.

pry, nanepōo, nahekōo; see look, detect, notice.

psalm, nemeoxz, nemeoxtoz (pl.), p., song; nemeoxzeva, with a song, p.; naaseâzenon nemeoxz, we start a p.,] pseudo-, expressed by inf.-aestom-; see false. [song. pshaw, nihé-eee!

public, see people, open; natâxtanōvana, I make it p.; nahōxeva, I make p.; nahōxevoxta, I make it p., by heralding; see cry, herald; namónhōesta, I make the news p., spread tidings abroad; naamhōesta, I make it p. publication, hōxevàtoz; hòtahanemxistō zevešehōxevàto-
ve, the p. in newspapers; zehešhōxevome, its p. (by mouth); mxistōneheva zehešeamhōstomohestove or zehešeamhoseme, its p. in the book.

publish, naamhōstomoe, I p., tell the news; naamhōstomo-
san, I p., proclaim, am a publisher, one who makes public; see proclaim, public; namomeheesta, I p., tell of it; amhōstomohestoz, the publishing; amhōstomosani-
stoz, publication; axsaa-amhossemehanehēs, it ought not have been published, told of; emehōxevàtove, it may, should be published, heralded.

pucker, naoxksezenaoz, I p. the mouth; enskotōeš, it looks puckered, ribbed (speaking of dry goods); ensko-
tononetto, it is puckered, ribbed, wrinkled in lines; enskotonoe, it is woven, braided in puckers, wrinkles; enskâeš, it is puckered (like corduroy); see rib,] puddle, nemevonan, see pool. [wrinkle.

Pueblo, Pōvono (adapted), the Pueblos; Pōvonan, the P. people; also Hotamohetaneo and Hotamocehetaneo (bunch-hair-men); Hotamoheeo, P. women.

puerile, tass kašgon, childish.

puff, nahepō, I p., smoke; enxhotoatovā, the smoke comes out in puffs; examaestovome, he is puffed, blowed up (from fat); emomenxkoetan, he is puffed up, haughty; eahanomoton, he puffs, breathes hard.

pull, napóena, I p. it; naoaešpoena, I p. it apart, asunder; napósehana, I p. it off, p. off its head (as heads of cereals, flowers); napóēsena, napooēsena, I p. it (its end, as buds, leaves, points, etc.) off; see pluck. Napo-
poovesēsan, I p. out hair; napopoovesēto, I p. out one's hair; napoosemana, I p. it off (as plants, next to the

root); naonoena, I p. it out (as thorns); see draw; na-onōena, I p. it out of water; nameovōena, I p. it up to the surface (of liquid); naheam-oneana, naheneoena, I p. it up (by means of rope); namevō-oneana, I p. it up to the surface (of liquids) by means of ropes; naon-enxana, I p. it to pieces, apart; navoeno, I p. it (or., drygoods) apart, tear; naoxevoheno, I tear it (or., drygoods) in two, by pulling; naamoena, I p. it apart, tearing (as paper); napooeno, I p., tear off a piece (or.); naamseoena, I p., tear it apart thru the middle; naamseoeno (or.); nasòkomoena, I p., tear it in strips; nasòkomoeno (or.); see tear. Nanitana, I p. it out, extract (as a tooth, drawer, etc.); nanitanomovo hevēs, I p. one's tooth; nanitsea, I p. it out, something embedded; nanitsenana, I p. it out (from where it was fixed), uproot it; nanitsemaoz, I p. it out of the ground; see uproot; ehōoz, it pulls out (by self, from place); namohenoenovo (?), I p. a handful of one's hair; naan-hōsona, I p. it down (as a bolt); nahesseesan, I p., draw (see drag); nahesseeto, I p. one; nahesseész, I p. it; nahesseeto amoeneo, I p. the wagon (or.); nahessemeohe, I strain in pulling; enonameto-hessemeoheo, they (as horses) p. not even; esētostohessemeoheo, they p. even, together, at the same time; naocemeàzenàno, I p. out one's beard (with instr.), shave him; naocemeàzenahesz, I p. my beard (shave); naocemeàzenanàz, I p. out my beard (by hand); naoceveenoseno, I p. out one's eyebrows (with tweezers); naoceveenoseno, I p. the eyebrows (by hand); naoceveenoseno, I p. the eyebrows; naavòno navenoz, I p. down my tent; see tent.

puller, nitaneheo, p., extractor.

pulsate, ekokoeš, it pulsates: eohākokoeš, it pulsates fast; emomóstaha, the heart pulsates; emomóstahax or emomoxtax, his pulse beats, flutters; enševemomoxtahax, his heart beats fast. [p. of heart,

pulsation, momóstahàtoz, momóstahaxestoz, momoxtaxestoz,] pulse, kokoea, mazemaem; see pulsate.

pulverize, napēenen, I p., grind, crush, q. v. [p.

puma, nanoseham, the leaper, pouncer; nanosehames, young]

pump, nazetahasen, I p.; this word ref. to the action of the arms and is also used for the ringing of a bell (by pulling the rope), hence the object thus handled must be named; nazetahàz votaen, I "p. the well"; nazetahàz axxev, I p., pull the bell; zetahasen-istoz, the pumping; zetahaseo, the p.; zetahaseneo, the pumper; votaen ezetahame, it is pumped; ehōvaha, it pumps (by wind); hōvahaseo, p., driven by wind or en-]

pumpkin, hooemhân or hooeo. [gine; nahōvahàz, I p. it out.

punch, naotāxova, I p. a hole thru; nahekòno, I p., prick it (or.); nahekoha, I p. it; naaneeceōstòno, I p. it (or.); naaneeceōstoha, I p. it; see pierce; naotāeō-

- stoha, I p.it thru.
- puncher, otāeneo, otāeneonoz (pl.), p., in the sense of bore; otāxovàtoz, p.; estōo, nail p.; zeotāxovaz, the one who punches thru.
- punctilious, eoneetan, one is p., particular, q.v.; zeone-easz, the p.one; oneetanoxtoz, punctiliousness; oneeastoz, the being p.
- punctuation, zevoxkxeo, comma; heama zevoxkxeo, asper, or grave accent; zeoxxeo, period; zeanevoxkxeo, circumflex; zeanevovoxkxeo, interrogation point; zexanovxeo, makron. Above terms were made by an older]
- puncture, see prick. [Ind.who was learning to read Ch.
- pungent, evoxcemeeoz, it is p.(ref.to odor); eheškona, it is p.(ref.to stinging, as thorns); ex°xeeno, it is p.(ref.to acid, biting taste); eveoxceeno, it is p.(ref.to acrid, bitter taste); eheškovàz or eheškovaze-na, he is p., sharp, caustic, acrimonious in his talk.
- punish, naveeòno and naveceòno, I p.(by hitting); navee-oen, I am punished; naveeòstòno, I p., chastise; eveoešēš, he is punished; naveeova, I p., one who punishes; naveeovatano, I want to p.; naveeovatanotovo, I desire to p.him; veeovatanotsenistoz, desire to p., vengeance; navehoeto, I p.one (in words, rebuke); veho-estomohestoz, the punishing, rebuking; vehoetazistoz, the punishing, rebuking one (obj.); naveeoaovo, I make one to be punished; naneenistoman, I p.(to make listen and obey); naneenistovo, I p.him, make him obey; naneenisého, I cause him to obey; emomaxàz and emaxàz, he punishes himself, brings punishment upon himself; zea-toētassò zetamomaxàzeo, transgressors p. themselves; soss evešemomaxàzenov totāma hesthavsevevo, each of them punishes himself with his own sin; namomaxstan, I wish punishment, punishing; namomaxstanotovo, I wish him punishment; Maheo emaxeostoman, God punishes; Maheo eoxcemaxeosého vostano emehessepaveamàtōsz, God punishes a person so that he may well obey Him; nama-xeoshan, I am punished; this term -maxeos- usually implies God's punishing; emaxeosehe, one is punished; nisaamaxseoshatanotōen, he does not desire to p.us; maxeostomane, the punisher (ref.usually to God).
- punishment, veeohestoz, p., chastisement, rebuke; veeônistoz, p., the punishing, chastising; veeovatanoxtoz, the wanting p.; veeovatanotsenistoz, the desire of p.for one; momaxàzistoz, p.of self, when one is punished by what he does; maxeosàzistoz, p. (in religious sense); momaxstanotovazistoz, the wishing of p.to one, desire of vengeance; namomaxstanotovo, I wish him p.; maxeostomanistoz, p., the making, occasioning p.
- pup, hotamess, young dog; also hōscess.
- pupil, anehev-xseo; eanehev-xseoneve, he is a p.; anehev-xseonevestoz, the being a p.; this term -aneemo or

- anehemo =to train one; see train. Namatòno, I make him a p., ordain him; matxnō, matxnōn (pl.), p., disciple; namatxnōn, my p.; nahematxnōn, I have a p.; nahematxnōnenoz, he is my p., disciple.
- purchase, same as buy or trade; hoxtovotazistoz, the p.; hovae zehoxtovatto, my p.; nathoxtovotazistoz, my purchasing, p.
- pure, eoseeko, it is real, actual, p.; eoseekae, one is p., chaste; eoseekahe, she is by herself, is destitute; this meaning is closely related to the other one (p.), since it means "byself, free from"; oseekastoz, the state of being p.; inf.-oseec- (oseecetto, phrase) =purely, only, by itself, nothing else; eoseecetan, he is single minded; oseecetanoxtoz, single mindedness; eoseekhoa, he cares nothing but; ehoxea, it is p., clean; ehoxeōme, it looks p., clear (water); ehoxeevostaneheve, he leads a p., clean life; see clean.
- purge, eoxchoxeanovatto, it is purging, cleaning; esēoxz zevešeoomb'nistove, medicine to p.; also seeamase-šezistoz. [ing.]
- purification, hoxeanazistoz; hoxeanenistoz, the clean-]
- purify, naoseekaovo, I make one to be pure; nahoxeanen, I p., cleanse; see clean, cleanse. [chastity.]
- purity, oseekastoz; hoxeastoz, p., cleanliness; see]
- purloin, see steal.
- purple, emāaseonevxtav, it is p, hue, tint; zemaoetassō hohonaeo, p. stones; emaoeta, one (or.) is p.; see color.
- purport, ehešetovatto, it purports; zehešetovatto, what it purports; zehešetovatōetto, what it purports for me; zehešetovatōez, what it purports for us; see object; zehešetovaes, what he purports, means, signifies; enešetovana, he purports, objects, signifies with it.
- purpose, enokaez' zehešetanovoss, their p. is one; etahane zehoemanetto natšetanaxzeva, this is my p., lit. this is what I set to be in my mind; t'sē (either detached or incorporated) =with p., determination; inf.-hessetova- and -hešetova- =for the p., object, purporting; heto mhāo ehessetovamanehe, this house is built for the p.; sometimes inf.-hesse- is used to signify p., reason, cause; nahesseēsztovo zistoshēstahaovo, I speak to him for the p. of encouraging him.
- purposeless, (o)aestometto, p., for nothing (also falsely), in vain; inf.-kanom- =being extra, with no practical use, having no weight, mattering not; vhanetto, p., without definite purpose, aim; hosz vostaneo evhan'nettoz' hevostanehevstovevo, some people have a p. life; evhanoētastove, it is a p. ceremony, mere form; verbal suff.-vaen, -vaeno (or.) and -vaena (in.) denotes something done which has no further aim but the

act itself; nahesevaena, I take it (just the act of seizing, taking hold of the object, without further purpose or intention); namezevaeno, I give him (ref. only to the action, as, I hand it over to him); napeo-to, I dislike, hate him; napeoxevaeno, I act disliking him, without special intention or purpose.

purposely, t'sē; see purpose; also inf. -hetose- = on purpose, with fondness for.

purse, eoxksezenaoz, he purses his lips. Vèhošešk, p.; makātaevehoseo, money bag, p.; kaemestoz, p., small bag, also satchel. [see chase.

pursue, nanehotaneva, I p.; nanehoto, I p., trail him;]

pursuer, neheoxzetsan, p., trailer; see trail.

pursuit, neheomohestoz, chase, p.

pus, maz; emazeve, it is p.

push, naēshonen, I p.; naēshona, I p. it; naēshono (or.); naaseozeto, I p. him away; naēsoész, I p. it into (as a needle); naanōsona, I p. it down (as when pressing on top of a door bolt, to p. it down); nahosshonen, I p. back, out from. See drive; naēstaoha, I p. him in; naa-setaoha, I p., thrust him out, away; naetáovo, I p., press, crowd him; nanēovaosan and nanēokaosan, I crowd, take more room by pushing, pressing; nazeōnōn, I p. forward (with elbows, as in a crowd); nazeōnōno, I p., elbow one aside (wanting to get ahead); naheszeōnohe, I am elbowed, pushed, brushed away, aside; this term (-eszeōn-) is also used fig.; suff. -meohe in some verbs implies "pushing, pressing onward with steady effort, strain"; "p." in the colloquial sense is expressed by -nāka- and -ótse-; enākae, one has p., energy; eót-setan, he strives, pushes on, endeavoring. Natóhaovo, I p. one back, oppose him; also natóhaeztovo.

pusillanimous. ehèpae, he is p.; hèphastoz, pusillanimity.

put, naēstana, I p. it in; naēstano (or.); naetoena, I p. in (as in a sack, barrel, box, bin, etc.);

naetoenoxz and naēstoenoxz, I p. it in; also naetoea, I p. it in; naēstoneoto (or.); naetoeomeváz, I p. it in for me, store up in; hoevoxkōz zepeene naetoea hestazeva, I p. ground meat into the intestine; naetoèno hō-enov, I p. in., fill the sack; naetoemo hesthōenov, I fill one's sack; naséohetovo, I p. him down into; naséháen, I p. things (to cook) on the fire; naestovháen, I p. meat (in a vessel) to boil; naestovotana, I p., set it in a box, receptacle; naooxne, I am p. out (of a game, play, society, band, etc.); eooxneo, they are p., left out; naēseona, I p. my hand into; naēseonaovo, I make him p. his hand into; naēseonaotovo, I p. my hand into his (in.); nanēseona, I p. out my hand (from where I had p. it in) nahoana, I p. it to, reach it to (by hand); nahoanomovo hesz, I p. my hand to his mouth; this is also said for setting the hand of a watch;

natohohano, I p. one down, lower; naanhoenano, I p., take him down; naēnanen, I p., set down; naēnana, I p., set it down; naēnana (or.); nataxēnana, I p., set it down upon; nataxēnana (or.); nataxēnanotovo, I p., set it upon one (or.); naēnevaena, I p. it down, do not hold it any more, let go of; naēnoxetsan, I p. down a burden (as in games); naēnoxenoz, I p. him down (the one I carried on shoulders or back); naheamēnana, I p., set it above; natahano, I p. him upon (as on a wagon, horse); zeto šistato natahanō, I p. these boards on, upon (as in loading, piling); nahetoxcaenàz, I p. my hat on; hetoxcasz, p. on thy hat! Nahéyao, I p. on my shoes; héyaoxz, p. on thy shoes! Naēseszehena, I p. on my coat; ēseszehenasz, p. on thy coat! T'sa nihetana, where didst thou p. it? Nahoxeosan, I p. in order. See set. Nanietameto-vo, I p. my trust in him; naasetana, I p. it away; naasetano, I p. him away; naevhaēnana, I p. it back; natahoz, I have it set upon; natahoho, I have him p., set upon; namanston, I p. up, erect; namamovana, I p. it together, make it meet; nanòztovo, I p. a question to one.

putrefy, see decay, rot.

puzzle, nahestoveoz, I become puzzled; mahestovazestan, I am puzzled, undecided; hestovazestanoxtoz, the being puzzled, not decided in mind; see hesitate, uncertain.

peyote, by error (it not being an Eng. word) this word was not put in its place. It is a Spanish derivative from the Nahuatl "peyotl" =caterpillar, having ref. to the downy center of the "button" (see Handbook of American Indians). It is a species of small cactus (Anhalonimn or Lophophona) growing in Mexico. The Ch. have learned to eat the p. from the Kiowas and its ritual use has become extensive among the first, being not only used as medicine but as a medium between men and God, by means of which revelations are claimed to be had. The mataveanaheo (p.eaters) by no means agree as to the meaning of their p.ritual. The vital principle of the p. or its therapeutic effect is regarded as "spirit" by the Indians, an animism strongly impregnated with a vague Christian doctrine, the whole forming a hopeless chaotic compound, hurting seriously the moral, mental and physical welfare of the Indians. The p. is called máta, which means cactus. Namataveana, I eat p.; navessemataveana, I participate in p.ritual; mataveanàtoz, p.ritual; mataveanaheo, p.men.

Q

Q, in Ch. is "k" at the end of a word (except in the

word "q'san" =sheep). It has a peculiar sound similar to "qwoo" or "qho". Meq, head; heq, bone; eaq, it is round.

Quadruped, zeniveoxtassô, the four-footed ones; eniveox-tae, it (or.) is four legged. [koao (pl.), p. quail, enînitameoz, he quails, loses courage. Kòkoa, kò-] quaint, see curious, strange. [see earth.]

quake, enonomê, he quakes; nonomêhestoz, the quaking;] quality, zehexovepeva, its good q.; zehexovhavseva, its bad q.; zehexova, its q., degree; zehexovaes, one's q.; nasaanexovahe, I have not the q., do not come up to; -exov- implies "degree of, grade". The final "a" denotes "being with, in such a state, condition". Suff.-eoneve ref. to q. as characteristic; eonoazeoneve, he is honorable; epevazeoneve, he is good; enizeheoneve, he is a liar; ehavsevoêtaheoneve, he is an evil doer.

quantity, zehestoha, the q. of it (in numbers); zehestxevoss, the q. of them (or.), in numbers; zehetao, its q., size, amount, volume; zehetaetas, the size of one (or.); zehetâomao, the q., amount of land; zehetâômoe-ha, the q., volume of a body of water.

quarrel, nahesseêevoto, I q. with one because; naêevoto, I q. with him; eêevotâzeo, they are quarreling; êevotazistoz, the q. [q.; êevhastoz, quarrelsomness. quarrelsome, eêevae, one is q.; eêevaeozzo, they become] quarry, namenônô hohonaao, I q., dig stones (or.); hohonaao zêmenôvoss, stone q., where the stones are quarried.

quarter, nanivovana, I q., divide it in four parts; nivs-tanevo, the four quarters, cardinal points; zenivaonetto, the q., fourth part; nanivovaso na nokov nimetaz, I cut it (or.) in four parts and give you one; nanivovax, I cut it in quarters (in four parts); zenivovxressô, the ones (or.) quartered; zenivovxêsz, the quartered ones (in.); esaanivovxehan, it is not quartered.

quartet, enivovâo zenemenessô, they are a q., they are four as one, the singers; zenivova-nemenessô, the singing four (as one).

quash, see subdue, crush, squeeze. [is q. well.]

quasi, expressed by hovên; hovên etaeševhapevomoxta, he]

quaver, enonomenon, he quavers in singing; nonomenonistoz, the quavering, trilling.

queen, vehona, chiefess; evehonaave, she is a q.; vehonaevestoz, the being a q.; vehonaevatamahestoz, queenliness; vehonaea ehešenôhe, she looks like a q.; maxevehona, great q.

queer, ehâstoenôhe, he looks q.; enxooxtae, he is q., quaint, funny, q. v.; hâstoenôhestoz, queerness (in look); nxooxtastoz, queerness, quaintness.

quell, nahaomoxtoého, I q., appease, allay one; see abate, appease, calm, quiet.

quench, nahekōvaoz naoestōnàtoz, I q. my thirst, lit. I wet my throat; naotovavōvoxz, I q., extinguish it by drenching; eotovavōva, it is quenched by drenching; naotovaozenon or naotovanon (fig.) màtasooma, we q. the spirit; see extinguish. Zehekōvaoz oestōnàtoz, the quenching of thirst; otovavōvatoz, the quenching by drenching; otovavōvaozistoz, the becoming quenched by] querulous, see grumble, quarrelsome. [drenching.

query, same as question.

question, nanòztsan, I q.; nanòztovo, I q. one; naenòztovo, I put to him, ask him questions; zenòztōsz, the one who questions me; nòztastoz, q.; enòztastove, it is a q.; nanòzesta, I q. about it; nanòzemo, I ask questions concerning him; nanòztovamo, I q. his (or.); nanòztavōvo, I q. him by look; enòztavōme, he looks questioningly; nanòztavōmého, I look at him questioningly; nanòztavōmaného, I make him look questioningly; mās followed by pref. eo- implies something expected which does not materialize; mās eonēhovsz, is he not the one? (sc. I thot he was); mās eoaseoxzz, has he not gone? (he was supposed to have gone); mās eohōsz, he is not here? (he was said to be here!); koma is used to express a q. expecting the affirmative; koma nimehahetaz, had I not told the? (I had); zetoheāenòztōs,]

questionable, see dubious. [all the questions he put me.

quick, expressed by inf.-nonotov- =quickly, fast, hastily; inf.-šev(e)- =quickly, swiftly, diligently, promptly; also expressed by suff. -ohe after the stem of some verbs; nahahaneovo, I approach (where he is); nahaneohetovo, I approach him quickly; navovistomevâhetovo, I instruct him quickly; exáomevâhetoveha, prepare it (by cooking) quickly for him (his, in.); navoneohetovo, I lose, hide him quickly; nahoeohetovo, I come to one quickly. See fast, swift. Inf. -nehe- =soon; etanéhahe, he is q., short tempered; enehestaha, he is q. hearted, high tempered; sometimes quickness is expressed by verbal suff. -vaen; nahessevaena, I take hold of it; nahotševaeno, I help, assist one quickly; naaxevaena, it hit, struck me (as a branch in passing by); nīmezevaensz. give me quickly! See brisk; suff. -ōstòno, -ōstaso, etc. denote quickness of action; see instantly.

quicken, nahoahēš, I q. (to make alive); nahoahēoz, I am quickened (from a state of death); nahoahēšemo, I q. him; oha Maheo nszenoxtovehohaešemaensz nāestovâ, only God will be able to q. us from death; hoahēanó, the one who quickens; naametaneoho, I q., prompt him to live, revive him; navoešetanoho, I q. his joy (Ger. erfreue ihn); navonetanoho, I prompt him to forget;

- ease-šveoxz, he quickens his speed, going; zehoahēšemosansz, the one who quickens (as from death); zeame-taneoxtomansz, the one who quickens, revives, prompts living; hoahēozistoz, the being quickened; hoahēšemazistoz, the quickening of one (obj.); ametaneohazistoz, the quickening of life; zehetāevšēnavoss zetaev-hahoahēšēmeo, all who lie dead shall be quickened again; ehosenševeamēn, he quickens his step, walking.
- quickness, ševastoz, the being quick; ševetanoxtoz, q., diligence; nonotoveozistoz, q., hurry, haste.
- quiescent, ehekotoma, one is q.; see quiet.
- quiet, nahaomoxtoého, I q. one; ehaamooz, he quiets down; haaēš exhaamoozeneo, the wind quieted; nahaomosemo, I q. one (in talking to him); ehekotoe, he is q. (in words or otherwise); hekotōsz and oanhōsz, be q.! Hao-moxtošsz, be q., appeased, calmed! Ehekotoma, he is q., at peace, tranquil; ehekotōmoeha, the water (body of) is q.; ehekotomavostaneheve, he is a q. person; ehekotomavostaneheve, he leads a q. life; hekotomavostanehevestoz, q. living; ehekotomatto, it is q., tranquil; ehekotomatamano, it is q. (ref. to weather, general aspect); nahekotomaovo, I make one to be q., tranquil; nahekozenēnāno, I order one to keep q.; hekotastoz and hekotomastoz, the being q.; esaahekotahe, esaahekotomahe, he has no rest, is not q.; the difference between ehekotae and ehekotomae is not always distinguished, but the first ref. more to a set quality or characteristic, while ehekotomae ref. to a state reached; zehekotassō, the q., meek, still ones; zehekotomassō, the ones who are q., who forbear; -hekoze- as inf. =with quietness; ehekozeēsz, he speaks quietly; eoanoeoz, he becomes q., peaceful, ceases from; see appease, calm, peaceful. Naoanoevāto, I q., soothe (by urging); naoanoevamo, I q. him; naoanoevaosemo, I q. him by talking to him; naoanoevaōstomon, I am q. by talk. [q., softly.
- quietly, inf. -hece- =without noise; eheceamēn, he walks]
- quietness, hekotastoz, hekotomastoz; oanoeozistoz, the becoming quiet; hekozetanoxtoz, q. of mind; hekotomstahātoz, q. of heart; haomoxtomoxtastoz, q., peace; hekotoestoz, oanhoestoz and haomoxtoestoz, q. (the being quiet, still).
- quill, heškoveta, heškovetto (pl.), porcupine q., also called heszemēn =feathers; naheškovetamo, my quills (ref. to the porcupine quills used in q. work); namēnōn, I do q. or feather work (in ornamenting); namēnōno hōma, I decorate the robe with quills; mēnoheomensz (pl.), mēnoheom, tipi adorned with q. or feather work; namēnoxta, I sew it with quills; mēnopaonaomensz, tipis with backs decorated with q. work. See feather.
- quilt, honokon, -oneo (pl.); ehonokoneve, it is a q.;

emohēnoeo, they are gathered together by sewing (to form a q., ref. to the patches); enitovhàpenotovo honokon, they sew a q. together, in common.
 quilting, honokon hooxcenitovehàpenoenov, the sewing of]
 quinine, vokomesēoxz. [quilts together.
 quirt, ohamevox; zeheohamevoxs, the one with the whip.
 quit, see cease, end, forsake.
 quiver, enonomē, he quivers, shakes, trembles; nonomōhes-
 toz, the quivering; nanatōsē, I sit quivering;
 enanosevomoxta, he is quivering, has chills; nanatōse-
 oxz, I walk quivering. Hestos, q. or one's q.; hestos-
 nevō, their quivers (or.); natōxzeme, my q.

R

The Ch. has no "r". When they first try to pronounce this sound they turn it into an "n", saying "Anapaho" for "Arapaho".
 Rabbit, voxko, voxkoeo (pl.), r. (general name); evoxkōe-
 ve, it is a r.; voxkōēva, r. skin; heovsetasso, cottontail; āenhôvo, jack r.; āenovoxkoess, young jack r. Voxkoeo, Cree Indians. [-staha =hearted; see mad.
 rabid, enonotovstaha, he is r.; nonotov =fast, hurried +]
 rabies, nonotovstahàtoz; see madness.
 raccoon, mazkom, mazkomeo (pl.); emazkomeve, it is a r.
 race, nanovoesztoman, I make, occasion a r.; nanovòno, I
 beat him in a r.; nanovoeōstòno, I beat him swiftly in a r.; nanovoeševaeno, has similar meaning to the preceding term, implying "quick, soon, in a short time"; novšenoham, r. horse; nanovše, I gamble, bet; ameohestoz, the running of a r.; măohestovâ, at the races (ref. to Fourth of July races); toneš etosemăohestove, when are the races to be? (ref. to Fourth of July); suff. -an, -hestan ref. to r., nation, people, q. v.
 rack, móeetâseo, hay r.; emóeetâseoneve, it is a hay r.;
 móeetâseoneva, on, in, with the hay r.; tâseo, r.; na-]
 racket, see noise. [sxsevomata, I am racked with pain.
 radiance, oásevenōhestoz, the r., shine; hēnevato vāozis-
 toz, the r. of light, fire; vohôovàtoz, r., shine, brightness; vohôevatamanohestoz, r., splendor (as in nature), general aspect; vohôoenōhestoz, r., brilliancy, effulgence; see bright, shine.
 radiant, ehetotaevōmanehe, epevetanonavōmanehe and eaxa-
 enevōmanehe, he looks r.; naaxaenevōmého, I look at him radiantly; napevetanonavōmého, similar to precedent; navoešetanonavōmaného, I make him look r., rejoicing; evohôevatamano hiz ešēva, to day it is r. (a r. day); emasóhetotaetanoozenōhe, he looks, appears r.; evohôovatto, it is r., shines; eoasevenono, it is r.,

- shining (as flames); ehénevátovāo, it is r., spreads rays of light (from fire); etavohôohenono, it is r., brilliant, effulgent; evoešetan, he is happy, r.
- radiate, navohôoenôhetovo, I r. upon him; see radiant; inf.-monh- implies radiation, spreading from a center; emonhonéha, it radiates, spreads; emonhoneešen mázhem, the blood radiates, spreads from a center; emonhonéha vostanehevestoz, life radiates, spreads; ehénevátovāo, the light radiates; see scatter, spread. Ehénevōnatto, it radiates in all directions (as branches, something round); ehéneota, the heat radiates; eotataveoaseha, it radiates, shines blue; see shine. The following terms ref to "r." in the sense of diverge: ehénevónéha, it radiates, diverges; ehénevoneešena, it (or.) is radiating, diverging; zexheshénènetto, where it radiates, diverges from; zeheshshénemeàtove, where the giving spreads, radiates from; zexhénevonoëoz, where the river diverges.
- radiation, hénevoneešenàtoz; zexheshshénènistov, the center or point of r.; zexheshshénevōnatto, where it radiates, branches from; zexheshshéneo meonoz, where the roads radiates from; see radiance, shine; héneotàtoz, r. of heat; hénevátovāozistoz, r. of light.
- radiator, makät zevešhéneotàtove or hovoestoz.
- radish, maetxne (also fish with red fins), or maetaeo zemènem and zemacetassô.
- raft, pàpoesemo, flat boat; epàpoesemoneve, it is a r.; pàpoesemoneva, on the r.
- rafter, hooxe (or.); same as pole, q.v.
- rag, peet-šeonon, rags; also pēšeon (sg.), pēšeonon; (r. is or.); epēšeononeve, it is a r.; epēšeononeveo, they are rags (or.); hosotšeonon, dirty, filthy rags; see ragged.
- rage, eohāemomátaëoz, he is raging; eohāemomátaetanooz, he is in a r. (disposition); rad. -momáta- =with violence, rage, madness, intense wrath; momátahestoz, r.; momátaëozistoz, the raging; masómomátaëozistoz, outburst of r.; momátaetanoxtoz, r. (in thot, disposition); ehāomaha, it is raging (body of water); enxohāomaha, it is raging (oncoming waves); eoeotōva, the water is raging; also eoeotōmahā; eoeotōahā, the water is raging (by wind); see water, wave.
- ragged, epēsan, one is r.; heszehen ezezexa, his coat is r., frayed; zezexōm =shawl, the fringed or r. robe; pēsanistoto, rags, ragged clothes (or.); epēsanistove, it is r. See rape, tear. [toz, the raiding.
- raid, evehoz, he goes on the war path, on a r.; vehozis-]
- rail, nato hosesta, I r. at it; etohostanov, they r. at it; nato hosemo, I r. at him (in words); nato hoseohazetovo, I r. at, deride one; etohosetaneva, he is railing (in the habit of doing so); tohostomohestoz, the railing,

scorning (in words); tohosemazistoz, the railing one (obj.); tohosestanoxtoz, the railing (in thot, disposition); tohoseohazetovazistoz, the railing, deriding; tohosestanevàtoz, the habit of railing.

railroad, maatameo, ironroad; this name existed long before the Ch. had ever seen a railway, it ref. to an iron gray snake; a single rail extended on the ground suggested the snake to the Ch., hence the name maatameo for r. The name is also applied to trains.

rain, eoō, it rains (hard); eoko, it rains; eokoetanoto; it wants to r.; eohāoō, it rains very hard; eohāoko, it rains much; eokoōxz, it showers (r.); ehemookōxz and ehemookō, it sprinkles (r.); enšeoō, it keeps on raining; eamookōxz, it is a passing shower; etaomōō, etaomooko, the r. showers pass ahead, in front; enemevonōo, it rains and forms pools, puddles; evōnooko, evōnoō, it rains the whole night; eovooneoxz, r. cloud, nimbus; eokovoeoxz, it clouds for r.; màpe nonoka, enonokoō, enonokaō, it rains a few drops; eokomeeo, it smells after r.; eokomeha, it smells of r.; eoxcenisemeōvaoz, it smells of r., when all is wet; zeoxetoō, during, thru all the r., the time it rained; emomenoō, it rains at intervals; eōmōvaoz, the r. makes all full of water; evovosesevo, the r. tears ditches, digs out the ground in places; eeštanooho, it rains more than before (after a lull); esaaehōxzehan, it does not r., leak in; eehōxz, it rains, leaks in; eēstooko, it rains into; eoanéha, it rains fine, drizzles; evesseanéha, it is a fine, drizzling, fog like r.; esóanéha, esóaneoxz, it rains, oozes thru; hookoxtoz, the r., raining; hookoeš, the r. itself; nanhaōva, I am caught by the r.; nahomōva, I am sheltered from the r.; heama enxhessooko, it rains from above; eanhooookoesz hóesta heama, he caused fire to r. from above; nioxcemetaenon hookoxtoz, he gives us r.; esaaookohan, it does not r.; maešeooko, after the r. (future); zeešeooko, after the r. (past); emasó-oō, it is a downpour of r.; emasó-anomaonevooko, the r. suddenly pours down; ookoemàp, r. water; eoxcemeaa hookoxtoz, he causes to r., lit. he gives the r.; enistonevavooko, it is the sound of r.; hen hoeva esaanitookohanehen's, in that country it does not r. that way; éenooko, it stops raining; emesaaénookohan, it may not quit raining; eoxcevēstanov hookoxtoz, they ask for r.

rainbow, nononō, same name for fishline and snare; eaxe-vaena, there is a r.; nononōsz, rainbows (symbols used in the Sun dance).

rainfall, zehexovooko, the amount of r.

rainy, eamooko, it is r., it rains.

raise, natomoxтана, I r., set it up vertical; natomoxtanono, I r., set him up; ēšetomoxtane, it or one is

raised, set up; etomoxtoe, he is raised (in a sitting position, sits up); etomoxtoeoz, he raises himself in a sitting position; natomoxтана vē, I r. the tent; ehóze-tomoxтane, it cannot be raised, set up; eoxze-hózetomoxтane, it cannot otherwise be raised; naéšého, I r., lift him (from the ground, as a stone, etc.); naéšesz, in. of preceding; hestana hohonaео zepaveéšhosē, take stones that you can easily lift, r.; naešéého, I r., bring him up; naešeeszenoz māmenoz, I r. corn; zehetā-ešeeszevoss, all that they r. (crops); naohaetano (or nahoahetano), I r. one (or.), quicken, vivify him, bring him back to life; nha zeohaetanoss zeēvšenaziss, the one who raises the dead; evhaohahestoz, the being raised, risen from the dead, resurrection; zeevhaohaetanessō, the risen ones (from death); navhoneno, I r., hold one up; navonoaео, I r., hold up my head; nivonoaеomā, we r. our heads; navonoana, I r., hold it up; ehózevhoneoneve, it cannot be raised and held up (as something too heavy); zistanevonoeoz ohe, where the river rises, arises, originates, has its source; ehénevonoeoz ohe, the river rises and branches off; navononemanisz, I make it raised (as a piece of ground); vhonehа zetanohamestoto, hold up, r. the lines! (in driving); haavhan enepotoahamo honokon, the wind raises the carpet; or enepotoahàz (in.); also haavhan evonōahamo or evonōahaz honokon; evonoestoon, it is erected, raised above floor; navonoestoonaoxz, I r., erect it above floor, make a platform; nahonešeōstoman, I make a raised step; hoenešeoestoz, step ladder; heama eamhonooneve, it is a raised floor; heama naamhonoonaοxz, I make a raised floor; ox etahonešeoestove or ox etahonešeoestov zeameneota, there is a raised elevation at one end of the room; honoq evonōax, the carpet raises (from wind, underneath); honok etatozeš, the carpet is rough (does not lie smooth, raises in folds); honok enepozeš, the floor or carpet is raised, of self; enepozeha, in. of preceding; enepozeοxz, it is raising; eoxcpóheo, it is raised, swollen; póehaseo, yeast (in bread); ehéneamezetax, he raises the hind leg (as a horse); ehénehavsozevax, he raises his heels (horse); ehénehamskoxtax, he raises the hind leg; etomháeo, he raises, erects his head (of animals); epohahóta, it raises (bread); epevhâta, it raises well (of bread); eoshâta and eoehóta, it does not r. well (bread); poeosenevetoxq, raising pan; see lift, rise; nahezevôon, I r. dust (in walking); ehezevonôo, they r. dust (in walking); nazevaenōsan, I r. dust (in any way); nazevatoenōsan, I r. dust (with something); see dust.

raisin, hòpāehemenoz zees'sonataesz, dried grapes.

rake, namohenôn, I r. together; namohenohana, I r. it together; nahōvtôn, I r. up; nahovtohanonsz móesz, I

r.up hay; hovtôo, r., hay r.; mohenôo, r., common r.; emohenôoneve, it is a r.; ehovtôoneve, it is a r., hay r.; zemohenônsz, the one who rakes; zehovtônsz, the one who rakes up; mohenônistoz and hovtônistoz, the raking; penomaoheo, garden r., harrow (to pulverize the ground); napenomaôn, I r. the ground (to pulverize it); see harrow. Namxevomaen, I r., sweep off rubbish; see sweep.

rally, naevamamovanô, I r. them (or.); naevhanokovaovô, I r., bring them again to be one; nievhamamovanâzhe-mâ, we r., reunite; eevhameseeoz, he rallies, recovers, comes to self; eevhamamovanâzistoz, the rallying, re-] ram, hotoaqos, -qsan (pl.), male sheep; see poke. [union. ramble, etoxtomoneamên, he walks rambling; inf.-toxtomone- =without special aim, in a rambling way; ze-toxtomonassô, the rambling ones, the ones not being particular, without a system or restriction; see random, range, roam.

ramify, see branch; ehénevoonatto, it ramifies, branches out; enisoonatto, it ramifies into two; enanoonatto, it ramifies into three; enivoonatto, it ramifies into four; see spread.

rancor, taovetanoxtoz; homosetanoxtoz, feeling vexed; momaxsetanoxtoz, r., vindictiveness; nahemomaxsetanoxtovetova, he has a r. against me.

random, nionone and niononeevetto, at r., haphazardly, ignorantly, not in a prescribed manner; also expressed by rad.-toxtomone- =without definite aim, undetermined course or method; toxtomonetto, in a r. course; toxtomonetanoxtoz, r. that; toxtomoneëszistoz, r. speech; toxtomonoëtastoz, r. act, performance; toxtomonevhônâtoz, r. prayer; natoxtomona, I am without a special method, course, aim; naoxksaaëštaeozeha, I go at r., have no aim; eoxksaaëštaeozé, he is at r., without purpose, aim; in the sense of casually inf.-ôse- =happen, is used; naóseatano, I shot him casually, not with deliberate purpose; see happen.

range, eevhozetaeoxz, he ranges, is in search for his food; nahozeoxz, I r., am in search for food; hov-àn zeevhozetaeoxzessô, the animals ranging (in search of food); ehozistove, there is a ranging, a searching for food; see roam, wander. Hohona zeamhōesô, a r. of mountains; haeš eoxchetonstove, there is a long r. (in shooting); see move, float, shoot.

rank, hetôemazistoz, r. (among soldiers); zehexovôems voston, one's r., value, how much he is counted, his standing is; naamoneôaovô, I make them (or.) to be in ranks; enhestoovononeo, they (or.) are that many ranks; enišeovononeo, they (or.) are in two ranks; ematôtôovononeo, they are in ten ranks; etoxtôovononeo, how many ranks are they (or.)? See row. Eohāó, it is r. vegetation.

- ransom, navovēheva, I r.; navového, I r. one (or.); navovēhevavomotâ, I give r. for one; vovēhevâtoz, r.; vovēhevamotaazistoz, the giving r. for one.
- rap, see knock. [vestoz, also emevxseoneve, rapacity.
- rapacious, emesheeoneve, he is r., an eater; mesheeone-]
- rape, pēsanistoz (not to confound with pēsanistoto = ragged clothes, altho there is connection with the two terms); epēeto, he raped her; also epēszeovo and epēsenov. [r.; see fast, flow, swift.
- rapid, enševetto, it is r.; ohe enševetto, the river is]
- rapine, see rob.
- rapture, see ecstasy, enrapture.
- rare, tohov (means also wilderness, solitary place); etohova hovàn, a r. animal; etohovâo hohonaxceo, the stones are r.; zetohovassô hohonaxceo, r. stones; evotatohovevômo, he sees one very rarely; etohovonsz, they (in.) are r., scarce; etohoveoz, it is r.; tohovetto navômo, I see him rarely; nonohono etatohovènetto, it gradually becomes r.
- rarity, tohovastoz, the being rare; tohoveozistoz, the becoming rare; zehešohâtohovâvoss zeto vekseo,]
- rascal, see deceitful. [the r. of these birds.
- rash, esaanēvonhé, he is r.; esaanēvonoétazé, he is r., a spendthrift, careless, does not control himself; evavaneta, he is r., reckless, jerky; also esaahēnstá; esaanešetahe, he is r., careless, thotless (Fr. étourdi); saanēvonehestoz, rashness. [ty, rough to the touch.
- rasp, vèhoeosēna or ósēna, r., whetstone; see file, grit-]
- rat, noce, noceo (pl.); enocēve, it is a r.; see squirrel; nocezeo, nocez (sg.), pack r.
- rate, see rebuke, reprove; navehoeto, I r., rebuke one; naveoesta, I r. it.
- rather, expressed by inf.-hoham- or -oham- =more willing; hohametto or ohametto is used detachedly; nahohameneoxz, I r. go; nahohamazesta, I have it r., prefer it.
- ratification, nešepevaztastoz, the "thus-approving"; hetomemazistoz, the r., declaring true; nešeamâtastoz, the r., consenting, agreement.
- ratify, nanešepevazesta, I r., approve of it; nahetomhes-ta, I r. it, declare it true; nanešeamâta, I r. it, consent, agree to it; ēšhekonemanistove, the law is ratified, made sure, confirmed.
- ration, oxotâtoz, r. of provisions (as used to be issued to the Indians); naheoxomazetan, I want to get]
- rational, etoxetan, he is r. [my r.
- rattle, ekokonoeš, it rattles, makes a knocking sound; ehōevax, it is heard rattling (as the arrows in the quiver); našešena, I make it "noise", r. it; enistonevaha, it rattles, clatters; ešešeonetā náo, he is kept awake by the doctor's rattling; našešeoneto, I keep

- him awake with r.; šešeno, r. of Ch. doctors; mâxen, gourd used for r.; namâxen, my r.; haksehahess, small rattle of a small snake (not rattlesnake); oešeēseonoz, rattling ornaments on tipi (made of dew claws); maoheomensz, tipis decorated with rattling ornaments; naanoevamo, I r., disconcert one (or.), as in certain games [see under play #8 (nōosanistoz)]; eoxceanoevamazistove, they (try) to r., disconcert; rad. -šeš- de- notes to shake lose, also make noise, q.v.
- rattlesnake, šešenovoz, šešenovoto (pl.); ešešenovoze-
ve, it is a r.; šešenovozhetaneo, R.-people, Comanches; xamašešenovoz, the genuine, real r.
- ravage, emaxevonanenistove, it is a great r.; see des-
troy, destruction.
- rave, enonotovstaha, one raves, is mad; see rabid; evons-
zaha, he raves, has delirium; emomátaehahe, he raves,
talks with rage; naohā-momátaehahetova, he raves at me
(-hahe- ref. to the voice); nonotovstahàtoz, the rav-
ing, being rabid; vonszehàtoz, the raving, being frenzi-
ed; momátaehahestoz, the raving, raging.
- ravel, see unravel.
- raven, ōevoto and ōheo (both pl.); ōhetaneo, R.-people
or Crow Indians; hokoxc, little r. or crow, q.v.
- ravenous, ehāpohe, he is r., gluttonous; hāpohetan, r. man;
hāpohestoz, the being r.; emesheeoneve and
emevsaneoneve, he is r.; cohāmesetan, he is ravenously
hungry; see voracious; enamakōva and enamakōvax, he
eats ravenously, gorges with eating.
- ravine, zetovomao, a gap in the ground; hohona zistovōs,
r., a gorge in mountains.
- ravish, see ecstasy, enrapture, rape, rob.
- ravishing, evonhetotaetanonov, it is r.
- ravishment, vonhetotaetanoxtoz; vonhetotanhestaomenhes-
toz, condition of r.; pēsanistoz, pēszeovazis-
toz, pēetazistoz, r., rape; šēnazistoz, r., robbery.
- raw, ehóe, it is r.; ehóeta, it (or., as potatoes, toma-
toes, beans, etc.) is r.; ehóetao, they (or.) are r.,
uncooked; aestomamesestoto zehóetassō, r. potatoes; ze-
hóēsz mataocemenoz, r., green (not yet roasted) coffee;
esóhóeta zeto henen, this tomato is still r.; nxóe, r.;
nxóe nivémese, do not eat it r., uncooked (ref. to
meat); ehóxao, it is r., green, q.v. Eonexoeoešeš, he is]
- rawhide, hóea; see hide. [r., abraded, has a skin wound.
- ray, ešehemāhe, sun's r., arrow; see streak, strip.
- razor, ocemeàzenahezistoz; naocemeàzenàno, I shave one.
- re-, as Eng. pref. is rendered by inf. -evha- in Ch.
- reach, nataéoxta, I r. it, come up to it; nataéoto, I r. one
(or.); nahoxtamesta, I r. it (come up with it);
nahoxtamo, I r. one (or.); nahoxtamevaeno, I quickly,
soon come up with him; etāeha, it is reaching, extend-
ing to; etāeš (or., as in speaking of drygoods); etāe-

oz, it has reached completely; etahoeoz, it reaches, arrives, attains to; etaoē, he has reached (after a moving, a journey); etaoētanov, they have reached their goal (towards which they were moving, journeying); etatōeš, it or one has reached at, up to; etatoeha, it reaches up to; etāota, it fills, occupies all of; etāè-netto, it reaches, extends (a course, process); the inf. -tā- implies "full amount, extent, size, all over"; nahestatana, I r. for it; hovèn ehestatana or ehest'tana, he quasi reaches it; esaahestataneonevhan, it is not within r.; ehestaetta, it gives r., access to, is an entrance; nahestanen, I r. towards me, I take; nahestana, I r. it towards me, I take it; nahéstomevo, I r. after it for him; nahesevaena, I r. quickly, take hold of, grasp it; zeoxkas-hesevaene, that which is within easy, short r.; zeheškas-hesevaene, within easy r.; ehestatatovāo, it reaches, comes within r. (of fire and smoke); hovèn nahestatativāotō, the fire (and smoke) comes quasi (almost) in reach of me; nahóeš, I r. at, attain, am able; nahoešena, I have attained, am able; nahóešemo, I make one to arrive, attain, r. at (see cover, alight, light); nahoana, I r. it to, extend it (as something to a place), also means: I desire to eat; nahoanomovo heszeneva, I r. it to one's mouth; nixhoaneha nimoešq, r. thy finger here! Nixhoeonaoxz, r. here thy hand! Nataešheneena, I have learned it, have reached it with knowledge; nataešemahaciseheve, I have reached old age; natahooxz, I am reaching for home; nataešhooxz, I have reached home; natamese, I will eat; natāešemese, when I shall have eaten, after my eating is reached, is all over; zehetā- as pref. implies "the whole r., extent, amount, size, volume of"; "ze" as pref. or incorporated particle is related to "ta" [words with "ta" often are changed in careless language as "zaxce" and "zezce" for "taxce"; tozanom and tozea for totanom] and implies "extending, reaching, pointing forward, ahead"; nahestatō, I am within r..sight of; nahestatōxta, I r. sight of it; namxaa, I r. the bottom (with foot); esaamxaoseonevhan, the bottom cannot be reached, touched (by foot); see touch. Inf. -mxastov- = reaching, covering all, satisfied, content.

read, nahōesta, I r. or count it; nahōestomevo, I r. it for one; nahōston, I r.; ehōeme, it is r.; mxistō oxhōemōsz, when a book is r.; hōestonestoz, the reading.

reader, nha zehōestonsz, the one who reads.

readily, expressed by inf. -mase- = willingly, r.

readiness, nonotohastoz, the being ready; see preparation, ready.

ready, expressed by inf. -nonoto-; nanonotohanen, I make r.; nonotohanistoz, the making r.; enonotohanenistove, they are making r., or there is a preparing; ze-

nonotohanesz, the one who makes r.; nanonotohae, I am r., in readiness (state); nanonotohaoz, I have made myself r.; nanonotohana, I make it r.; nanonotohano, or. of the preceding; zenonotohanasz, the one making me r.; zononotohansz, the one who is made r.; nanonotoha-ovo, I make him to be r.; nanistanonotohanen, I make r. beforehand; nanonotohanomoxta, I make or am r. for it; enonotohota, it sets r.; enonotohoe, he stands r.; see handy. Eexaota, it is, sets r. (as a house); naexaotana mhão, I make it r., finish it, set it done; eexátansz menoz, the berries are r., ripe; esaaexátahan, it is not r., cooked, ripe; navaxē, I am r., fixed up (for war or dance, feast), arrayed; navaxeeno, I make him r., fix him up, array; naeštāeoz, I am r., have reached all, have sufficiently; esaaeštāeozé, he is not r., has not finished his preparations, has not enough, is not sufficient; hovae zsaaeštāeozehan, something unready; insufficient; see prepare; inf.-notox- =handy, in readiness, preparedness; see handy.

real, in Ch. "o" denotes "real, actual, concrete as a solid, tangible, set"; etóenhesso, it is really, actually so; inf.-onisyom- =truly, in reality, actually; onisyometto, also onisyó, r. actual; see true. Inf. -hoko- denotes "real, certain"; nasaahokoheneenovohe, I do not really, actually know him; esaahokopevaehan, it is not really good; inf.-xama- =r., absolute.

realize, is expressed by rad. -ō- in the sense of "to present to the mind or sight, perceive as a reality, effectuate". Ehetomō, I r. that he is true; emseōn, I r., see, perceive that they eat; ehāmoxtāō, I r. that he is sick; nasaavoxtōno, I did not see it, not r. the sight of it (at a certain place). Anos epevheta-nevō, I r. that he is a good man. This "ō" is much used in narratives, bringing the story before the mind; namonheneeno, I r., know now; natāohemetan, I r., apprehend (Ger. ermessen).

really, xamaetto, r., actually, absolutely; see real.

realm, matšetanoxzeše, the r. of thot; havsevxte, the r. of evil, where many evils are; this suff. -eše and -estxe ref. to "extent, reach, area, loose agglomeration.

reap, naoenoe, I am a reaping; oenohestoz, the reaping; naoenoeta, I r. of, concerning it; naoena, I r., pick it (fruit); naoenanoz hòpāehemenoz, I pick grapes; eoenohestove, it is a reaping, they r.; pen'nô zeoxceveše-oeš, a reaper, lit. that with which wheat is cut; see harvest.

rear, noos, the r. end or part, outcircle (as in a council, dance, ceremony); noos hóxoe, at the r., close to the tent wall; nooxtó, at the r., in the back part, as in a building, church; ehezax mohèno, the horse rears, bucks; mohèno etovtáo, the horse rears; natomoxтана, I

r., raise it up; etomoxtoe, he sits up, rears; namans-ton, I r., erect; naešeéhō kokôaxan, I r. chickens; see back; notxeo noos zeam'nevoss, the warriors who walk in the r.

reason, naōhetan, I r., consider in mind; ezhešeōhetano-ta, he reasons thus about it; naōēsš, I r., present to the mind in words; naōēsšztovo, I r. with him, advise him; naōhazesta, I r., examine it (in mind or by sight); naōhatamo, or. of preceding; emanoeōhetanō, they r. among themselves; nitaēveōhetanotanon, let us r. about it; inf.-hesse- = r., cause; enahan zehesseēsšzet-to, that is the r. I speak; hovae nasaahesshahenon, he has no r., cause against us; nahessého, I make him the r., cause; hesshàzistoz, the r., cause why. Emashanē, he has no r., is unreasonable; hena zehesseaxaameozz, what is the r. of his crying? Hena zehesshoeoxzess, what is the r. of your coming?

reasonable, etatoxetan, he is r., rational; etatoxetanon-ov, it is r., rational; inf.-voeše- = joyfully but has also the meaning of "well so, reasonable, in place"; emevoešhota, it may well be there, it is r. that it set there; otherwise inf.-pave- = well, or -ono- = "properly, correctly" are used for r.; etapavhōeme, it]

reasoning, see argue, debate. [has a r., good price.

rebate, nashovhōesta, I r. it, make it less in cost, worth, value; nashovōemo, I r. him; eshovhoxtovotazistove, there is a r. in the sale, or, there is less sale.

rebel, natōhaeztovo, I r. against, oppose one; esaaevha-amàtaheo, they r., do not obey any more; esaaevha-amàtovohevo, they r. against him, do not obey him any more; enonohenomohetovovo hevehonamevo or henitáeamevo, they r., against, resist their chief, ruler; enonohenomohetovovō zenitáeziss, they r. against the ruler; see resist; naohaetaotovo navehonam, I r., rise against my chief; see rise.

rebellion, oxsaevha-amàtohēsš zenitáesz, when the ruler is not obeyed any more; saaeveha-amàtahestoz, r., the no more obeying; tōhaeztovazistoz, r., opposition; all these terms do not render the exact meaning of r. Oxnonohenomohetōesz zenitáesz, and oxnonohenomohetōevosz zenitātsanessō (pl.), r., resistance against the ruler or rulers (authorities).

rebellious, nha zenonohenomoheto hoemanistoz or nitáes-toz, the one who resists the law or authority; esaaevhanitáetovàzetan, he is r., does not want to be ruled any longer; enitáetan, he wants to rule, is r.

rebound, noka epōeš, nixa epōeš (or., as in speaking of balls), it rebounds, bounces once, twice; napōeš-emo, I make it (or.) r.; epōešeme, it is made to r.; nanoxtaotova, it rebounds against me; also náevhanhaé-ova, it rebounds, recoils against, collides with me;

- eoxceevhavoeha, it rebounds, recoils; eoxceevhavôhansz, they (in.) r., recoil; eoxceevhavoesh, it (or., as a ball) rebounds.
- rebuke, navéhoestomoe, I r. (doing so); navehoestomosan, I r. (predicative); navehoeto, I r. one; navehoesta, I r. it; zevehoesz, the rebuked one; naôhaevamo, I warn him; nahoxeevamo (adding vehoestomohestovâ =with r.), I r., urge him to be orderly, clean; navešeôhaevamo vehoestomohestovâ, I warn him with r.; vehoestomohestoz, the r.; vehoestomosanistoz, the rebuking; vehoetazistoz, the rebuking one (obj.); see punish.
- recall, nanehevamo, I r., call him back; nanehevavênâno, I r., order him back; naevhameetanosého, I r. to his mind, remind him of.
- recede, eevhanôvatto, it recedes (of liquids); see diminish, dwindle; eevhanôvaoz, it becomes receding; see water. [of.]
- receipt, amhastoz, the receiving; naešeamha, I am in r.]
- receive, naamha, I r., or r. it; naamhânoz, I r. them (in.); namhânotto, I r. them (or.); natooneeamha, I r. continually, without interruption; nahêpeamha, I r. more; naamôxta, I r. it (for my toil, trouble, work); namamômo, I r. one (for my work, trouble); nanoômo, I r., treat him similar to namaseztovo; namahaosan, I r., greet, welcome; namahaovo, I r., greet, welcome him; nametan, I received, I am given; namaseztovo, I r., welcome him; namasezta, I r., welcome it; zetohehtëeamhaz, all that we received.
- receptacle, vehoseo; evehoseoneve, it is a r.; vehoseoneva, in the r.; vehaneo, r., small bag, envelop; see bag, box.
- reception, amhastoz, the act of receiving; maseztovazistoz, noômazistoz, r., welcome; mahaosanistoz, r., greeting; mahaovazistoz, the r. of a friend; zehešeamhaes, at his r. of, when he received; zehešemaseztôs, his r., the way he was received.
- receptive, eoxcemase-amha, he is r., receives willingly.
- recess, zêvecetto, inner corner, depression; also zêvecevoneo; same as niche, nook.
- reciprocal, nonameto, r., mutual; nonameto emehotàzeo, they love reciprocally, one another; meto, r., in turn; both terms can be incorporated as inf.
- reciprocate, expressed by inf.-hotxove- =alternate, to and fro; ehotxovemetàzenov hovae, they r. in giving something mutually; emetoemetàzenov, they r. in giving (it) to each other, one another; see exchange, interchange.
- reciprocation, nonameto-mehotàzistoz, r. in love; nonameto-metàzistoz, r. in giving; nonameto-meotàzistoz, r. in fighting, warring.
- reciprocative, expressed with either nonameto or meto

with the v.in the reflexive voice; (see Ch.gr.); hot-xovetto, in a r.manner, alternating, to and fro.

recital, hòtahanistoz, the reciting. telling, narrating; ehòtahanistove, it is a r., in the sense of telling, narrating.

recite, nahethòtahan, I am reciting; zehethòtahansz, the one reciting, relating, narrating; nahethòtahaovo, I r.to him; nahethòtahanetovo, I r., tell concerning him; see tell.

reckless, evavaneta, he his r., rash; esaanešetahe, he is r., thotless; esaaonokotahe, he is r., careless, shiftless; ešenitamahe, he is r., insolent, loose fellow; ehestatamahe, he is r., bold, rash, intrepid; see rash. Hestatamahemeo, road of recklessness, danger (in Bunyan's Pilgrim's Progress). Vavanetàtoz, recklessness, rashness; hestatamahestoz, recklessness; saaonokotahestoz, the being r., careless.

reckon, see calculate, count; eqsāevōeme, he is reckoned as a sheep; nahōstomon, it is reckoned unto me, for me; nanohōstomota, I r.it for; nahōemetan, I r., have so many counts; hōemetanoxtoz, the reckoning, recompense; éš hōemetanoxtovā, the day of reckoning; see deem, esteem.

reclaim, naevhavēsta, I r.it, ask again for it; see ask.

recline, nanoneesenonao, I sit reclining (resting on elbows backwards); nakaemaeho, I sit reclining (backward); see lean. [see recognize.

recognition, nanovazistoz, the recognizing one (obj.);]

recognizable, eneevaheneenoe, it is r., known by.

recognize, expressed by inf.-nan(e)-; nananeoto, I r.one by his tracks; nananeoxta, in.of preceding; nananovo, I r.him (by sight); nanana, in. of preceding; ninanovàzhemā, we r.each other; nananon, I am recognized; nananomevo, I r.it for one (or.), concerning him; nananonetovàzheme, we r.each other, are reconciled to each other; nananeàtovo, I r.one (by his voice); nananeàta, I r.by hearing it; nananéàta, I r.it by taste; nananéasen, I r.by taste; nananevaovo, I r.him by touch of feet; nananevaa, I r.it by touch of feet; nananevāno, I r.him by indirect touch (instr.); nananevaha, in. of preceding; nananevano, I r.him by touch of finger; nananevana, in.of preceding; nananematoxta, I r.it by smell; nananematomo, I r.one by smell; naneevaheneenovo, I r., know him by a mark, sign; see know; heexansz navešenanovonoz, I r.one dy his eyes; naneotazistoz, the recognizing by the tracks; nanovazistoz, the recognizing one by sight (also in general); nanovsanistoz, the recognizing; naneàtovazistoz, the recognizing one (obj.) by hearing; naneasenistoz, the recognizing by taste; nanevaovazistoz, the recognizing by touch of feet; nanevanazistoz, the recognizing by touch of

hand; nanevahestoz, the recognizing by instrumental touch; nanemotomazistoz, the recognizing by the smell.

recoil, eevhavoéha, it recoils (as an arrow, etc.); eevhavoehansz, they (in.) r.; eevhavoేశ, it (or., as a ball) recoils; eevhavoేశen, they (or.) r.; this term (-evhavoేశ) is also used in the fig. to say "one is ineffective"; Maheo heēszistoz eevhavoేశemez' hevetovevo zsaanietametōhess, God's Word is ineffective for those who do not trust in him; see rebound; nahosso-ostax, I r., step back (with a jerk or quickness); namomhemeohe, I r.; namomhemeohe zeేశivaeno, I r. from]

recollect, remember. [fear (sudden) of him.]

recommend, napevhosesta, I r. it, speak well of it; napevhossemo, I r. one; in the sense of "advise, admonish" suff.-vamo (or.) is used; naoanoevamo, I r., advise him to be quiet; naaseoxzevamo, I r. him to leave; epevooseoneve, he is well recommended, has a good report. [epevhosestomohe, he has good r.]

recommendation, pevhōstomohestoz; epevhōstomohe or]

recompense, hōemetanoxtoz; naevhāztomevo, I r., compensate him; naevhahenetano, I r.; naevhahe-netanomevo, I r. it unto him, for him; navovēmo, I r. (in words of praise); navoveahetovo, I r. to him (in acts); onenxomevazistoz, r., reward; evhāztomevazistoz, r., compensation.

reconcilable, enanovazetaneoxz, he grows r.; enanoneoneve, he is r.; esaananonhe, he is irreconcilable.

reconcile, naevhamamovanō, I r. them, bring them together again; evhamamovanazistoz, the reconciling; eevhananovāo, they are reconciled; nievhanaovāzhemā, we r. to each other; ninanonhetovāzhemā, we are reconciled with each other; see appease, calm, peace, soothe.

reconciliation, evhananovazistoz, the reconciling one (or., with); eevhananovastoz, the state of being reconciled; evhamamovanazistoz, the being mutually reconciled, meeting together again; nanomonhestoz, r., peace making; nanonhetovazistoz, mutual r.; oanoevaostomohestoz, r., making quiet by talking.

record, naamhaz, I r. (by writing); naamhātomovo hevehes-toz, I r. one's name; eameha, it is recorded, written; eamšeme, it or one is recorded, written; ezhešeamšeme, it is thus recorded; esaa-amehahan, it is not recorded, written on; epevhōstomohe, he has a good r., recommendation; epevooseoneve, he is well spoken of, has a good r., report; ehavsevhōstomohe, he has a bad r.; ehavsevooseoneve, he has an evil r., is evil spoken of; see reputation, fame. Zehovtxeeozēs, the stored up writings, records, also library; zeamhaztsansz, the one who records; amhaztsenistoz, the recording.

recount, namesehōtahan, I r., tell in details; mesehōta-

- hanistoz, the recounting; namesehòtahaovo, I r. to one; namesehòtahaneta, I r. concerning it; namesehòtahaneto-vo, I r. concerning him; zemesehòtahansz, the one who recounts. See tell, narrate.
- recover, naevhaaena zènehavoneoeszetto, I r. that which I had lost; naevhapevomoxta, I r., am well again.
- recovery, evhaaenazistoz, the recovering of property; evhapevomoxtastoz, r., the being well again.
- recreancy, òcevovoze(ze)vestoz; see faithless, treacherous. [zeòcevovoze(ze)vsz, the r. one.]
- recreant, eòcevovozeve, he is r., treacherous, deceitful;]
- recriminate, meto emomaxstomohe, he recriminates, accuses in return; meto-momaxstomohestoz, recrimination; nha zemetoe-momaxsetanevaz, the one who recriminates, who returns one accusation with another; meto namomaxemo, I r. against him. See accuse.
- rectangle, hovèn eamshaesso, it is a r. (drawn or plane); eamseveevetovatto, a r. body hollowed (trough); hovèn eamsexovaveevetovatto, it is a r. (body, solid).
- rectangular, see rectangle, shape.
- rectification, onoanenistoz, the rectifying; onoemanistoz, r., the making right, correct.
- rectify, naonoanen, I r., correct; naonoana, I r. it; naonoano, or. of preceding; zeonoanensz, the one who rectifies; zeonoano, the one who rectifies it; naonoaovo, I make him to be rectified, correct; naonoého, I do r., redress him; naonoëta, I am one who does r.; naonoatamo, I deem him right, correct; see correct, right, redress. [in the moral sense]; see right.
- rectitude, onoastoz, the being correct, right (usually]
- rectum, mazeo and maszeoo; heszeoo, one's r.; nas'zeo or nas'z, my r.
- recuperate, naēveevhapevomoxtäoz, I am recuperating; see recover; naevhaoanaxanomoxta, I r.; evhapevomoxtäozistoz, the recuperating; evhaoanaxanomoxtastoz, the recuperating, feeling eased.
- recur, eoxceevhanhesso, it recurs, happens again; in Ch., when recurrence or repetition of action takes place, the first syllable of the verbal stem becomes reduplicated, as, evoxq, it is crooked (one bend); evovoxq, it is crooked (several bends); epevoëta, he does good; epopevoëta, he does good repeatedly; nameto, I give him; namometo, I give him several times; tãeva, at night; totãeva, recurring every night; ešëva, to-day; oešëva, daily, recurring every day; ehavsevoëta, he does evil; ehathavsevoëta, he does evil repeatedly; evohoveoz, it comes apart; evovohoveozeo, they (as boards)]
- recurrent, see alternating. [come apart.]
- red, rad.-ma- =blood, r.; emao, it is r.; emako, it is r. (diminutive form); emakonsz or emaonsz, they (in.) are r.; emaeta, he is r.; emaetao, they (or.) are

r.; zemaetaz, the r. one (or.); zemao or zemako, the r. one (in.); namaena, I make it r., redden it; namaeno (or.); emavōna, it is a r. morning; emaōmano, it is r., general aspect, as atmosphere, etc.; emaeneoz, he reddens (in the face); namaenen, I am r. faced; emaaneova, he is of reddish fur; emaova, he has r. fur; zemaovaz, the one with r. fur; zemaovassō, the ones with r. fur; zemaovessessō, he has r. hair; zemaovessz, the one with the r. hair; emao-vess, he has r. hair; emāmakoovess, his hair is all r.; emaevōme, it looks r. (of liquids); namaevōmaného, I make him look r.; emaevōmanehe, it is made to look r.; emaaneō, it reddens, makes r. (liquid); emaaneoetto, it reddens, makes r. (solid); emaone, it is r. (thread, string); namahotonaovo, I braid, weave it (or.) r.; emahotona, it is braided r.; emaoneeo sitoxceo, the rope (pl. or.) is r.; emaoneonsz, they (in.) are r. (something having a round body); emaaneōva, it gets r. (liquid); emaōva, it is r. water, also he is bloody under the skin; emaōmeha, it is a body of r. water; Maōm, Red river, name given to the South Canadian river in Oklahoma, also pr. name for persons. Emaēnaoszeo, they turn themselves r.; this is said of a kind of grasshoppers, which at some time of their development fly high into the air and come back with wings turned r.; etamomakoen, he has r. (sore) eyelids; emāmomakoaen, he is painted r. all over; emaoēsettons, they bud, bloom r. (-ēsetto ref. to the end or point of branches, prongs, etc.); namāhasen, I dye feathers r. (by dipping in r. color, but not boiling); mähaseonosz, a bush whose black berries yield a fast r. dye; namaháen, I color r. (by means of cooking, boiling); nimaháenhema, we color r. by cooking; maetxo, weed whose root is cooked to make r. coloring; hessozeva evešemaháenistove, by means of its roots r. coloring is obtained (by cooking); namāhohēn ešehe, the sun burns us r.; namáehono, I burn, heat it (or.) r.; namáehoha, I burn, heat it r.; emáehota, it is r., glows from heat; maxemenoz emáehotansz, the apples are r. from heat; ešeheo emáehoe voston, a person scorched r. by the sun; emaoaoensz, they are made r.; namaoaovo, I make one (or.) to be r.; namaoaa, I make it r.; emacaensz, they (in.) are light r., pink; maoheom, maoheomensz (pl.), r. lodge; eoxcemaoēhensz, they (in.) are tied, wrapped with r. strings; Maoheomenehe, Maoheom, Maoheomen, Red-lodge (owner), pr. name; nahemaoheomē, I have a r. lodge; nihemaoheomēmā, we have a r. lodge; Ešeo xmahāsz, Redmoon; Honeomaovaz, Redwolf (fur); Honio xmahāsz, Redwolf; Mae-menoz, Redberries; maemenoz, red berries; xamamenocoe, r. willows (or.); Maeoxta, Redleg; Maēhe, Redliver or Redwoman; Maomaoxzevea, Red-earth or -ground; preceding are pr. names; maekamxeo, r. wood; makōmehess, r. bark, kinnikinic; xamaemata, r. cactus; eheovemao, it is orange r.; see color, dye; maevecess, r. bird; Maevess, Redbird, pr. name;

mae, the r., blood, q.v. The Ch. think much of the r. color, it symbolizes to them life and joy. Dull r. (ma-etom) is used for ceremonial painting; namakoaenàz, I paint myself r.; xamavostan, the r. man (or genuine, indigenous blood). Emaevsen, he has r. painted horns; emaohe hoàn, the shield is r. (made so); emaoheo hoá-non, the shields are r.; xomō emaene, the spear is painted r.; emakoē, it is r. (of quill or feather work); eoxcemaomaē heàzeneva, he is painted r. on the arm; eoxcemaensko, they (persons) are striped with r.; mašeonon evešenō, it is wrapped with r. cloth; mašeonon navešenoenoz (or.), I wrap it with r. cloth; emaestae-ne, it is tipped with r.; namaestaena, I tip it with r. redeem, naēnanomoxta zistoseevhaaenom, I r., pay for it, in order to own it again; navostanevého, I r., save him; evostanevstoman, he occasions redeeming, redemption; navostanevehan, I am redeemed; navovēheva, I r., ransom; see ransom; navenootan, I want to be redeemed, delivered; navenooho, I prompt him to be delivered; see save.

Redeemer, Vostanevhan, Vostanevstoman, also Venootxevahe; see Savior; evenootxevaheve, he is a R.; venootxevahestoz, the being a R.; vovēhevàtoz, r., ransom.

redemption, vostanevstomanistoz; evostanevstomanistove, it is a r.; venoohezistoz, the redeeming, delivering; venootanoxtoz, desire for r., deliverance; venooxevàtoz, the r., redeeming (as a medium of deliverance, an act done for another); evenooxevàtove or evenootxevàtove, it is a r., deliverance for one.

redress, see rebuke, punish; navehoeto, I r., rebuke one (in words); naoneevàtohe, I r., correct; zeoneevàtōsz, the one who redresses; oneevàtohestoz, r., discipline; naoneevamo, I urge him to r.; naoneevaovo, I make him to r.; the inf. -evha- = the Eng. re-, and can be used in the above terms; naonoana, I r. it; naonoano (or. of preceding); naonoého, I do r. him; naevhaono-ēta, I am a redresser, reformer; onoētastoz, the act of redressing, reforming; naevhavovôtana, I r., reform one; naevhavovôta, I am redressed, reformed; naevhavovôtaetan, I want to r., reform.

reduce, nazceéxa, I r., by filing, cutting (on the sides or surface); natameéxa, I r. it by filing (either end); eevhazeceoz, it has been reduced (in size); eevhatxkomxeo, they (or.) have been reduced (in numbers); eevhazcetaō, they (or.) have been reduced (in size, amount); etoxkonaoz, one becomes reduced, emaciated; see diminish, recede; esovhōeme, it is reduced in value; eanavhoxtova, he reduces his price, sells cheaper.

reduction, anavhoxtovotazistoz, r., in price of sale, purchase.

reduplication, see recur, repeat; in Ch. the initial part

of a verbal stem is repeated once to express recurrence, repetition of the action. See Ch.gr.

reed, moomstas, mhonaton and exovavósz, ref. to different kinds of reeds.

reel, ehohozeš, he is reeling, staggering; ehohotšetto, it is reeling, staggering; hotšenàtoz, the reeling.

refer, nanheto, I r.to him (in sp.of him, meaning him); inserted "n" after the pers.pref. implies reference or relation to something previously mentioned or done; né, the one mentioned before; zènvēstomonetto, referring to what I am asked (to give); nanetoahe, I like it so (referring to); nanethòtahan, I tell, narrate, referring to something; nanethozeohe, I work (as referred to); suff.-evo also implies reference to a place, time or object; nihetazevo, I said of, referring to, concerning thee; hane zèmezevos, the ones (or.) thou gavest to me then; zexhoevo, there where my place is, where I live. [objects, purports.

reference, see apply; ehešetovatto, it has r.to, aims,]

reflect, ehénehóta, it reflects heat; hénéhótàtoz, the reflecting, radiating of heat; ehemàtasoomatto, it reflects, as an image; ehemàtasoomaeha, it is reflecting, a reflection; evohòotta, it reflects, shines, q.v.; naēvetanona, I am reflecting (in thots); see consider.

reflection, hénéhótàtoz, r.of heat, heat waves; ēvetano-naestoz, r.(in mind); vohòotàtoz, r., shine; òhetanoxtoz, r., consideration; when "r." implies "perception, coming to the mind" it is expressed by the reflective m.; see Ch.gr.

reflexive, see r.voice in Ch.gr.; r. is expressed with suff.-àz; navōmàz, I see myself.

reform, same as redress, correct; naevhapevanen, I make it good again, amend; nitaevhapevananon nivostanehevstonan, let us r., amend our way of living; evhapevanenistoz, the reforming, making better again; evhapevanazistoz, the reforming one (obj.); ēševhapevane, he is reformed, bettered. [making better again.

reformation, evhapevanazistoz; evhapavemanistoz, the]

refrain, see keep, hold back; nanšhekotoma, I keep my peace; nasaaoxo, I r.from saying anything.

refresh, naosotomaného, I r.one, make him rested; see rest, solace; naevhamonana, I r., renew it, see renew; naevhaosotomoeoz, I am refreshed.

refuge, naamōsem, I flee for r.; zeamōsemsz, the one fleeing for r.; naasetōseme, I leave, flee from, for r.; see flee; nahetōseme, I take my r.to; nanoxtosemetovo, I take r.to thee; see shelter.

refund, naevhametonož hemakātaemoz, I r.his money; heto makātansz nazeevhametanenovož, this money will be refunded to you.

refuse, nahōsz, I r., hold it back; nahōsz nasaametohe, I r. to give it to him; epapaponeho, he refuses to move, budge; naméstov, I r. to eat; ehoanahe, he refuses to work; hoanahestoz, the refusing to work; hoanakaš-goneo, children who r. to work, disobey; hoanahetaneo,] refute, see confound, confuse. [men refusing to work.
regalia, vaxēhestoto, all the "fixings"; vaxēhestoz, the arraying, fixing up.

regard, naonoatamo, I r., esteem him; naonoazesta, in. of preceding; see care, consider; papas nasaahesse-tamohe, I have no r. for him; papas nasaahesseztohe, I have no r. for it; see heed; naohāpevatamo, I have a high r. for him; onoatamazistoz, r. for one; also pevatamazistoz. Vovoxpone as inf. =without r., strictly, rigorously.

regenerate, naevhamone-maneoxzesého, I cause him to r., to grow anew; evhamonemaneoxzistoz, regeneration; evhavovôstâzistoz, regeneration, new birth; evhavovôševostanehevestoz, regenerated, renewed life; eevhavovôševostaneheve, he is regenerated. See change.

region, can be rendered with suff. -oomē and -oom in a few words; havsevoomē, the evil r.; matavoomē, the wooded regions; pavoomē, the r., place of the good; hoestavoomē, the fiery r.; meztovoomē, the r. of persecution, torment; otatavoom, the blue r., sphere (firmament); tâxtavoom or tâxtaom, the open r., atmosphere; axtonoomē, the underworld r.; totanoom, the r. of the past; vonoom, the original time, epoch.

register, see record.

regret, navešhesseanovetanoozeta, I r. concerning it, have regrets over it, feel downhearted, sad about it; navešhesseanovetanoozetovo, I have regrets over, concerning him; navenomoxta, I r., feel sorry, sore; this term fits better for "feeling sore, offended" than "r."; eahanomstaha, he deeply regrets it, has remorse; ahanomstahàtoz, r., remorse; naahanomstahaozeta, I have deep r. concerning it.

regular, tâevavetto, by measure, according to rule; inf. -oxce- =r., recurring habitually, methodically.

regulate, natāevāvistomosan, I r. it; natāevāvistomevo, I give him regulations; natotāevana nathozeohes-toz, I r. my work, work by rules, regulations; natāevāvhoeman, I r., make a regulation, a rule; natāevāvhoema-oxta, I r. it.

regulation, tâevāvistomosanistoz, the regulating; tâevāvistomevazistoz, r.; tâevāvhoemanistoz, r., rule; zetoheštāevāvhoemahe heto mhāo, according to the r. of this house; also zetohešeēnane hoemanistoz, according to the r. of the law.

reign, enitāetsan, he is reigning, ruling; zenitāetsansz, the one who reigns; nitāetsanehe, the ruler, reign-

ing one; see rule; nitáetsenistoz, the reigning; nitá-estoz, r.

rein, zetanoamestoto, the reins, lines; natōhaenoham, I r. in the horse, hold him back; navhoneno zetanoamestoto, I hold up the reins, lines; nahesevaenō zetanoamestoto, I take hold of the reins.

reiterate, see repeat, recur, reduplicate.

reject, navoohoeto, I r. him; navoohoesz, I r. it, throw it away; zevoohoēs, the rejected one; zevooho-eszz, the one who rejects it; napeosan, I r., repel (from a dislike); napeoxta, I r., dislike it; napeoto, or. of preceding; see dislike, exclude, throw; nanōoséo, I r. one, cause him to be forsaken, left; nanōosetan, I r. rejection, voohoetazistoz, the rejecting; voohoestoz, the being rejected; nōosetanoxtoz, r., the forsaking, in thot.

rejoice, navoešetan, I r.; nahessevoešetanotovo, I r. on his account; nahessevoešetanota, in. of preceding; navessevoešetanomo, I r. with one; navoešetanoho, I prompt him to r.; inf. -voeše- =with joy, contentment, satisfaction; sometimes -voeše- expresses "good, alright, very well"; evoešhota, it is good that it is here; evoešhoeoxz, it is very well that he arrived; napevetan, I r., am glad, q.v.; nahotometan, I r. inwardly, in anticipation; eamhotomeoxz, he goes on rejoicing; enxhotomeoxz, he comes (hither) rejoicing; see joy. Voešetanoxtoz, the rejoicing; voešetanohazistoz, the making one r.; pevetanoxtoz, the rejoicing, glad-]

rejoin, naevhahoxseoz, I r.; see join. [ness.

rejuvenate, see renew. [his former condition.

relapse, zēmehahesta etaevhanhesta, he relapses into]

relate, see narrate, recount; nahetaemo, I r. to one, tell him; ninetaemaz, this is all I r. to thee; esaatāosemehan, it cannot be told; nanónena, I r., connect it (in the sense of connecting "ends"); namamovana, I r., bring it together (lateral connection); enónetto, it is related, belongs to, with; epavemanóonetto, it is well related, connected together (as the articulations or parts of the body); inf. -ōemo- (or), -oemota- and -ōesta- (in.) ref. to "be counted with, as one of"; namhaōemāzhema, we are all related to each other; nitonetōemohe, how art thou related to him? Etonitōemāzettionsz, how are they (in.) related? Nahestatovo, I am in this relation, condition to him; nahestata, I fit its condition. Inf. -no- =together, connected, related with.

relation, vōhestoto, r. (sg. and pl.); navōhestoto, my r.; nivōhestonaneo, our relations; nivōhestovevō, your relations; nahevōhestove, I have r.; nahevōhestovenoz, I have him for r.; nihevōhestovstovaz, thou art my r.; ononovōhestoto, doubtful r., not well known r.

(when the r.between the parties is not well established); etonetōemàzevo, in what r. are they (or.), how are they related? Etonetōemazetto, in. of preceding; etone-nóonetto, how is it related, what connection, r. has it? See connection.

relationship, vōhestovetovazistoz, r. (blood r.); in the Ch. gr. we have a m. of r. implying "possessive connection by blood or otherwise". Following is a recapitulation of r. terms: nihoe, my father; nàkohe, my mother; namšem, my grandfather or my father-in-law; nišceheme (also nisceheme), my grandmother or my mother-in-law; nxan, my uncle (mother's brother, not father's brother); nahan, my aunt (my father's [not mother's] sister); nanéha, my (male sp.) older brother; natataneme, my (fem. sp.) older brother; nisi-ma, my younger brother or sister (male or fem. sp.); na-axaeheme, my older sister (male sp.), or my sister-in-law (fem. sp.); namhan, my older sister (fem. sp.); nisis, my cousin or half brother or half sister; nāa, my son; zemahaetaz nāa, my older son; zehaaxcetaz nāa, my younger son; nàtona, my daughter; zemahaetaz nàtona, my older daughter; zehaxcetaz nàtona, my younger daughter; nanis, my child; nixa, my grandchild (boy or girl, also son- or daughter-in-law); nitov, my brother-in-law; nitam, my sister-in-law (male sp.); niaxaeheme, my sister-in-law (fem. sp.), or my sister (male sp.); nahyam, my husband; nazheeme, my wife; nazenota, my nephew (implying the male child of one's brother- or sister-in-law, but not the child of one's own brother [when male is sp.] or one's own sister [when fem. is sp.]); náham, my niece (implying the fem. child of one's brother- or sister-in-law, but not the child of one's own brother [when male is sp.] or the child of one's own sister [when fem. is sp.]); natovame, my kindred (by marriage); nis'en, my friend (male sp.); nishee, my friend (fem. sp.); navōhestoto, my relations; natonitō-estoto, the one with whom I have relations; nistax, my co-warriors. The 28 different terms mentioned can each be modified into over 20,000 ways, the substance of which is explained in the Ch. gr. under possessive pronoun and m. of relationship.

relative, navōhestoto, my r., kindred.

relax, rad.-otov- = slack, loose, shaky; eotovotane, it is relaxed (ref. to bow string or an uncocked trigger); eshovotane, it is somewhat relaxed, or getting loose (bow string); rad.-shov- = less than, diminishingly; eshovevovòponahe, he relaxes in strictness; nashovevōsan, my sight is relaxed, is less than before, diminishes; see relieve; eotoveoz, it is relaxed, shaky.

relaxation, see relief, rest, relent; otoveozistoz, r., shakiness.

release, naevhaēnana, I let him go, set him free again;
 našexano, I r., set him loose; evhaēnanazistoz,
 the releasing; šexanazistoz, the releasing, setting
 loose (from being tied, tangled, etc.).

relegate, t'sa oxs easetane, it has been relegated some-
 wheres; naasetana t'sa oxs; I r. it somewheres
 else; hoemhāon nataasetana, I relegated it in the cel-
 lar.

relent, nahòpsan, I r., modify, dissolve, melt; see melt;
 nahòpého, I cause him to r.; nahòpetan, I r. (in
 disposition); nahòpetanooz, I feel relenting; nahòpe-
 mo, I r. concerning him, warn him (of danger for him);
 hòpetanoxtoz, the relenting (in disposition); hòpetan-
 noozistoz, the becoming relenting; hòpsanistoz, the re-
 lenting (act); hòpéhazistoz, the causing one to r. See
 spare (Ger. schonen). Estōneoxz, the cold relents. See
 subside. [esaahòpsané, one is r., pitiless.

relentless, esaananoné, one is r., implacable, cruel;]

reliable, emomeovahe, one is r.; zemomeovahesz, the r.
 one; namomeovaeztovo, I show reliableness to
 one; momeovhastoz, reliableness.

reliance, nietamistoz, r., trust, confidence; heovosetan-]
 relief, see relieve. [oxtoz, r., assurance; see trust.

relieve, navostanevéha, it relieves me, gives me relief;

navistāmo, I r., help him; vistāozemsz, give me
 relief, help! Eoxchaomoaomohetto heto esēoxz, this
 medicine gives relief; naevhaénomata, I am relieved
 from pain; navèpanāmaoxtamano, I give him relief (in
 sickness, physical or other ills); navèpanaox, I am re-
 lieved, eased (from bearing burdens); naoanaxan, I am
 relieved, eased; noanaxanomoxta, I am relieved, eased,
 quietened in my feelings; nahaehomoxtaon, I feel re-
 lieved, appeased; nahaamosého, I r., quieten one; naha-
 amosetanotovo, I want to r. him; namāstohano, I r. one,
 from burden; emāstoheoz, he is given relief; nasèpoto-
 maovo, I r. one's strain; nasèpotostahaovo, I give re-
 lief to one's heart; namaxeomotom, I breathe free, am
 relieved; naevhamaxeomotom, I feel relieved again;
 sèpotostahàtoz, heart relief; sèpotostahaovazistoz, the
 giving one (obj.) relief for his heart; oanaxanestoz,
 relief; oanaxamoxtastoz and vèpanāmoxtastoz, feeling
 of relief; vèpanaoxestoz, relief from bearing burden;
 māstohanenistoz, the relieving from burden; māstoheo-
 zistoz, the becoming relieved from burden; māstohana-
 zistoz, the relieving one from burden; haomoxtomoxtas-
 toz, relief, peace; vistāmeozistoz, r., help; haamoozis-
 toz, relief, the being appeased; haamosetanoxtoz, relief
 in mind; eanōvatto, it is relieved, subsiding (sp. of
 pain in the sense of receding, like water).

religion, hoestomohestoz, see offer; mómātavhoestomohes-
 toz, sacred r.; zenitavhoestomoessō, the ones of

different r.; naonitavhoestomoheme, we have different religions; enahan zehethoestomohestovez, this (ref.) is our r.; ovaxenàtoz, Messias r. (dreaming); matavean-àtoz, peyote r., ritual; éōstahestoz, Christian r. (baptizing, baptism); evessezhešémómâtavhoestomohé, he is one belonging to this r.

religious, emómâtahe, he is r., pious; emómâtavostanehe-ve, he is a r. person; mómâtavostan, r. person; mómâtahetan, r., pious man; emómâtavoēta, he performs a r. act; mómâtavoētastoz, r. act; emómâtavoan, he speaks religiously, ceremonially; see holy, sacred.

reluctance, popexôstoz, slowness; honiztastoz, r., unwillingness, disinclination.

reluctant, ehoniztae, one is r., unwilling, grudging, disinclined, averse; ehoniztavenōhe, he looks r.; esaamaseneševé, he does it reluctantly, not willingly; nahoniztaetovo, I am r. towards him; oha honiztastovâ eoxceneševeo, they do it only with reluctance.

rely, see depend, trust; nanietamenoz, I r. on him; nanie-tametovo, I r. upon him; there is little difference between the two terms, the last is the older, now less used.

remain, nasethoe, I r., when others go; nanocsethoe, I r. the only one; nanocē, I r. alone; natanovōsan, I r. to watch; našeševisthōmo, I r. with him; nahāexovheeoxta, I r. a long time; etoomahe, he remains the same, does not change; etoomenistxeo, they r. all together; inf. -toom- = to r. in the same position, not changing; natoombōsz, I keep it for good; etoomhota, it remains set, where it is; nahetoomoéhàz, I make myself to r. the same, unchanged; ōxhesta nataēvhesta, I r. in the same condition; ōxhesta epevomoxta, he remains well; mǎp ešetaxceoena, a little water remains (in close vessels); ēšetaxceōvatto, little water remains; inf. -hee- = r., left behind; naheeo, I r., am left behind; oha zeto kašgon naheeo, only this child remains to me; heto naheeoxta, this remains to me; hovae esaaheenozenov, nothing remains undestroyed; nasaaheeoxtové, nothing remains for me to say; nasaaheemakātae-mé, no money remains to me, I have no money left; nanocšešnōotan, I am left remaining, r. abandoned; hovae zeheeo, that which remains, is left over, remainder, remnant; mavōxōz zeheeo, the remains of the body.

remainder, hovae zeheeo, r.; see remain.

remark, see notice; navhanenheve, I simply r.

remarkable, see astonishing, marvelous, strange.

remedy, see heal; hovae zeveš-énomoxtamastove, that which heals disease.

remember, nameetan, I r.; nameetanotovo, I r. him; nameetanota, I r. it; nameetanosého, I make him r.; nameetanona, I am remembering; nameetanonavoého, I make

one r.; nameetanonatovo, I am remembering about one; the preceding terms ref.to remembrance in mind; nameovhosemo, I r.him (in words); nameovhosesta, I r.it (in words), bring it to remembrance; nameovhosestomohe, I do bring to remembrance (in words); nameovhosestomevo, I bring it to his remembrance, remind him of; natoovetan, I r., keep in memory; natoovetanotovo, I r.him, keep one in memory, mind; natoovetanota, in.of preceding.

remembrance, meetanoxtoz, the bringing before the mind; meetanotovazistoz, r.concerning one; meetanonaestoz, the remembering; meetanoozistoz, r.(present or sudden); meetanohazistoz, the causing to remember; meetanosohestoz, cause of r.; toovetanoxtoz, r., the keeping in memory, mind; toovetanotovazistoz, the keeping one (obj.) in memory; nameovhosemo, I bring him to r.(by words); nameovhosesta, I bring it to r.; meovhosemazistoz, the bringing one to r.; meovhosestomohes-toz, the bringing to r.

remind, nameetanoho (direct) and nameetanosého (indirect), I r.him., cause him to remember; meetanohazistoz, the reminding (direct); meetanoshàzistoz, the reminding (indirect).

remission, vonanomevazistoz; see forgive.

remit, see forgive; navonanomevo, I r.it to (for) one; naevhaēnana, I r.it, set it down again; naevhaēnanomevo, I r.for (his benefit) him. [main.

remnant, zeheez, that which remains, is left; see re-]

remorse, ahanomstahàtoz, r.; eahanomstaha, he has r., regrets; zeahanomstahaz, the one having r.

remote, hako vohēs, very distant; etazeoxzesz t'sa hako vohēs hoeva, he has gone somewhere into a r.country; hako tozeha, r.in time (past); hako haeš, r., very distant; hako haeš heama, r.above; maeto hako haeš, in the r.future; haeš or vohēs nahevōhestovenoz, he is a distant, r.relative; see alien, distant.

remount, naevhataho, I r.(as on a carriage, horse); naevhatahoenoz mohèno, I r.the horse; naevhaéèn, I r., reascend (an acclivity); eevhatahoeō, he stands (having remounted); naevhatahoz, I r., set it upon again; naevhatahoho, or.of preceding.

removable, eorcesetanenov, it is r.; easetaneoneve, it is r.; esaa-asetaneonevhan, it is not r.

removal, asetanenistoz, r., the removing(action); asetanzistoz, r.; heto zehešeasetans, one's r.(passive).

remove, naasetanen, I r.; naasetana, I r.it; naasetano, I r.one (or.); naasetanomevo, I r.it for him (one's benefit); naasetanomovo, I r.his (in.); naasetanamo, I r.his (or., as coat, etc.); rad.-asetan- =to take away; zeasetanensz, the one who removes, takes away; zeasetansz, the one removed; zeasetane, that which is remov-

ed; esaa-asetanehan, it is not removed; naookomao, I r. the sod (in a tipi or before certain ceremonies); see peel, shell, skin; nanitorca, I r., take off my hat; nitoxcasz, r., take off thy hat; naasetanomeva navoxca, he removed my hat, took it away; naōsepäen, I r. the ashes (from fire place).

remunerate, naoninxomevo, I r., reward him; an informant said that this term started among the Northern Ch., when the first "annuities" were given to them, the boxes being broken open and their contents distributed; naonenxana, I take it apart, in pieces; naoninxomevo, I take it apart for one's benefit. The contents of the box being regarded as remuneration for the Ch. the term was subsequently made to mean "reward or paying back". Naoninxomohe, I r.; naoninxomosan, I r. (predicative). Ehozevatan, he wants to be remunerated, to earn something.

remuneration, oninxomosanistoz, the remunerating (predicative meaning); oninxomohestoz, r., remunerating; oninxomevazistoz, the remunerating one (obj.); ehozevazesta, he expects r.; hovae nasaahozevaztohe, I ask or expect no r.; hozevatanoxtoz, desire]

rencounter, see attack, encounter. [for r.

rend, epopooneoz, it rends (something like rope, thread, nets, long and round); napopooneohaovo sitoxceo, I r., tear asunder the rope (or.); naoxevoeno, I r. it in two (cloth); navoeno, naoxaovo, napóeovo, I r., tear cloth (see tear, break, cleave, split).

render, navenoheškona, I r. lard; nahoxovensz zesenszistovâ, I r., translate it in Ch.; nahoxovensz vèhonszistovâ, I r. it in Eng.; see interpret, translate.

renegade, eotaéanahe, he is a r., a fallen one (state); otaéanaheo, the r.; zeotaéanahessô, the renegades.

renew, naevhamonana, I r. it; nievhamonanomōenon vostanehevestoz, he renews our life, lit. he renews life for us; evhamonanenistoz, the renewing; eevhamonomaena hoe, he renews the earth, the ground; inf. -vovôš- = anew.

renounce, navoohoeto, I r., reject, disclaim, repudiate one (see throw); navoohoesz, I r., disclaim it, throw it away; nanōosan, I r., abandon; nanōoto, I r., abandon him; nanōoxta, I r., abandon it; naasetana, I r., put it off; asetanom zetohetāevešhestomoeozess, r. to all that which hinders you; hena zeasetanomass nitov, what did you r. for my sake?

renovate, naevhamonana, I r. it; naevhamonemanisz, I make it new again; see renew; naevhavovôšemanisz, I r., make it anew.

renown, see famous; emäheneenohe, he is r., known by all.
rent, see lease.

renunciation, see renounce; nōosanistoz, the renouncing,

- abandoning; asetanazistoz, r., the putting away, off.
- repair, naevhapevanen, I r.; naevhapevana, I r. it; naevhapevano, I r. one; zeevhapevanensz, the one who repairs; zeevhapevansz, the one repaired (or.); zeevhapevane, the one (in.) repaired; also naevhapavemanisz, I r., make it well again; eevhapeveoz, it is repaired (ref. not to the action of repairing but to the being now repaired); eevhapevane, it is, has been repaired; naevhavovetanen, I r., put in order again; heto zehešeevhapevane etonetōeme, how much are the repairs for this? Evhapevanenistoz, the repairing; evhapevanazistoz, evhapavemanistoz, the r.; evhavovetanenistoz, the repairing, putting in order again.
- reparation, evhapevanazistoz.
- repay, naevhâzta, I r., render it; naevhâztavoého, I r. un- to one; naevhâztomohe, I r.; naevhatóhoo, I r., bestow the same upon him (again).
- repeat, expressed by inf.-tóevha-; natóevhavoan, I r. (the same word, utterance); natotóevhavoan, I r. several times; repetition is also expressed by reduplication of the initial syllable of the verbal stem; see recur, reduplicate. Inf.-hosse- = another or second time, again; -evhâse- = again another time; -hotse- and -evhâtse- = again and again, repeatedly; hotxsetto, repeatedly (detached). [r. it; see chase, drive.
- repel, naaseozeto, I r. one, push him away; naaseozesz, I r.
- repellent, epeoseoneve, one is r.; napeoxta, it is r., repulsive to me; napeoto, one is r. to me, I feel disgust for him; see dislike, disgust.
- repent, navovoneoz nathavseva or nathavsevoētastovâ, I r. from my sin, evil deed; navešeanovetano nathavs, I r., feel sad, sorry for my sin; navovetanâz, I change myself, r.; see change; naanovemesēoz nathavs, I r. from my sin, badness; zeanovemesēozz, the one repenting; -anov- = sad, down hearted + -mesēoz = to come to self, to better judgement; naanovemesēozeta natšezistoz, I r. over my deed; navovetanâzetan, I r., want to change.
- repentance, vovetanoxtoz, r., change for better; vovetanâzetanoxtoz, the desire to change for better; anovemesēozistoz, the repenting; havs zexhesseanovetanoxtove, feeling of contrition for sin.
- repetition, tóevhavoanistoz, r. (in utterances); totóevhavoanistoz, pl. of the preceding; hosseneševestoz, r. of a doing; popevoētastoz, r. of well doing; hathavsevoētastoz, r. of evil doing; see reduplicate.
- repine, evenomoxta, one repines, feels sorry, discontented; see sour, bitter.
- replace, naevhaēnana, I r., put it down in its place again; nametoenen, I r., exchange, give in place of; nametoena, I r. it; see exchange; meto, in place;

zeheševoneōszetto nakokōaseo meto nasz nametan, having lost my watch, another one was given me in place; zè-mehahestanom nameto-ēnana hovae, I r. by something that which I had taken.

replenish, naevhaohotomoenxsan, I r.; naevhaohotomoe-noxz, I r. it; naevhaohotomoenoto, I r. one; -ohotomoen- ref. to make full (something having capacity); naevhahovxtsan, I r., store up again; naevhaetâmana, I r., make it plentiful; eevhaetâmeoz, it is replenished, made plentiful again. Evhaohotomoenàtoz, state of being replenished, full again; evhaohotomoen-xsanistoz, the replenishing. [abundant, plenty,

replete, eetâmeoz, it is r., copious, abounding; see]

reply, nanōsta, I r., answer; nanōstovo, I r. to him; nano-sta, I r., protest (in words); nato hosesnōsta, I r.

with provocation; naevhato hosesnonōstovo, I r. to him with provocation; nasaaoxhestohe, I do not r., say nothing; nasaaoxhestomovohe, I do not r. to his (in.); hovae esaavešhess-nōstovohenov, they had nothing to r., answer to them (or.); nōstàtoz, the r., answer; esaatonšenōstōhan, it cannot be replied, no r., answer can be made to it. Navešenōstovo mxistōneheva, I r. to him by letter, paper. Nha zenōstaz, the one who replies, answers; nha zenonōstaz, the one replying, protesting; nōstovazistoz, the r. (to one); evhato hosesno-nōstàtoz, provoking r. Tohosohazistovâ navešenōstova, he replied to me in derision (meaning either that his answer was derisive, mocking or that the derision was his answer).

report, nahotonono, I r. to one, inform him; nahéneotonova, I spread the r., information; zehéneotonovaz, the one spreading a r.; héneotonovahe, would be the name for "reporter"; nato xhotonō, I go about reporting, informing; see inform; ehohotonovàtove, a r. has come; ehotone, it is reported or he is reported unto; sometimes the attributive form is used to express "reported" in the sense of "said"; ehāmoxtaesz, he is reported sick, is said to be sick; pevooseo, good r.; epevooseoneve, he has a good r., is well spoken of; also epevhōstomohe or epevhosestomohe; havsevooseo, bad r.; ehavsevooseoneve, one has an evil r., reputation.

reporter, hénéhotonovahe, the one who spreads the report, information; hòtahanche, r., messenger,]

repose, see lean, rest. [teller; ehotonovaheve, he is a r.

reprehend, see rebuke; navehoestomohe, I r. [prehended.

reprehensible, emevhoestomohestove, it should be re-reprehension, vehoestomohestoz; see rebuke.

represent, nahevezhovaosan, I r. (predicative), liken with; nahevezhovaovo, I r. one with, make

him to r.; nahevezhovenotto, I r. him or them; ehevezhov, it represents; eoxchevezhovenov, it does r.; nahe-

nēhoveta, I r. it; nahenēhovenotto, I r. him; nszhenēhovetovaz, I shall r. thee; evhanhetomohe, it is represented by, stands for; eoxchetomoetto, it represents, stands for, symbolizes, impersonates; see symbolize; ehetomōtov honeo, they r., impersonate wolves; nahetomōto hone, I r. a wolf; nahešetovahevezhov, I r. its nature, character, object; zehešetovahevezovs henitāes-tov qsāeson zexhevezovs, as he represents, characterizes his rule with the likeness of the lamb.

representation, hevezhovanistoz, the representing, likening (ref. to character); henēhovetomosanistoz and henēhovetomohestoz, r., the representing (ref. to personality); henēhovetovazistoz, the representing one (obj.); nha zehenēhovetōezē, the ones (or.) who represent us, our representation, representatives.

repress, natohaeno, I r., check him; zetohaenessō, the repressed ones (or.); eoxnšhekotoma, he represses his feelings, keeps quiet in spite, altho....; naōènovoomosàz, I r. myself, hold myself under restraint; nahomosého, I r., quell, overwhelm one; nahósaxan, I r. the tears; nasèpäen, I cannot r. the tears; natoomana, I r., stay it, check it from moving; natoomano, or. of preceding; see keep or hold back.

repression, tohaenazistoz; tohaenenistoz, the repress-] reprimand, see chide, rebuke. [ing, checking.

reproach, nahomosemo, I r., upbraid one; nahomoseztovo, I show r. to one; homosemazistoz, r., upbraiding; homoseztovazistoz, showing r. to one.

reprobate, zeahansenovaz, the r.; zeahansenovassō, the reprobates; eahansenova, he is r.; eahansenovaheve, he is a r.; naahansenovazesta, I deem it r.; naahansenovatamo, I deem him r.; natapeosenhesta, I r.] reproof, see rebuke. [it; natapeosenheto, I r. him.

reprovable, eoxeseoneve, he is r.; oxeseonevestoz, the being r.

reprove, nasaapevaztohe, I r., disapprove it; naonoevamo nasz zeatoētasz or zeoxtoētasz, I r., correct one for transgressing, erring; navehoeto zèno-onoevamo, I rebuke him to redress him; heto zeheševetto nasaakopevaztohe, I r., do not approve what thou didst; nitannōortanon zetohetāesaapevaztomōhez Maheo, let us forsake whatever God reproves or does not approve in us; tāma hetšezistovevoz eveševhoenovoz, they are reprov- ed, rebuked by their own deeds.

reptile, mèn, mèneo (pl.), r., serpent.

repudiate, eéztomosan, he repudiates, denies; eèztomohe zehešeamhasens, he repudiates his debt; evoo- hoeto heszheem, he repudiates his wife; éztomohestoz, the repudiating, denying; vochoetazistoz, repudiation, the casting off, putting away.

- repugnance, peosetanoxtoz, feeling of r., disgust, aversion, dislike; napeoxta, it is repugnant, repellent to me, I dislike it; napeoto, I have a r. for him.
- repulse, nanomaomo, I r. one (by gesture); naasetaoovo, I r., drive him away; naaseozeto, I r., push him back, away. [aversion, r.]
- repulsion, asetaovazistoz; peosetanoxtoz, feeling of]
- repulsive, same as repellent.
- reputable, epevooseoneve, it or one is r.; epevhōstomohe or epevhosestomohe, he is r., well spoken of; esaapevooseonevhan, it is not r.; esaapevooseonevé, he is not r.
- reputation, pevooseonevestoz, the being reputable, having a good report; emāpevatame, he has a good r., is esteemed by all; emāhavsevatame, he has a bad r., is deemed bad by all; epevooseoneve, he has a good r., report; ehavsevooseoneve he has a bad r.
- repute, same as reputation; see deem, esteem; ehaōvaesz, he is reputed rich, said to be rich; eohāhavsevaesz, he is reputed to be bad.
- request, see ask; vēstomevazistoz, the requesting; naho-zeto, I r., require him, ask him to do for me; nahozetan, I am requested to do; ehoozee, it is requested; nahoztomon, it is requested of me to do; nanethozetan, I am so requested; ehooztomohe, it is requested of one; hozetazistoz, the requesting one (obj.).
- require, navovoxponevēstomevo, I r., ask strictly of one; evovoxponahe, he is requiring, exacting, strict; evovoxponoae, it is required; esaavovoxponoaeahan, it is not required, not strictly involved, connected with; enitoohē, it is required, essential; naasenēnāno, I r., order him to leave; nahōēnēnāno, I r. him, demand of one to go out; see order. Nanethohaztomevo, I r. of him (Ger. begehren); enahanez' Maheo zenethohaztomōez, this is what God requires of us; heto makātansz zeaenomas-sēs nitosenethohaztomonenovoz, the money you own will be required of you; see request.
- requirement, zetohetāhethohastov, all that is required, wanted; zetohetāevēme, all that is asked; zetohetāevovoxponevēme, all that is strictly required; henova voston zenethohaztomōsz, what is required, wanted of a person? See request.
- requisite, hovae zenitāetto, something indispensable; enitāetto and ekoxcenitāe, it is a r., indispensable, all important.
- requital, evhāztomohestoz; see retribute.
- requite, see avenge, repay, retribute.
- rescue, navostanevého, I r. him; see deliver, save; vosta-nevhāzistoz, the rescuing one (obj.).
- resemblance, see alike, same, similar.

resemble, esēšeneo, they r.in the face: esēēšenōheo, they r., have similar appearance.

resent, nahomortazesta, I r.it, it offends me; navenazes-ta, I r.it; heto nahavsevetanoha, I r.it, it makes me feel bad. See offend; evenahē, he is resentful.

resentment, venahestoz, venhastoz, r., sourness, offense; venomoxtastoz, r., also regret. [ing for one.

reservation, see keep back; hozeovazistoz, the reserv-]

reserve, see store up; nahozeovo, I r.for one; nahozeon, it is reserved for me; hovae zehozeoness, something reserved for you; naheena, I r.it (inf.-hee=left over); namascemheena, I r.only, barely any (for me); nahonoxheena, I r.most of it (for me); naheeno-mon, it is left over, reserved for me; oha hosz makāt-ansz niheenomotanenovoz, only some money is left over, reserved for you; etāoseēsz, he is reserved in his words (speaking), saves his words.

reservoir, t'sa zēnitovōvane, where water is gathered; or zeakōmoeha zevešhovxtōvanenistove, pond by which water is stored up.

reside, t'sa evē, where does he r., have his abode? Zē-vēs, where he resides, has his tent; nāno navē, I r.there; this term ref. especially to the tipi or tent. Nahoe (silent "e"), I r., am at, occupy a place; zexhoes, where he resides, is, lives; zexhoevoss, where they (or.) r., are, live; see inhabit, is, live.

residence, zēvēs, one's r.; zexhoes, where he lives, is; see dwell, home, house, tipi.

resident, nha zehoeto hen mhāon, the r.of that house, the one who occupies that house; nha zehoessō mae-vehoeno, the residents of the town; see inhabitant.

residue, zeheeo, the r., remnant; see remainder.

resign, naénevaena nathozeohestoz or naénhozeohe, I r., give up my work, position; naoxnšekotomaamāta, I am resigned, submit in quiet obedience.

resignation, oxnšekotomaamātastoz, r., quiet submission; énhozeohestoz, stopping working, (only the sentence connection will make it understood as r.).

resin, axc; see gum; eaxeve, it is r.

resist, nanonohenomosan, I r.(predicative acting); nanonohenomohe, I r.(actual); nanonohenomohetovo, I r.him; nanonohenomoheta, I r.it; zenonohenomosansz and zenonohenomōsz, the one resisting; nanonoevaeno, I r.him (for a short time); nanonoeno, I r.him; nanonoòno, I r.him by striking; nahestometan, I want to r., hinder, put obstacle in the way; natōhaovo, I oppose, r.him; natōhaota, I r., am obstinate, opposed to it; natōahēzesta, I r.it, am opposed to it (in disposition); natōhaztovo, I r., oppose him; nanonōsta, I r.(in words, protest); nanonōstovo, I r.him, reply to him; see reply.

resistance, nonohenomohestoz, the resisting; nonohenomo-

- hetovazistoz, the resisting to one; nonōstàtoz, r., protest in words; see opposition.
- resolute, see steady, firm.
- resolution, exhoemanistoz; naešexhoeman nitov, I made a r. for myself; toahestoz, r., steadiness.
- resolve, nahoeman, I r., also determine, make a law; naeš-exhoeman, I have resolved, determined; tāma etov zehoemanetto nasaaheneenohe, I know not what thou hast resolved for thyself; nahoeman zetosaaevhamanehetto, I resolved not to drink any more.
- resonant, enistonevon, it is r.; see sound.
- resound, see sound.
- respect, naéàtovo, I r., fear him; rad.-éàtoe- =with r., fear; éàtohestoz, r., fear; naéàtoevostaneheve, I lead a respectful, honorable life; namomeovatamo, I r., deem him respectable, wise; naonoazesta, I deem it respectable, correct; naonoatamo, I r., honor him; esaana-notatanotovohe vostano, he is no respecter of person; also eorksaahèpohamatamohe vostano.
- respectable, expressed with -on- and -momeov-; emomeo-vatame, it (or he) is r.; onhevá, r. woman; eonheváheve, she is a r., honorable woman; epevooseoneve, he is of good repute; napevooseonevatamo, I deem him r., of good reputation. [respectfulness.]
- respectful, eonoazeoneve, one is r.; onoazeonevestoz,]
- respiration, omotomestoz, the respiring; see breathe.
- respire, see breathe.
- respite, oanoeozistoz, oanoeotševaenaziztoz, rest, cessation for a short while; nasaahéoanoeozistové, I have no r.; nasaahaomoxtoéha, he leaves me no r.
- resplendent, evovoasešena, it is r.; emävoovasevōme, he is, looks all r., dazzling; emäovaseōstahâ, it becomes instantly r.; emäovaseōstax, he becomes all r.; see shine; vovoasešenàtoz, resplendency.
- respond, see answer, reply.
- responsibility, ehessàzenov, they (or.) push the r. on, blame each other; see account.
- responsible, nahesshaenon, it is accounted to us, we are made r. for it; nahesshan or nahessehan, I am r.; ehessàzistove, it is r., the cause; nanhēeta, I am r., stand for it; natanēhovevomotâ, I will be r. for him; naheszhovaon, I am made r. for it, it is put on me, made my property.
- rest, naosotomoeoz, I r., become rested, have rested; naosotomoe, I r., am resting; naosotomeš, I r., lying; naosotomoxta, I feel rested; naosotomoho, I prompt him r.; naosotomstaha, I have r. at heart; naosotomaovo, I make him to r.; naosotomano, I r., refresh him; nahao-moxtoého, I cause him to r., give him respite; namaxeomotomeoz, I draw a long breath, am relieved, rested; na-èvevešeosotomanhan, I am rested, refreshed by it; nao-

- sotomaného, I make him to r.; nahooxtoeō and nahoktoeō, I lean resting on the staff; nihoktoeōenonsz nst-hooxtonanoz, we r. leaning upon our staffs; etahonešeō, it rests on, upon; zistahonešeōs, where one rests upon for support; zistahonešeō, where it rests on (for a support); naoanaxano, I r., refresh, solace him; eoanoeoz, he has rested, had respite; namāstohano, I give one r. from encumbrance, burden; see free, relieve. Osotom, the r.; osotomoestoz, the resting; osotomstahàtoz, r. of heart; osotomoeozistoz, the getting rested; osotomox-tastoz, feeling of r.; osotomanistoz, the making r.; hooxtoeōestoz, the resting on staff; tahonešeōestoz, the resting upon (for support); osotomohàzistoz, the prompting r.; oanoeozistoz, the getting rested, having respite; haomoxtomoxastoz, feeling of r., peace; osotomšēnàtoz, the resting (in lying posture); naosotomstahaovo, I make him to have r. at heart; naosotomstahao-osemo, I inspire r. at heart (in talking to him); naosotomoetan, I want r.; nasaat'sa-heosotomoestové, I have r. nowheres; naoanoeoz nathozeohestovâ, I r., pause from my work; naoanoeoz zēm̄xistonetto, I r. from writing; eosotomoeoz hemâhozeohestovâ, he rests from all his works; emāstoheoz hevevoxestovâ, he rests, is given relief from his burden; nha zeosotomēvšēnassô, the ones who r. (in death). Final "o", usually "ō", in some verbs expresses "still, stay without motion". See calm, cease, ease, peacefulness, quiet. Hovae zeheeo, something left over; zesetoessô, the r. of them (or.), after the others are gone, the ones who remain.
- restaurant, meshemhăo, eating house.
- restful, eoanaxanetto, it is r., peaceful, it rests; eoanaxanatamano, it is r. (general); etaosotomoestove, it is r. [hevattoha, in a way of r.]
- restitution, see restore, ransom; vovēhevatto or vovē-]
- restive, see restless.
- restless, naamosemeohe, I am r. (from being tired); eheneetan, one is r., restive, impatient, fidgety; heneetanoxtoz, restlessness.
- restoration, evhahootazistoz, the restoring, giving back; evhaēnanazistoz, r., the putting back (where it was); evhapevomoxastoz, r. to health; evhanhestàtoz, r. to former condition, being; evhapevanazistoz, r., reparation, betterment; evhaheves'enetovazistoz, r. of friendship (between men).
- restore, naevhahoeoztomevo, I r. it to him, bring it back to one; naevhahooto, I bestow it upon him again; naevhaēnana zēm̄hahestanom, I r. what I had taken; naevhapevdmoxta, I am restored (in health); naevhazhes-ta, I am restored, again in the same condition; naevhapavstaomen, I am restored, in the former well being, condition; naevhapevomoxtamaneho, I r. him to health;

- naevhatōosého, I r. sight to one, cause him to see again; naosotomoeoz, I am restored, rested, refreshed; naevhamonana, I r., renew it; eevhavostanevehe, he is restored to life; eevhamez zèmehahestanomōs, he is restored (given back) what had been taken from him.
- restrain, see hold, keep back, prevent, prohibit; naōènomosàz, I r., deny myself.
- restrict, nanxpaovo, I keep him from going out, check him, confine him in; nahestomoého, I r., hold one from; see hinder, prevent; navovoxponeševe heto, I r. myself to this work.
- restriction, hovae zenxpaosanetto, something that confines, holds in; nxpaovazistoz, r., barring, confining; etaomehoemaotàz, restrictions are removed from him, he controls himself. See hindrance, obstacle.
- restrictive, expressed with inf.-ovoxpon- or -vovoxpo-; eovovoxponahe, one is r., strict.
- result, eešetónhesso, what is the r., outcome? Enxhōosanetto, it results, follows; hovae zetosevešhōosanetto, the r., that which will ensue (from it); inf.-os-ān- =with the r., accordingly, consequently; inf.-ho- =resulted in, arrived at; see reach; evešenness, it is the r. of; evešheznetto, it results, leads into.
- resume, naevha-ascēs, I r. my talk, I again begin to talk; nataevhanšeamèn, I r. my walk; etaevhahozeohe, he resumes his work.
- resurrection, evhâhaestoz; zeeševhâhaestove, after the r. (past); mataevhâhaestove, after the r. (future); zeevhâhaestove, at the r.; maevhâhaetanevoz zeēvšenassō, at the r. of the dead. See rise.
- resuscitate, naevhaametanehého, I r., revive him; naohae-tano, I r. one (from death); see quicken.
- resuscitation, evhaametaneohazistoz or evhaametanehazistoz, the reviving, bringing back to life; ohaetanazistoz, r. from death.
- retain, natoomana, I r. it; see hold, keep back.
- retaliate, hapoevetto naevhatāestovoého, I do unto him again as much (good or evil); naevhâztomohe, I r., repay; nanonohenomohe, I r.; naevhâztavoého, I r., pay him back, requite, revenge; evhatāestovoéhàzistoz, retaliation; evhâztomohestoz and nonohenomohestoz, retaliation, resistance; nonohenomohevotazistoz, the retaliating, giving in return (in the evil sense); ehezavavoēta, one is retaliating, is revengeful (not) retard, see delay, prevent. [openly, behind hand].
- retire, see withdraw; navovenosàz, I r., withdraw from association; vovenosàzistoz, retirement, withdrawal.
- retort, nanonōsta, I r., reply; nanonōstovo, I r. to him;]
- retrace, naevhatootaenotaz, I r. my steps, follow back my tracks; see track; naevhaneheoxta nàtotàenoz, I r., my steps, tracks.

retreat, naevhavahova, I r., go back (as in war or game);
 eevhavhōsemeo, they r., go back for refuge; eamō-
 semeo, they r. (as some birds, before the storm); evha-
 vahovazistoz and evhahovazistoz, r.; t'sa zexhetōseme,
 a place of r., refuge.

retrench, see diminish, lessen; zehešhāoeme hoevoxkōz
 nashovemesenon, since meat is high we eat less
 of it; naoxceasetana nohas hovae zehāoeme nonoxpa
 emepevetāeozensz namakātaemoz, I r., take away things
 (sg.) that cost much so that my money may reach out;
 asetanom mātam na honeo zehāoeme nszaanonoxpa-nstame-
 nōheheveoxzeheme, r., take away expensive food and rai-
 ment so that you shall not grow poorer.

retribution, evhatāestovoéhazistoz, the doing, acting to
 one "again as much" (for good or evil); ev-
 hahoehtazistoz, r., that which comes back to one; havs
 zeveševhahoeoz, the r. of the evil; evhāztomohestoz, r.,
 the requiting, retaliating. See pay back, requite.

return, expressed by inf.-evha- =back, sometimes -evho-;
 naevhameto, I r. it, give it back to him; mataešev-
 hahoeoxzz, when he shall have returned; evhaeoxzistoz,
 the returning; ēševhameaneve, the summer has returned,
 is back again.

reunite, eevhamamovanāzeo, they (or.) r.; eevhanokovāo,
 they are reunited, are together as one again;
 naevhamamovanō, I r. them (or.); naevhamamovananoz, in.
 of preceding; see reconcile.

reunion, evhamamovanazistoz, r., coming together again;
 evhanokovaovazistoz, the being one together
 again; evhanokovemohēoxzistoz, r., the assembling to-
 gether again.

reveal, nameena, I r. it, make it appear; nameeno, or. of
 preceding; nameenomom, it is revealed to me; na-
 meenomotan, it is revealed for me; nameenan, I am re-
 vealed; namēsta, I r. it (by words); nameemo, I r. him
 (by words); natāxtanovana, I r. it, make it plain, pub-
 lic; emeene, it is revealed; emeeme, it is revealed (by
 words); etāxtanovane, it is revealed, made public, open;
 navōstoman, I r. by showing; vōstomanistoz, the reveal-
 ing, showing; inf.-hotx- denotes "uncover, r."; nahot-
 xana, I r., uncover it; ehotxane, it is revealed, uncov-
 ered, unveiled; nahotxheneenomom, it is revealed to my
 knowledge; hotxeneenomevemenom, r. thou to our know-
 ledge! Esaameenehan, it is not revealed; esaameemehan,
 it is not revealed, divulged; esaatāxtanovanehan, it is
 not revealed, unveiled; hovae emōsetto eoxcetāxtanova-
 na, he reveals, makes public secret things; hovae zeno-
 hoez' eoxchotxana, he reveals things hidden; hovae
 zsaaheneenōhanehez' eoxchotxheneena, he reveals things
 unknown; hovae zsaavōmehanehez' eoxcevōstoman, he re-
 veals things unseen.

revel, eáhez, he revels (in eating, without bad meaning);
hetoseáhezistoz, the revelling (in eating); pepe-
estaeonevestoz, revelry, debauch.

revelation, meenazistoz, the revealing, bringing to view;
tâxtanōveozistoz, the becoming revealed, pub-
lic; tâxtanovanenistoz, the making public, open, dis-
closed; meemazistoz, r., the revealing (by words); hot-
xanenistoz, r., the revealing, unveiling; hotxheneenome-
vazistoz, the revealing knowledge to one; vōstomanis-
toz, r., showing; Maheo zeto hetāevōstomōez noavoomē, all
that God reveals us in the nature; omotom zeamšeme
zevešhotxheneenomevazistove, the written r. (ref. to
God's Word); heto naséhov-hotxheneenomon, this was a
sudden r. to me; ovaxenàtovā zevešemeene hovae, r. by]
revelry, see revel. [dream.

revenge, naevhavešhoehoto hesthavs, I r. his evil upon
him; namoxzenavoého, I r. myself upon him (in
acts); nahezevavoého, I act with vengeance against him
(in an underhanded way); see avenge, repay, requite.;
moxzenavoētastoz, r.; maxeoshatanoxtoz, desire of r.,
punishment.

vengeful, ehezevatan, he is r. (in desire); ehezevavoē-
ta, one is r.; nahezevavoého, I treat him re-
vengefully, maliciously; namaxeosàzetanotovo, I desire
him to be punished; hezevavoētastoz, revengefulness
(in acts); hezevatanoxtoz, revengefulness (in desire).
revere, reverence, naéàtovo, I r. him; naéàta, I r. it; na-
novsxamaeozetovo, I make r., bow my head
to him; eéàtoe, he reveres; eéàtohe, he is revered;
éàtohestoz, reverence; see respect. [fear.

reverent, is expressed by inf. -éàtoe- =with obedient]
reverse, oneeōta, r., reversely; see contrary; eoxsene, it
is reversed; eevasene, it is reversed, upside
down; naoxsena, I r. it; naevasena, I r. it (upside
down); eoxseoz, it is reversed; eoxsetan, one is re-
versed (in mind); see opposite. Inf. -evhakse- =re-
versely.

reversion, oxsenenistoz and oxsenazistoz, the reversing;
evasenazistoz, r., upside down; -evha- as inf.
implies reverting to; see revert.

revert, is expressed by inf. -evha- =back again; eevha-
kašgoneve, he reverts to childhood; eevhamashanē,
he reverts to unreasonableness, foolishness; eevhan-
hesso, it reverts to its former state; eevhamàpeve, it
reverts to water.

revile, expressed by inf. -taz- or -totaz- =with con-
tempt; natotazetan, I r., in disposition, mental
attitude; natotaznonoan, I r., in utterances; natotaze-
mo, I r. him (speaking of him); nato hosemo, I r., mock
him (in words); nato hosesta, I r. it; nato hosestomovo, I
r. his (in.); nato hoesetaneva, I am a reviler; totazno-

noanistoz, the reviling; tohosetanevãtoz, the reviling (from call or habit).

revive, nahoahēoz, I r. one; see quicken; naevhaametane-]
revolt, see rebel. [oho, I r., cause him to live again.

revolution, see rebel, rebellion; nitãtanoxtoz.

revolve, nanimaoahãz, I make it r., turn; nanimaoahasen, I

make r.; nimaohasenistoz, the making r.; nanitoena, I make it r. (as tops); nsthoaman enimahõsta, our earth revolves; hoe enimahões ešheva, the earth]

revolver, kao. [revolves about the sun; see orb, top.

reward, naoninxomosan, I r. (predicative); naoninxomovo, I

I r. him; hozevõxtomohestoz, the r., hope; nahoz-tavoého, I r., pay him back (mostly in the evil sense); eevhãneha, it is the r., comes home to roost, lit. it drizzles back. Terms like the last when used in the fig. are not always understood by all Indians unless they are acquainted with the connection. Some Ch. use more a fig. language than others and where the last would only understand them literally. Oninxomevazistoz and oninxomohēstoz, the r.; oninxomosanistoz, the rewarding.

rib, hep, heps or hepãz (pl.); see parts of body and

name. Nazhep, my r.; heszhep, one's r.; ehepeoahē, he has the ribs crushed, stove in, broken; eheseaonatto, it "ribs", is drawn into round stripes, also eheseaonazestaoz; enskotõeš, it (or.) looks ribbed (like corduroy); enskotononetto, it is ribbed; enskotonoe, it is braided, woven in stripes or ribs; enskotãva, it is colored in stripes, ribs; enskãeš, it (or., sp. of cloth) is ribbed, corrugated.

ribbon, toxenohēstoz, r., edging (of cloth): etoxenohes-]

rice, hehesson (pl.). [tove, it is a r.

rich, ehaoova, one is r.; zehaoovasz, the r. one; zehaoovassõ (pl.); hoovevostan, r. person; epavoó, it is

a r., good pasture; emxastovsan, he dresses richly, gorgeously; see abundant, plentiful.

riches, haoovhastoz, r.; mxastovsanistoz, the being rich

in clothes, having an abundance of them; Haoovãvhan, riches personified, Mammon.

ricochet, ekakxkonõsta, it ricochets, floats; kakxkonõstãtoz, the ricochetting.

rid, nahomoenomevo, I r. one of it; from nahomoena, I un-

load, unburden, take off from; namãstohano, I r. one of his burden, give him relief, free him; našexoena, I get r. of it, blot it; našexoenomon, I am r. of it; Maheo naeše-šexqenomõenon havs, God has rid us from evil; našexoenomoenoz, I am r. of him; nišexoenomoetovaz, I am r. of thee; see deliver; naasetaoz, I become r. of it; nasaapoeozetõhe, he does not leave me, does not quit to cling to me, I do not get r. of him; našešēoz, I become r. of, loose from; našešēozetovo, I get r., loose from him; see free.

- riddle, namomoanavoan, I speak in riddles; momoanavoanistoz, r., hard saying; eononovoan, he speaks in riddles; ononovoanistoz, r., unknown, ambiguous, doubtful utterance; naononovo, he is a r. to me; emomoanatto, it is difficult, hard to take, riddlesome, enigmatic.
- ride, nataho, I r. (horseback or in a vehicle); natahoe-noz, I r. him (horse); natahoeta, I r. it; mohèno zetahoetōsz, the ridden horse; tahoevoham, riding horse; choxeetaho, he is used, accustomed to riding (horse or man); natahoestoto, my riding horse; see horse. Natahoo, I give him a r.; natahotoman, I give a r.; natahotomaného, I make him r., give him the opportunity to r. (these two terms given by an old man); nanostahaso, I r. him (the horse) over a barrier; nanokoēsoheme or nanokaesoheme, we r. one horse (being two or three on the same horse); nahotxtano, I r. over one (knocking him down); naosēhectaho, I r. on horseback (alone); tahoeostoz, the riding; etahoeō, he stands still (riding); zetahoeōessō, the ones standing still (in riding, on horseback or on a wagon which stands still).
- rider, zetahoes, the one who rides (on a horse or vehicle); tahoenotax, the soldier r., cavalry man; tahoenotxēo (pl.).
- ridge, eseom, eseomensz (pl.), r. of a hill; eseomē, at the r.; eseomē eameotatavaota, it is a blue r. (of distant hills, mountains); ziskàkoevōnatto, r. of a roof; ekàkonota, it is a r., is ridged (anything).
- ridicule, natosohazetovo, I r. one; natosohazeta (in. of preceding); natosohaz, I r.; inf.-tohos- = mock, jeer, scorn + -ohaz = to laugh; tohosohazestoz, the ridiculing; zetosohaz, the one ridiculing; tohosohazetovazistoz, r.; nanxooxtataman, I am ridiculed, deemed funny; nanxooxtatamo, I r. him, deem him funny; nanxooxtaemaného, I make him ridiculous; nanxooxtaemanhan, I am made ridiculous, made a laughing stock; inf.-nxooxta- = funny, droll, causing merriment (has not a bad meaning in itself); nanasoēseoneton, I am ridiculed, held for a laughing stock; see laugh; natotazeohaz, I r. (with contempt); natotazeohazetovo, I r. one, laugh at him with contempt; totazeohazistoz, r.
- ridiculous, etatosohazistove, it is r.; etotazeoha-]
- riding, see ride. [zistove, it is r.; see ridicule.
- rife, expressed by inf.-etām- = abundant, plentiful; inf.-mxastov- = touching all, in full; emxastovhavsevoētastove, the evil deeds are r. (sg. in Ch.).
- rifle, v., see rob.
- rifle, n., nxpohoonevó; enxpohoonevove, it is a r.; inf.-nxpo- ref. to something "shutting, closing"; see bow, gun.
- right, expressed by rad.-xan- denoting straight, in direct line; see straight; inf.-ono- = r., correct;

exanovo, it is r., straight; exanovonsz, they (in.) are straight; exanova, it is (state) r., straight; exanovepeva, it is r. and good; eonoa, it is r., correct; che-
tom, he is r., true; inf.-hetom- = true; naonoaosan, I
make r., correct; naonoaoto, I "righten" him, make him
r., correct; naxanovana, I make it r., straight; heszhe-
amaxesto nazhešenoèn, I turn to the r. side (walking);
heszheamaxesto nazhešenoèen, I turn to his r. (in
driving); heszheamaxesto nazhešeoxxseō, I turn to his
r. (standing); heszheamaxesto nazhešeoxxstoe, I turn to
his r. (sitting); heszheamaxesto, one's r. side; heszhe-
amaxesto hesto, on one's r. side; seeya, r. away; zexano-
vepeva, that which is r. and good; inf.-voeše- (=with
joy) sometimes expresses "r., well so"; evoešhota, it
is r., well that it be there; evoešhoeoxz, he arrives
r., at the r. time. Nahetom, am I not r.? Nihetom, thou
art r., true; nahetomemo, I declare that he is r., true;
nitao zepeveoz, all will turn out r., well; hetomhes-
toz, the r., truth; mazheamaxesto, the r. (of a person);
heszheamaxesto, his r. (side); heszheamaxesto hesto, at
his r. hand, side; see side.

righteous, exanovae, one is r., also exanovepevae; zexa-
novasz, zexanovepevasz, the r. one; exanovevos-
taneheve, he leads a r. life; xanovevostanehevestoz, r.
living; xanovevostan, r. person; xanovhetan, r. man; also
onohetan, r., correct, noble man; exanovemómâtahe, he is
r., pious, orthodox; exanovemómâtavočta, he acts right-
eously, performs with exactness; exanovepavstav, he is
r. and good; Maheo nixanovemanhaen, God makes us r.;
naxanovooto, I declare one r.; navovònešexanovano or
navovònešeoano, I make him r.; naxanovstaha, I am r.
of heart, straight hearted; naxanovaeztovo, I am r. to-
wards him; naxanovstahaōen, he makes us r. hearted; na-
xanovazesta, I deem it r.; naxanovatamo, I deem one r.
righteously, expressed by inf.-xanov-.

righteousness, xanovevostanehevestoz, r., the living
righteously; xanovastoz and xanovepevhas-
toz, r. (state); xanovstahaōtoz, r. of heart; xanovetanox-
toz, r. of thot, mind.

rigid, eheneho, it is r., stiff; ehenehae, one is r.,
stiff; see stiff. Ehesēso, it is r., strong, sinewy;
ehesēsa, one is r., strong; inf.-ovoxpo- or -vovoxpo- =
r., strict; ōvovoxponetto, yielding from rigidity, strict-
ness; eosēnitá, one is r., particular, exacting; etaheo-
meosēnitá, he is too r.; etoomota, it sets r., immovable.

rigidity, osēnitàtoz, r., strictness, sternness; henehas-
toz, r., stiffness; vovoxponhastoz, r., strictness.

rigor, same as rigidity.

rigorous, evovoxpona, one is r., uncompromising, exacting;
inf.-vovoxpo(n)- = rigorously; eosēnitá, he is
r., particular, stern.

rim, see border; zexhoanoàzenatto, its r., border (of vessels, pails, gun barrels).

rind, hesthōmo, its r., bark, peeling, husk.

ring, zeonistàq moešq, finger r.; moešq, moeškonož (pl.) is also used for finger r. and finger; naonistakonehoeme, we sit in a r., circle; see circle, encircle; naonistakomaen, I make a r., circle of ground; onistakoneohestoz, the sitting (standing) in a r., circle; naonistakoneozenoz, I place them (in.) in a r.; naonistakoneozéhō, I place them (or.) in a r., circle; nazetahàz axxeva, I r. the bell; ezetahame axxev, the bell is rung; natàxtaohoneetōe, they "r.", encircle me (sitting). [r. my mouth, gargle.

rinse, nanšeōvoxz, I r., wash it; see wash; nanšexàz, I]

riot, ehotosenehaenov, it is a r.; hetosenehaenovestoz, the rioting, acting disorderly; see disturbance, revelry.

rip, naonehaotoena, I r. it open (something sewed); naonehaotoeno, I r. it (seam, or.) open; naóseoóho and naóseno, I r. one open; mohèno eósehe, the horse is ripped open; naóesevoóho and naóesešemo, I r. him.

ripe, ešexáta and ešexàta, it is r.; eexatansz menoz, the berries are r.; eexao, it ripens; noxa ešenšexaoneha, wait let it ripen! Naexaosesz, I cause it to]

ripen, see ripe. [ripen; zeexátasz maxemenoz, r. apples.

ripple, emamākōma, it makes ripples, waves; etatākōma, it makes ripples, is ruffled (water); ensceesevo, ensceesevōxz, it flows in ripples; zensceesevōxz, the r.

rise, naohā, I r., stand up; naohaešena, I am risen; naohaešeož, I r., spring up; naešeohtaetao, I am risen, stand risen; naohaetao, I r. quickly against; naohaetaotovo, I r. against one; nanooseohāe nathavs, I r. from my evil; eševhāhā, he is risen again; enmasóohaetoz naexā, it rises before my eyes; nazhemaeme enmasóohaetoz naexā, the blood rose to my eyes; ešehe enmeèn, the sun is rising; zeešemeèns ešehe, after sun rise; natóe, I r., get up (from bed, sleep); nahessetóevonèn, I r., get up and climb off (the bed); natomoxtoe, I r., in a sitting posture (from lying); see raise; natomseō, I r. and stand (still); ehechanos-éomaoeha, the ground rises gently, gradually; ezevatōeō, the dust rises; nazevatōea, I make the dust r. in walking, I raise dust [nazevatoahàz, I throw dust]; eéšeō, it rises up, of vapor, steam; ehōneō, it rises (of water, as geysers); eheamōvatto, eheamōvaoz, it rises (the water, of a river, lake); zeevhāhāsz, the one risen again; evhāhāestoz, the rising, resurrection; zeheamōvatto ohe, the rising river; eashāoetameoxz ohe, the river is rising, is getting deeper.

risk, vozeva ōvoxpōnetto, at the r., in spite of; natanšeneoxz ōvoxpōnetto honšetoomenetto, I will go at

the r.of my life,lit.that I suffer; navesshao-voxz,I r.,expose myself; ehestatamahe,he runs the r., is reckless; hestatamahestoz,r.,danger; nahestatama-heta,I r.it,court its danger; naôzeōmetoxana, I run the r.of it; ehestatamano,it is risky,dangerous.

rite, mómâtastoz,a religious,ceremonial r.; eoxcemato. he performs a r.; eoxcevovoematoeo,they first perform the rites; namatòno,I ordain,initiate him (with certain religious rites); matoeszistoz,ritual ordination.

rival, ehevehonenotto,he has him for r.; nahevehonenotto,he is my r.; nihevehonetovaz, thou art my r. (said between chiefs,women,etc.); hevehono, one's r.; hevehonetovazistoz, mutual rivalry; ehonoxhoxtovazetan,he is a r.in trade,wants to sell most; honoxhoxtovazistoz,rivalry,competition in trade.

rivalry, see rival.

river, ohe,ohesz (pl.); ohec,little r. [ohevahe,creek]; eoheeve,it is a r.; ohé,at the r.; ohe zeameoz, where the r.courses; heoheam Maheo,the r.of God; nahèpazesta,I fear the r.; eheameohetto ohe, the r.runs full; eheeotomōvatto and eohotomōvatto ohe,the r.runs over; enševetto,emaxenševetto and emaxenševeameohetto ohe,the r.flows,runs swiftly; ohe eashāoetameoxz, the r.gets deeper (rises); ohe etahāoetameoz,the r. has a deep course; ohe evosoetam,the r.digs deep holes; ohe ekōmesevo,the r.flows full and quiet; ohe eheceamesevo,the r.flows quietly; ohe ešeevhaehozehetto,the r. runs,gets down (having less water); ohe eševhaeotōvatto,the r.recedes; ohe enovstōvatto, the r.recedes, has less water; ohe enostōvatto,the r.runs over; ohe eševhazocetam,the r.is shallow again, has reached its low stand; hōmā, on the other side (of r.or lake); zisthōm,on this side (of the r.); setovōm,in the middle of the r.; totxkōm, a little ways from the bank; hestovōm,on both sides of the r.; haztovōm, on either side,bank of the r.; eponoeoz ohe,the r. is dried up; naséèn,I step into the r.or any body of water; nataonòn,I step out on the other bank; naneonòn,I step out from the r.(on this side,also ref. to past action); eonònekaax,one jumps out of the river on the bank (as frogs,etc.),also enemeeakaax; naešeonovoe, I have come on the bank (out of the r.); nataexxovèn, I have crossed; see cross; naonōzého, I bring, land him (on the bank of r.,lake); naexoveozeho, I get him across. Nahonevaoxz,I go away from the r. bank (to higher benches or ground rising away and paralell with the river or any body of water); honevatto, ref. to the country rising away from a r., lake or deep canyon; seetto is the opposite of honevatto,it means "towards the r.or lower ground", also near a lake; hoxovetto

hōma, the crossing, landing on the other side of the r.; nahoxovetohona ohe, I swim across the r., see swim; nahoxovota ohe, I cross the r.; see cross.— Following are the names of rivers as given to writer by old Ch.: Hōneheohe, Wolfr. or North Canadian (Okla.), named so from the abundance of grey wolves the Ch. found there; Maōm, Redwater or South Canadian (Okla.), from its reddish color at high water; Nanivsevōmemāp, Clearcreek, the water being very limpid (for a southern stream), called Deer Creek and flows into the S. Canadian, near Bridgeport, Okla.; Hooxeeohe, Poles r., Washita r. (Okla.); Maxemesevo, Big sand r., Red r. (South); Veoxcemāp, Bitter water, Sweet r. (South); Mozeeoneohe, Sweet r.; mozeeonsz is a semi aquatic plant used by the Ch. to increase the flow of milk; Hoxeheohe, Lodge r. (ref. to Sun dance), west of Fort Supply, Okla. (where it flows into Beaver r.); Homaeohe, Beaver r., name given to two rivers, one in Okla. (south of Fort Supply), and the other one flowing into the Republican r. in Kansas; Hoxeheohecis, Little Sun dance lodge r., Medicine Lodge creek, (Kansas); Hoxtovaseohe, Trade r., Brazos r. where the Ch. met and traded with the Comanches for the first time; Kanaeohe, Consumptive r.; ekana, he is in a tired (sick) condition, having ref. to the last stage of consumption; Kanaes was the name of chief Redmoon's brother who died and was left on a scaffold where the creek empties into the Washita, it is called Barnett's creek; Kokoemenoeše, Hackberry creek, "where there is a growth of hackberry bushes"; Hotoaeohe, Bull r., Cimarron r. (Okla.); also called Noazeeohe, R. of the giving; Exomoóeohe or Hekomooeohe, Fat grass r., Sillwater creek (flowing into the Cimarron, Okla.); Maheonekamax, Mysterious wood, Eagle creek, emptying into the Cimarron near Cleo, Okla.; Heotōeohe, Deep r., called Hōoetameohe by the Northern Ch., flows into the N. Canadian, east of El Reno; Mazeneohe, Kingfisher r. (Mazene = Little or Slit eyes), usually called Nomāohe, Fish r., empties into the Cimarron, east of Dover, Okla.; Mozooeneohe, Flint r. (from having found flint arrow heads there), Arkansas r.; Hekōmaeohe, Soft-ground r., Mud creek, flowing into the Arkansas in Colo.; Heovoneohe, Yellowpaint r., two rivers or creeks are called by that name, one in Colorado and one in Montana (empties into the Rosebud r. and is called Muddy creek); Mahōhevaeohe, Redshield r., Republican r. (Kansas); Makōmchesseohe, Redwillow r., flows into the Republican below Beecher's island; Menoeše, Willow-growth, Willow creek (Kansas); Motoše, Ash-growth, Walnut creek; moto = ash; this r. enters into the Arkansas; ōevozeohe, Quarreling r., Apishapa r., a tributary to the Arkansas; the name is given from a quarrel which Indians had there among themselves; Ononeohe, Arikara r. (fork of the Republican

r.). It was on an island of this r. that Colonel G. A. Forsyth and 48 scouts fought against vastly superior numbers of Ch. led by their chief Roman Nose (see 1868 under "date"). Ponoeohe, Dried r., Sand creek (Colo.), there the Chivington massacre took place; Zeonitavó, All-sorts-of-timber (different trees growing near it), Mulberry creek (Kansas); Hotoanaohe, Hard r. (from its difficult banks), Purgatory r. (Colo.); Vèhoeohe, White man's r., Rio Grande (New Mexico) and also the name for Frenchman's r. emptying into the Republican; Vehoneohe, Chief r., North fork of the Republican r.; Eometā, Fat-foam r., from the lumps of froth which this stream carries when rising, Missouri r.; Meneeohe, Platte r. (also the North Platte), from mene =something discoidal and glossy [men =berry], hence applied to chinaware and the smooth white shell ornaments worn by the Indians; Vitaneoehe, Fat r., South Platte r., from vita =fat, grease; Vokaoneohe, Antelope-pit r., Little Missouri r.; Eshoveohe, Sudden r., Niobrara r.; Hestaeohe, Heart r. (near Mandan, North Dakota); Maetomoneohe, Red-paint r., Cheyenne r. (S. Dakota, the South Cheyenne r.); Mistaeohe, Owl r., Moreau r., empties into Missouri r., S. Dakota; Xovatovoneohe, Sword r., Knife r., near Fort Berthold, N. Dakota; Ešeeohe, Sun r., flowing into the Missouri; Manóeohe, Timber-grove r., Smoky Hill r.; Voxpōm, White r. (S. Dakota); Amaoxzeohe, Driven r., Punished Woman's Fork, empties into the Smoky Hill r., there the Ch. drove away the Pawnees in Battle; šistatooeche, Cedar or Pine r., Saline Fork of Smoky Hill; Moeheohe, Elk r., Yellowstone r.; Qsāeohe, Sheep r., Bighorn r. (Montana); Qsāeohecis, Little Bighorn r. (Mont.); Pāeohe, Powder r. (Mont.); pā ref. to ashes and powder, lignite; the r. has seams of lignite along its banke; Pāeohecis, Little Powder r. (Mont.); Heneneohe, Roseberry r., Rosebud r., having many wild rose bushes, (Mont.); Vitanoveohe, Tongue r. (Mont.); Tonšenoveohe, Frivolous or Foolish woman r., Crazy Woman's r. (branch of the Powder r. in Wyoming); Mohènohameohe, Horse r., Horse creek (Wyoming, empties into the North Platte); Exovoneohe, shell r., Musselshell r. (Mont.); Esevotoeche, Esevotoeche, Seething r., Fountain r.; Zceeohe, Little r., Milk r. (Mont.); Henaeneohe, Goose r., Laramie r. (Wyoming); Haeoeohe or Hāeohe mǎp, Swift r. or Swift water, Rapid Creek (empties into South Fork of Cheyenne r., S. Dakota); Mescemaeohe, Box-elder r. (near Rapid Creek); Oomenoeohe, Elm r., Elm Fork (empties in North Fork of Ch. r.); Moomstaše, Tule-growth, Tule Creek, flowing into Red r. of North; ōhetaneohe, called Okoxceohe by the Northern Ch., Crow r. (Wyoming); Heškovizeohe, Porcupine r., empties into the Yellowstone; ōxemeoemǎp, Ill-smelling-water, Stinking-water, or Wind r.; Mātasoeohe, Scalp r., Green r. (Utah); Otatavemǎp, Blue water; Mātamaexanova, Old-woman-

- r.; Hoenōneohe, Spy r.; Voxpomaozeohe, Salt r., Salt Fork (Okla.); Moxtavōmeohe, Black r.. fig.sp.of death; Ametaneneohe, r.of life (fig.).
- rivet, inf.-xahec- ="riveted, rooted on the spot": ese-
hoeoz, he stands riveted, fixed (at a place); tōne-
oheo zehekoneēstane, r.
- road, meo, meonoz (pl.); meoneva, on the r.; emeoneve, it
is a r.; nohéméon, besides the r.; nxpemeon, in, be-
fore, obstructing the r.; meo etapepeeo, the r. is
rough; meo eameoz, the r. goes; t'sa etaooz meo, where
does the r. lead to? Meo evotaneoz, the r. makes an el-
bow; meo eotaavomaeoz, the r. slopes; meo eonimxaeoz,
the r. is tortuous; meo evoxceoz, the r. makes a curve
(also said of the turning of a section line r.); ze-
voxceoz meo, at the short turn of a r. (as a section
r.); evovoxceoz meo, the r. makes bends, curves; meo ea-
mepaeoz, the r. runs paralll; paoeméo, paralll r.;
meo eametoxeoz, the r. skirts along (as along a river,
woods, etc.); meo eahāeoz, the r. goes round about, makes
a détour; meo zistamamoveoz, where the r. meets, comes
together with (another); meonoz etamamoveozensz,
the roads meet; meo enxohoxseoz, the r. joins; zenxo-
hoxseoz meo, where the r. joined (ref. to a place or
spot already passed); meo etaevhahoxseoz, it joins,
meets the r. again; nataevha-áešeo meo, I go out of
the r. (I had), sc. into another one; nataneha meo zeta-
oz, I take the r. leading to....; ehaestoeozensz meo-
noz, they are paralll roads; epeveoz meo, it is a good
r.; ehavseveoz meo, it is a bad r.; seameo, the r. to
the place of the dead, Milky Way; hekozeheméo, r. of the
suicides, one branch of the Milky Way; maatameo., iron
r., railroad (named after a snake, iron gray and long);
nameonaosan, I make a r.; nameonaoto, I make a r. for
one (is a transitive v. in Ch.); nameonaovo, I make a
r. for him (intrans. form), both are used fig.; nšeme-
onsz, keep on thy r.! See way.
- roadside, eama meon, at the side of the road.
- roam, nanotovaeoxz, I r., wander without, am homeless, as
an outsider; enotovaeoxzetovo Maheon, he wan-
ders away from God; zenotovaeoxzessō, the ones who r.,
wander, who are without, wicked, frivolous; see range.
- roan, maovahe, r. horse; otatavovahe, blue r. (horse);
emoktaveheménpohōn, he is black r. spotted; cheovce-
heménpohōn, he is yellow r. spotted; emaceheménpohōn, he
is red r. spotted; eotataveheménpohōn, he is blue r.
spotted; emocevašeheménpohōn, he is grass (dead grass)
r. spotted; see horse.
- roar, enháeta, he roars for it (as a wild beast for its
prey); emaxenistonevon, it is a roaring sound; ema-
xenistonevavessevo, it roars in flowing (water), lit. it
flows with a great sound; emaxenistonevaveōstōmaā, the

waves are roaring; eoahanatamaō, they (or.) r.with laughter; pēpenanoseham emaxenistōhe, the lion roars.
roast. nahonon, I r., broil, bake; napaevhonon, I r. on coals; naevoneahonon, I r., by swaying food on a fire, suspended to a tripod or some other arrangement; this was done in a green or raw hide [hoxaevxotan] in which the meat was suspended and swayed; in standing still it would scorch; evoneahotanoz, they r., cook while swaying (the things thus cooked); nahonoxta, I r. it; nahonoto, I r. him (sp. of animals); napanoxta, I r., broil it in a flat pan or skillet; napanoxtanox mataocemenox, I r. coffee; zepanoēs z mataocemenox, roasted coffee; ehonoe, it (or one) is roasted; ehononsz, they (in.) are roasted; popocemāmenox napanoxtanox, I r., pop popcorn; naséoxtonon, I r., toast (before the fire, as a spit); naséoxtono, I r., toast him; naseoxtonoxta, I r. it; nahōhe, I r., toast, broil for myself (quick cooking); nihōhemā, we r. for ourselves; name-nonanen, I r. corn (on the ear); natanetānotō zeoxchetahohaes, I will r. them (or., as birds) as he likes it (ref. to taste); honoono, roasting plate upon which the roasting takes place, also roasting pan; hononistox, the roasting, also roasting, baking pan; hekaenistox, double roaster; paononistox, the roasting in a skillet, also name for flat roasting pan; paononevetoxq and hevaxevetoxq, roasting pan, skillet; see bake, cook; zeto vecess zehonotōz natatosemevo, I am going to eat this bird thou art roasting; hookoxz zehonoēs, corn ears roasted.

rob, ešēnova, he robs (predicative); zešēnovassō, the ones who r.; našēno, I r., despoil one; ešēne, he is robbed; nasēnomevo, I r. him of it; šēnovātoz, the robbing; našēnan, I am robbed, despoiled; see steal; zešēnomōez, the one who robs us of it; našēnomoneno z nama-kātaemoz, I am robbed of my money.

robber, šēnovahe, šēnovaheo (pl.); ešēnovaheve, he is a r.; zešēnovaz, the one who robs; nxpaevēho, r., "masked white man".

robbery, šēnazistox, the robbing one (obj.), r.

robe, v., nanhōmano, I r. one; zenhōmansz, the one robed; naénhōmano, I unrobe, disrobe him; zemoxtavōstassō, the black robed, gowned ones (or.), ref. to Catholic priests; zevoomōstassō, the white robed, gowned ones, ref. to the Episcopalian ministers; evoomōsta, one is robed, dressed, gowned in white; emoxtavōsta, one is robed, gowned in black; exhoneevotōmaoe, he was robed with a wolf r.; emeškonhōmane, he is dressed, robed with a tanned hide (usually ref. to buffalo r.); see protect, protection, shield.

robe, n., hōmā, hōmā (pl.); nāthōmā, my r., blanket; nsthōman, our r., blanket; hesthōmevō, their robes,

blankets; hōmāva, on, with the r.; tonovhōmā, thick r.; mahōmā, red r. [maōm, red water]; heocevhōmā, fringed r.; pokōmā, grey r.; otatavhōmā, blue r.; moxtavhōmā, black r.; in Ch.r. means also blanket or shawl; mómātahōmā, ceremonial r.; enotoxkōmā, spotted, starred r.; meškonhōmā, buffalo r., skin r.; honehevotōmā, wolf r.; eamszekstsōmoneta, one has a r. with crosswise stripes; hōmā ezekst'tāva, the r. is striped up and down; esosoxkovxtāva hōmā, the r. is striped up down (in streaks); etotomxt'tāva hōmā, the r. is striped up and down; ehōtxaevxta hōmā, the r. is checked; eeōmst'tāva hōmā, the r. is striped crosswise; ešéxanevxtāva hōmā, the r. has oblique (partly) lines between the upright ones; emomaxeōmst'tāva hōmā, the r. is plaid. Hovoeàtahestoz, lap r.; also hoomaeàtahestoz; both terms imply covering for the feet or legs; natanhōmanenoz, I will have it (or.) for my r.; etaxeōeš hōmāva, it lights on a r., blanket; enhōmanenoz mómātahōma, he has a ceremonial r. for a r.; ehestōm, he has a r.; ehestōm mesešq, he has a r. of leather, skin; emeskonōma, is the better term for the preceding; ehesthonehevotan, he wants a wolf r.; ehevōhevomae, he has a rabbit r.; Vōhevomaheo, Rabbit-r.-ones, Paiutes; naamstovoeoxz, I go with my r., with longest way around (proper Indian style, instead of the long way down); napevovoeoxz, same as preceding; natahovoeoz or natāvoveoz, I am entirely covered (enshrouded) with r., blanket; nanitovoeoz, the r. is too short for me, (does not cover); naxanisēma, I wear the r. long way hanging down (opposite to naams-tovoeoxz); nixanisēmamā, we wear the r. (in preceding fashion); eoxcemātāvoveoxzistove, the r. is worn over all; eoxcepavxanisēmātove, the r. is worn (long way down); naxanitōvano, I fold my r., blanked once (over the shoulder); naxanitōvseomaoxz, I go with r., shawl folded lengthwise; also naxanitōvoveoxz; navecevano nāthōmā, I hollow my r., blanket (to receive something in it); ehōman, she is skilled in making robes; enševemos, she is industrious, untiring (in tending to r. making); zenševemosz, the industrious one in tending to robes, buffalo skins, etc.

robust, expressed by inf.-mooxe- =hard, flinty, immune; emooxoneta, one is r., rugged; mooxonetàtoz, the being r.; mooxevostanehevestoz, r., rugged life; emooxevostaneheve, he is r., has a r. life; see immune.

rock, hohona, hohonaeo (pl., or.); ehohonaeve, it is a r., stone; see mountain; hohonaeva, on the r.; zèpaponōs hohona, a flat r. extension, ledge; zehoxtoneneš hohona, projecting r. (not necessarily flat on top); hohonā zeamōessō, a range of rocks (also Rocky Mountains); nixa eamōs hohonā, there are two ranges of mountains; šēn, r., sand stone r.; šēnson, small r. (not

loose); šēn zistovoō, in the crevice, gap of a r.; Maheo nahesthohonaemenoz, God is my r. (fig.); nihesthohonaemetovaz, thou art my r.; see stone; navavahamo. I r. him; see swing.

Rocky Mountains, Hohonā, also Hohonā zeamōes; see rock. rod, see staff; tōseon, fishing r., pole.

rogue, expressed by inf.-hehetovanov- =roguish, mischievous, unruly; eahansenova, he is a r., knave; eōceheoneve, he is a r., deceiver.

roil, naahanōman, I r. it, to render muddy (liquid).

roll, suff.-oen denotes "rolling"; naamoena vēhoemax, I r. a barrel; naēvoen, I r. to and fro, wallow (also from pain); emasóevoen, he suddenly rolls, wallows; na-oxceamoevaena, I make it r. (without special intention); naasetoevaena, I start it rolling; naonimotaoen hoxxeo, I r. a log; naonimotaemaena, I r. it up (as a scroll); eonimotaoemaene, it has been rolled up; eonimotaoemaeha, it lies rolled up; eonimotaoemaeš, it (or., as dry goods) lies rolled up; nazešemaenen, I r. a cigarette; nasèpemaena, I r. out, open a scroll; nonoma eemehahe, the thunder rolls (ref. to voice, sound); oxzem eamoeoxz, the ball is rolling; toxtō, rolling prairie; eanhóeo, he rolls down; nianhoeohemā, we r. down; etaanhoeohetto, it rolls down (from the speaker); t'sa nihetoeoxzé, where art thou rolling? (asked of one who is driving); hohona ehetoexz, a stone is rolling; hohona enxhetoeoxz, a stone comes rolling; hohona nanxhetoeoxzetō, a stone came rolling against me; eoeotōma, it is rolling (of waves); rad.-oeo- implies "rolling, stirring motion, action". It is of interest to note that the suff.-oen is used in the verb "to pray": nahoen, nahaoen, nahaōn, I pray; namavhoen, I am tired of praying.

roof, heama zensceha mhāo (zensceaemhāo), r., the ridge above the house; eestovoeha, it is roofed, lined (sp. of tent fly); niva eestovoeha, it has a fourfold r. (of tents); zeheskseō, pointed r., steeple, spire; zehesksota, r., cupola; zenscepaonatto mhāo, the ridge, r. of the house; ziskàkoevōnatto, ridge of r.

room, nametomosan, I make r., also give opportunity; nametomevo, I make r. for one; nametomon, r. is made, opportunity is given me; suff.-eneota denotes "set in, within"; emahaeneota, it is a large r.; ezceeneota, it is a small r.; eáeš-eneota, it is a private r.; vāxsheama zemahaeneota, a large upper r.; namhāo etosenaheneota, my house is to have three rooms; etosenišeneota, it is to have two rooms; ehaestoeneotansz, there are many rooms; hemhāo ehaestoeneotaz', his house has many rooms, lit. is many roomed; when in a house ref. is made to a special room suff. -eneota is replaced by -mhāo =house; hevosoemhāo, play r.; ōstonemhāo, study

r.; šešemhăo, bed r.; homsemhăo, kitchen; tōhamemhăo, bath r.; esaametomohe, there is no r., place made for him; esaametomōhan, there is not r. made for it.

roost, eakonō kamxeheva, it roosts, perches, squats on the wood, stick; vecseo zexoxtaenevoss, where birds pass the night; maxeneo eehao (also eoxtaeneo), the turkeys r. [ve, it is a r.]

rooster, hetanekokōax, -kokōaxeo (pl.); ehetanekokōaxe-]

root, naokōno, I r. it (or.), ref. to the digging out of certain edible roots or bulbs; nanit'semaoz, I r. out, uproot; nasehoena, I r., fix, stake it in the ground; esehoeoz, it is rooted, fixed in the ground; see stake, dig, snout. Esehoh, esehonoz (pl.), r.; eeseohoneve, it is a r.; natsehohonam, my r.; esehonoz vokonaekamaxsz, dried roots of trees; maxeesehoh, large r.; esēoxz, r. used in medicine, q.v.; esozeva, the r. bottom, close to the ground (not in the ground, but the part next to the roots); see butt, thick. Inf.-hesse- =r., cause.

rope, see bind, lasso and tie; nahotoanaoho hoxzezeva, I r. him to a tree (so he cannot escape); sitoxceo (or.), r., cord; sitoxc (in.), thong, harness tug; nahe-sitoxceam, I have a r.; hohōnasitoto (or.), r. used to tie the three center poles of a tipi; natchōnasitoto, my r. (as above); natchōnasitotoaman, our r.; hēvaho, r. made of hair or fur; vēhoehēva, white man's r.; vxta-neatto, r., thong of rawhide, not braided; paponasito, same as preceding but flat; something done with a r. is expressed by "-onean-", also "-one-"; naonehaeno, I untie him; naonehaena sitoxc, I loosen the r., thong; naanhoneano, I let him down by means of a r.; naanhoneano sitoxceo, I let down a r., string; naanhoneoeto sitoxceo vōnhanistovă, I tie a r., string to the window; naanhōstoneano, I let one down (suspended) by a r.; naheamoneana, I pull it up by r.; namevō-oneana, I pull one to the surface (of water) by r.; natotahoponeano, I entangle one with a r. or string; etotahopone-eoz, it (or he) becomes entangled (in r., meshes, strings); etotahoponeaohăz, he causes himself to be entangled (as with a r.); epopooneeoz, it (r., string, etc.) tears apart; napopooneohaovo sitoxceo, I tear the r. asunder; emaonehe, it is red (of r., string, yarn, meshes); eotatavonehe sitoxceo, the r. is blue; nanoasetoevoneana, I make a loop at the end of a r.; navov-hetoneana, I make a running noose at the end of a r.; noasetoevoneaneo, loop in a r. (not slip loop); vovhetoneaneo, noose, slip or running loop; evovhetoneane, it is (the r.) ready for use, provided with a running loop; namomekanoneano, I coil a r. (some of the younger Indians will say, "namomekanoneana", using the in. instead of the or.); nasēponeano, I stretch the r.; na-

- asèponeano, I slacken the r.; nahotovoneano, I slacken, loosen the r.; naevhašexoneano, I unwind, uncoil the r.; naonimotaoneano, I wind the r. (around something standing); esoxkomonehe sitoxceo, the r. is thin; emoo-nehe, it is a coarse r., string.
- rose, henen, wild r., also tomato (or.); the name really applies to the berry of the wild r.; Heneneohe, Rosebud river (Montana); eosemakomaoxzevxtav, it is r. (color); emaeaensz, they (in.) are rosy, pink, light red.
- rosin, same as glue, gum, pitch. [ness; see decay, rotten.
- rot, eōxeoz, it rots; eoxōva, it rots from water, damp-]
- rotate, nanitoena, I make it r., whirl, q.v., (something unstable, like a top); nanimaoahasen, I make r.; nanimaoahàz, I make it r.; enimaoahame, it is made to r., revolve, q.v.; enimaoaa, it rotates, as the wheels of machinery; nsthoaman enimahōsta or enimaoes, our earth rotates (suspended). [revolving.
- rotation, nimaohasenistoz, the rotating, turning around,]
- rotten, zeōxeoz hoevoxkōz, r. meat; ehekotxa, it is r.; eōxeoz, it is r., rotting; ehekotxaoz, it becomes r. (wood); eheotxeoz, it is r. (intensive); hekotxahoxzz, r. tree; navōmo hoxzz zehekotxasz, I saw a r. tree; see decay, corrupt.
- rough, epepeha, it is r.; meo etapepeeo, the road is r.; napepeana, I make it r.; eōeven, one has a r. face (with pimples or boils); epopeen, one has a r. face (small, wart like elevations of the skin, similar to those of the toad but more numerous); epopeēs, he has a r. nose (like the preceding); eónavheona, he has r., chapped hands (from cold); emóostaheona, one has r., chapped hands (from work or otherwise); emóo, it is r., not smooth, coarse; emóoa nàthōmā, my robe or blanket is r., coarse; móoezen, r. arm pit; hoe ematat'koz, the land is r., broken up; navavenavemo, I speak roughly, threateningly to him; vavenavemazistoz, the speaking of r., threatening words; pepehastoz, that which is r., roughness, coarseness, disorder.
- round, naakana, I r. it, like a ball; naaksemanisz, I make it r., spherical at the point; naaksemaného, I make it (or.) r., spherical at the point; naonistakoana, I wind it r., into a ball (as by winding string); naonistakoano, I make it r., wind it (or., sp. of string, yarn) into a ball; naonistakana, I make it round, form it into a ball; naakozenoz móesz, I r. up the (stack) hay; eàq, it is r., head like; eonistàq, it is r., ring like; ehohano, it is r. and long, cylindrical (as quiver, spokes, rungs, etc.); ehohanonsz, they (in.) are r.; ehōhanetamo, it is rounded at the ends (of a cylindrical body); ehōhanetamonsz, they (in.) are rounded at the ends; see under "shaped"; epàpoeonistàq, it is r. and flat, disk like; epàpoeonistàkonsz, they (in.)

are r. and flat; eveveeonistàq, it is r. and concave (dished); see around, circle, ring, surround; inf. -ahā- =r. about, making a détour; zevecetto, r. nook, corner; zevotan, rounding, bending out.

rouse, našešeoešemo, I r. one from sleep; naséaoho, I r.]
rout, see defeat. [one.

rove, same as roam; see range.

row, v., eamōhesz, he rows the boat; naonovōhesz, I r. to shore; nahoxovōhesz, I r. across; etazetōhesz, he rows towards; ehoōhesz, he has come rowing; nahoe-onovōhesz, I land, after rowing; easetōhesz, he rows away; see boat.

row, n., enóovonehotansz, they (in.) are (set) in a r.; nanoovoneozenoz, I place them (in.) in a r.; enoovoneōensz, they (in.) stand in a r.; haestoha eamoneeōensz maxemenósz, there are many rows of apple trees; nohoná eamoneōeo hohonaeo, the stones are in five rows; matòtoha eamoneōensz heceōseonoz, also eamoneōeo heceōseon (or.), there are ten rows of posts; the rad. -am- ref. to being seen from the side, abreast, in front; enoovoneeōeo, they (or.) stand in a r.; enoovoneeōeo, they (or.) sit in a r., file; enoovoneešen, they (or.) lie in a r.; enoovoneehansz, they (in.) lie in a r.; māmenez enoovoneenanoensz, corn is planted in rows; enoovoneeōensz māmenez, the corn stands in rows; enoovoneehonetansz māmenez, the corn is in rows (in heaps or piles); nanoovoneehónizenoz māmenez, I heap, put corn in piles (making a r. of piles); eoxchotonaovšetovàzeo, they (or.) lay down in a r., one after another; nivá zistovoneōessò, there were four rows of them (or.); nanoovoneoetò, I tie them one after another, in a r.; see file, line.

royal, expressed by inf. -vehone- = "of a chief" and inf. -nitáe- = ruling, principal; evehonevostaneheve, he is a r. person, also he leads a chief's life; vehone-kašgon, r. child, chief's child; nitáetanestoz, r. manhood; vehonhetanestoz, r. men, kingly people.

royalty, vehonevestoz, the being chief, king.

rub, nahaheanen, I r.; nahaheana, I r. it; nahaheano, I r. one; nahahenòno, r. him (instr., as "moeva, with grass"); nahahenoha, I r. it (instr.); ehaheane, it is rubbed (by hand); ehaheanohe, it is rubbed (with something); haheanistoz, the rubbing, also name for wash board; hahenônistoz, the rubbing (with instr.); haheaneneo, the rubber, that which (or one who) is used for rubbing; naneàtax, I r., wipe my feet; nahaheàtanàz, I r. my feet; nahaheàtano, I r. his feet; moeva nahaheàtano, I r. one's feet with grass; nahaheonanàz, I r. my hands; nahaheonanàno moeva, I r. one's hands with grass; nahaheonano, I r. one's hands; namamēana, I r. it between my hands; see wear; nanehāz, I r. it off; nane-

- šemo, I r.him off; enešeme, it (he) is rubbed off.
 rubber, esoxocanoz, r.shoes; esoxēszen. r.coat; rad.;
 ----- esox- =smooth, slick, slippery.
 rubbish, see chip, débris; peeto, r.; peoxkonoz, r.of
 ----- fallen twigs and branches.
 rude, enháe, one is r., savage, wild; esónháe, one is yet
 ----- r., savage, uncultured; ehezkovoevostaneheve, he is a
 r.person, leads a r.life; ehezkovoevoan, he speaks
 rudely; ehezkovoacta, one is r., coarse, gritty; see
 gritty, rough. [rude; hezkovoetàtoz, r., grittiness.
 rudeness, nháestoz, r.; hezkovoezestàtoz, r., the being]
 rue, see regret, repent.
 rueful, eta-oeometanonov, it is r.; nataanovetanona, I am
 ----- r.; etaanovetanonaoz, he becomes r.
 ruffian, ahansenovahe; maseha, r., villain.
 rug, honok, honokon (pl.): honok eamstosēmoneta, the r.is
 ----- longer one way than the other; etaesētostovsē-
 moneta honokon, the r.is square, has equal sides.
 rugged, see rough, robust; emooxoevostaneheve, he leads a
 ----- r.life; etaheszkovoa, it is r., rough, gritty; eta-
 heszkovoaeta hohona, the rock, stone is r., gritty; emo-
 oxoneta, one is r., robust, immune.
 ruin, natotonšenoxyz, I r.it; natotonšenoto, I r.one; emā-
 ----- totonšenohe, it is all ruined, spoiled; nistāsz mhā-
 onoz emasenohensz, all the houses are ruined; see des-
 troy; nahāovnovaovo, I r., impoverish him; nataešehāov-
 novaon, I am now ruined, impoverished; totonšenotazis-
 toz, r., destruction; mātotonšenotazistoz, complete r.;
 haovnovaovazistoz, r., impoverishment; see destruction,
 waste.
 rule, nanitáetsan, I am ruling; nanitáetovo, I r., master
 ----- one; nanitáeta, I r.it; zenitáetsanessō, the ones
 who are ruling; zenitáessō, the rulers; zenitáetōsz,
 the one ruled; nanitáetan, I want to r.; nanitáetano-
 tovo, I want to r.him; nahoeman, I make a r., decision,
 law; ešexhoemanistove, a r., regulation has been pass-
 ed, made; nahoemaosan, I make a r., law for; nahoemaovo,
 I make a r., law for (unto) one; nahoemaoxta, I r., con-
 trol it; nahoemaoto, I r., control one; natāevavistomo-
 san, I make rules, regulations; natāevavistomevo, I make
 rules, regulations for him; toxtomonetto, without r.
 or system; inf.-toxtomone- =without restriction, free,
 without fuss; nionone, without r., at random; nitáetsa-
 nistoz, the ruling; hoemanistoz, the making a r., pass-
 ing a decision; nitáestoz, r., dominion; nitávhoemanis-
 toz, r., authority; tāevavistomosanistoz, the making
 rules, regulations; tāevavistomevazistoz, r., regula-
 tion, measure; vehonenitáestoz, chief's r.; vehonenitá-
 etsanistoz, the ruling, chief ruling; zehenitāames-
 tovsz, the one being ruled; nahenitáestove, I have r.,
 dominion, command; nahenitáestoveta, I have r.over it.

ruler, nitáe, r., master, lord; zenitáesz, the r.; zenitá-
essô, the rulers [not to confound with "eni'ta", it
 is a different one; zeni'tasz, the other one; zeni'-
 tassô, the other ones]; Zemaheonenitáesz, the R., Lord,
 Master (ref. to God); Zemaxenitáesz, the Great R.; Mo-
 nenitáe, the All R. (ceremonial term used with the "Ar-
 rows"); Zemonenitáesz, the one being All R., Supreme
 Lord; nanitáeam, my r., master; nahenitáeam or naheni-
 täam, I have a r.; nahenitäämenoz, he is my r., master;
 nihenitäämetovaz, thou art my r.; zehenitäämestovsz,
 the one being ruled; zehenitäämsz, the one having a
 r.; zehenitäämessô, the ones having a r.; zehenitääme-
 stovessô, the ones ruled; eoxcemähenitáestoveta hoe
 na voe, he is the r. of earth and sky. Tāevaheo, r.,
 measurer; etāevaheoneve, it is a r., something to
 measure with; hoemane, r., law maker.

rumble, etovevon, it rumbles, is a rumbling, muffled
 sound; see sound; etovātōe, the thunder is heard]

ruminate, see chew. [rumbling.

rummage, nasxsenoxzena, I r. thru it (seeking, searching
 with the hands); see stir.

rumor, ehenov, there is a r.; also expressed with the]
 rump, hešëp [Attributive m.; see Ch.gr.

rumple, see crumple, wrinkle.

run, expressed by suff. $\frac{q}{x}$ and -ohe; naasetax, I start
 running; naamax, I r. away; naamaxemo, I r. away from
 one; naamaxesta, I r. away from it; naamaxstomovo, I r.
 away from his (in.); nanoseasetaxetovo, I r. upon,
 against him; nanooseasetaxenoz, I r. away without him,
 leaving him; naevhavax, I r. back; naevhavxemo, I r. back
 from one; naevhavxesta, I r. back from it; eamxehestove,
 they move away (running); eamxehetanov, they move away
 (running) from it; eamohatax, he runs laughing; eōmo-
 hatax, he passes by (runs) laughing; zeamaxsz, the one
 running; zeamxessô, the ones running away; eamāxetan,
 he wants to r. away; asetaxestoz or asetxestoz, the
 starting on a r.; amxistoz, the running away; suff.
 -ohe, denotes "running, rushing forward"; eamemeohe, he
 runs, races on (with swiftness); naamemexoz, I am run-
 ning, racing; maatameo ehaochetto, the train runs fast;
 ohe eameochetto, the river is running swiftly; maata-
 meo eēnechetto, the train stops running; maatameo zeē-
 nechetto, where the train stops running (station); na-
 aseohē, I r., race away; naaseohēvo, I r., race away from
 one, from where one is; naaseohetovo, I r. away from
 him; nahethoahe, I r. for it, towards it, I desire it;
 totahoesta ehetoaheoz, they r. in all directions (al-
 so fig.); nahoeohetō, he comes to me running; ehehe-
 notomoena, it runs over (cup, bushel measure, trough);
 eoheotōva, it runs over (liquids); eoheotōmahā, it
 runs, rages, waves (of the water); naōzeōmetoxana, I r.

the risk of it, pass close to the border, edge; naōme-toxanō, I pass close to them (or.), as challenging; evoveheoxz, he runs, trots, goes faster than a walk; inf.-vovehe- denotes "at a fast gait"; evoveomaxova, he plows at a fast gait. Either "x" or "h" carries the meaning of "r." in the sense of celerity, quickness, thru action, pressing, cutting thru. Nanxhotamaeohetōe, he comes up behind me running; naotāemaso, I r. one thru, pierce; naotāemxesta, I r., pierce it thru; nahoxahôn, I r. thru (with instr., awl, knife); hoxaostoz, the running thru) the piercing of flesh in torturing); nahoxaòno, I r. him (by piercing in torture), ref. also to bead work; what is done with the awl in bead work to adorn skin garments or shoes used to be done on the human body, at first possibly to adorn (tattoo), then as a torture (as in the Sun dance and other occasions); hoxahova, hoxahovao (pl.), the one who is adept in torturing (in ceremonials), by running a sharp instrument into the flesh; hoxaônehe, the one running the awl, or: "the beader"; such persons (usually women) were experts in the beading or ornamentation of tipis and formed a special class. Ameohestoz, the running; măohestoz, the all running, race (ref. to the fourth of July). Amxenoham, r. away horse.

runner, zeameemoxzz, zeameohesz, the one who runs.

rush, naaeoz, I r., attack; naaeozetovo, I r. at, attack him; ehotxovessevanoxzeo, they (or.) are heard rushing to and fro; nanoōhetovo, I r. forward, from one; ezetōvaoz máe, the blood rushes (sc. to the head); navessetan, I am in a r., haste; inf. -vestov- =rushing, fleetingly; evestov'netto, it is rushing, has a rushing, fleeting course; enistonevavessevo, the sound of rushing water; see press, crowd. In some verbs the suff.-ōst- implies "with a r.", see Instr. form of the Ch. v. in gr.; eoxeōstahâ, it is torn by a r. of wind; see blow, wind. Vitanósz, rushes, cattails.

rust, ehoxōao, it rusts; hoxoaoz, r.

rustle, see rustling sound.

S

S, is pronounced in Ch. like "s" in "silver". When followed by an accent (s') it sounds like two "s" sounds with a hiatus in the middle. When surmounted by a circumflex (š) it is pronounced like "sh" as in "shape", but not quite as strong; sometimes it is a change of "x" sound as "nix" into "niš". To represent "t + s" we use "z" in Ch. (pronounced like the Ger. "z"). When "z" is followed by an accent (z') it is

pronounced similar to "d's" or "dzh". The etymological value of Ch."s" is "drawing to a point,thru,into".
Sack, hōe,hōeo (pl.,or.); hōenov, a s.full; naaenanoz
 hōenov mazemenoz,I have (own) a s. full of oats;
 veemàpehōe,a s.of sugar; pen'nhōochōe, a s.of flour;
 nahetoèno hōenov,I fill the s.; nahetoemo hesthōenov,
 I fill one's s.

sacred, expressed by inf. -maheon- mysterious, divine;
 also by inf.-mómâta- =sacredly,ceremonially, de-
 voutly,religiously; emómâtavoan, he utters sacred,
 ceremonial language; emómâtavoëta,he performs a s.ac-
 tion; mómâtavoëtastoz,s.performance,ceremony; emómâ-
 tahe,one is s.(belonging to a special class of reli-
 gious men,priests); mómâtahestoz,the being s.; mómâ-
 tahetan,s.man; mómâtahee,s.woman; mómâtahéš, s.day;
 namómâtavazesta,I deem it s.; namómâtavatamo, I deem
 one s.; emómâtavatame,it is deemed s.; mómâtavatama-
 hestoz,state of sacredness; namómâtavōemo, I count,
 consider him s.; sometimes the inf.-hoxee- is prefix-
 ed to -mómâta- and makes the term stronger in the
 sense of "holy + sacred"; Maheo ehoxeemómâtahe,God is
 s.; Maheo ehoxeemómâtavōeme,God is considered s.; na-
 mómâtaetanota,I hold it s.,sanctify it (in mind); Ma-
 heo ehoxeemómâtavostaneheve,God is a s.being; hoxee-
 mómâtavostan,s.person; hoxeemómâtavostanehevestoz, s.
 custom,way of living; emómâtatto,it is s.; ehoxeemó-
 mâtatto,it is holy and s.; zehoxeemómâtatto, that
 which is s.; zemómâtattōsz or zehoxeemómâtattōsz, pl.
 of preceding. Namaheonevetanota, I want it to be s.,
 divine; namaheonevazesta or namaheonazesta, I deem it
 s.,divine; namaheonevatamo,namaheonatamo, I deem one
 s.,divine; maheonevxehestoz,s., ceremonial "fixings"
 (ref.to s.things one wears); maheonevxistoz, s.writ-
 ing; see priest.

sacrifice, eōston,he makes a s.; ōstonestoz, the making
 of a s.; eōstoneheve,it is a s.; naōeto,I s.,
 offer one (or.); the rad. -ōe- denotes "value, cost"
 [ehoeston,one counts,studies, goes to school,reads];
 naōesz,I s.,offer it; naōstoonòno Maheo,I make a s.to
 God (of it or one); ōstonhetan,the sacrificer, sacri-
 ficing man; ōstoné,sacrificer (Fr.sacrificateur); ōs-
 tooneomē,place of s.; zehēnaneonsz, the one who lays
 down,offers,sacrifices; naēvanen,I heave (that which
 is offered); see offer. [see desecrate.

sacrilegious, hovae zetohossō, something s., profane;]

sad, eanovae,one is s.; eanovaoz,one becomes s.; eano-
 vetan,one is s.,feels s.(in mind); eanove-
 tanona,one is in a s.disposition; zeanovasz, the one
 being s.; the rad.-anove- =downcast; eanovstaha,he is
 s.hearted; naanovetanonavoého,I make him s.; naanove-
 tanonavstaha,I am in a s.mood, feel s. at heart; see

- heart. Inf.-oem- (-ôom-) =s., mournful, grieving; eôometan, one is s., grieving; eôomae, one is (state) sorrowful, grieving; eoeomeneo, he has a s. countenance, face; nioeoeemeneomâ, we have a s. countenance; see mourn; naanovetanooz, I get s.; naôometanooz, I get s., mournful, grieving; see dejected, low spirited.
- sadden, naanovetanoho, I s. him, prompt him to be sad; naôometanoho, I s., grieve him, cause him to grieve; naanovstahaovo, I s. him at heart, make him to be sad hearted; naanovasého, I s., cause one to be sad; naanovetanosého, I s. him, cause him to feel sad; etaanovetanoshetto, it saddens, causes sadness; eanovetanonov, it saddens; eoeometanonov, it saddens, is grieving; naanovaovo, I s. one, make him to be sad.
- saddle, hoaoxestoz, hoaoxestotoz (pl.); ehoaoxestove, it is a s.; nathoaoxestoz, my s.; nahesthoaoxestove, I have a s.; nahoaoxevoham, I s. the horse; ehoxeetahoe, he is used to the s. (see unsaddle); hōmaoestoz, s. blanket; tahoevoha, tahoevoham (pl.), s. horse; ēšehoaox, it is saddled (sc. the horse); enešehoaoxseōeo, they stand saddled.
- saddler, tohaetotamstomanehe, s., harness maker.
- sadness, anovastoz, s., the being sad; anovetanoxtoz, s. (feeling, disposition); anovetanoozistoz, s., the becoming sad; oemetanoxtoz, s., grief (in thot); oemhastoz, s., grief (state); anovetanonavstahàtoz, s. of heart; also anovstahàtoz; oemstahàtoz and oemetanonavstahàtoz, s., grief of heart.
- safe, navostaneve, I am s., sound; nahōmoetan, I feel s.; eéatamano, it is not s. (in general); eastoē, he is not s., is dangerous; nahōmaovo, I keep one s.; see immune, save; maxevhoseo zemakātaevstoon, large receptacle made of iron, a s. [maovazistoz, s.]
- safeguard, nahōmaovo, I s. him; see protect, shield; hō-]
- safety, vostanevestoz, the being safe or sound, recovery; hōmoetanoxtoz, s., shelter, the feeling safe; hōmaovazistoz, s., shelter, q.v.; nahesthōmoetanoxtove, I have s.; navostanevatamo, I deem one safe, in safety; vostanevatamahestoz, s. (also given to mean danger).
- sag, eveevōetto, it sags.
- sage, vanósz, s. (pl. form); evanóeve, it is s.; veoxcevanósz, bitter s.; xamaevanósz, red s.; hetanevanósz, male s.; moxtaevanósz, black s.; voxpevanósz, white s., used in ceremonials, not in infusions.
- said, ehestohe, it is s.; see say; nahāmoxtaemâs, I am s. to be sick; ehāmoxtaesz, one is s. to be sick; easeoxzesz, he is s. to have left; napevetanomâs, I am s. to be glad; etonetton°s, it is s. to be cold (weather); nahetaesz, one is s. to have told me; see Attributive m. in Ch. gr.
- sail, tonovšeon zeorxevešeamōeo semo, thick cloth used

- to make the boat go; tonovšëon zeoxcevešëamōeo semo esévoneōetto, the s. hangs loose; tonovšëon zeoxcevešëamōeo semo eas-séoax, the s. swells (by the wind); amoahasemo, s. boat; amoahasemo eamoxtonaha, the wind drives the s. boat; amoahasemo eonoveamoxtonaha, the s. boat is driven (blown) by the wind to shore; see fly.
- saint, hoxeevostan, also hoxeemómâtahe; hoxeéōstahe, s., Christian s.; zehoxeéōstahes, the Christian saints; hoxe = clean, holy; ehoxeevostaneheve, he is a s., a holy person; ehoxeemómâtahe, he is a s., sacred.
- sake, expressed by inf.-hesse- in verbal forms; nahes-seanovetanotovo, I am sad for one's s.; nahesseōzetanotovo, I am worried for one's s., account; nahesshâ-ônatonototto, I pray to him for his (one's) s.; nitov, for my s.; etov, for thy s.; hevetov, for one's s.; nitovan, for our s. (excl.); etovan, for our s. (incl.); etovevo, for your s.; hevetovevo, for their s. The same terms are used to express "my, thy his etc, brother-in-law" and also "myself, etc."
- salable, eoxchoxtovâtove, it is s.
- salamander, eooxtatto.
- salary, hoozeemestoz, s., wages (that I give); hoozeohes-toz, s., wages (that I get); nathoozeohestoz, my s. (subjective); nathoozeemestoz, my s., the wages I give; makâtansz zeoxcevešëamhattonoz nathozeohestovâ, the money I get for my work; see earnings, wages.
- sale, hoxtovotazistoz, s., trade; hoxtovâtoz, the selling.
- salesman, vého zeoxchoxtovas, the man who does sell.
- salesroom, hoxtovamhâo, s., also trade house. [dise.]
- salesware, hoxtovō, hoxtovōnoz (pl.), s., goods, merchan-]
- saliva, ōseanoxz, spit, s.; mahēenoz, s., also foam, tears, secretion from mouth or eyes; mathosâz, flowing s.; see salivate, spit.
- salivate, ehosâz (or ekamosâz), he salivates; see spit.
- sally, caeoz, he sallies; niaezetōeneo notxeo, the soldiers sallied, rushed against us; ehōao, he sallies, rushes out; ehōax, he sallies, steps out; enxhōax, he sallies (speaker being outside).
- saloon, véhoemâpembhâo, lit. white-man's-water-house.
- salt, voxpomaoxz; evoxpomaoxzzeve, it is s.; voxpomaoxzzeva, with s.; zetomseō voxpomaoxz, pillar of s.; Voxpomaoxzzehe, S. river (Salt Fork in Okla.); nana-na voxpomaoxz hòpeeva, I s. the soup, mix s. with soup; also navoxpomaoxzzevana hòp, I s. the soup (make it salty); navoxpomaoxzzevana, I s. it; evoxpomaoxzzevane, it is salted; zevoxpomaoxzzevane hoevoxkôz, salted meat; navoxpomaoxzzevōmana, I s. it (in water, brine).
- salted, evoxpomaoxzzeva, it is s., salty, q.v.
- salty, evoxpomaoxzzeva, it is s.; evoxpomaoxzeño, it tastes s.; evenēno, it (water) tastes salty]
- salutation, see greet, salute. [like, brakish, alkali.]

salute, naaxaoto, I s. him; naaxaōeoxz, I s., show friendliness, am social; etoxōeoxz, he salutes around, goes about being social.

salvation, vostanevhàzistoz and vostanevstomanistoz; heto naveševostanevhan, this is my s.; hevostanevstomanistoz, his s., the one he occasions, makes; hevostanevazistoz, his s., by which he is saved.

salve, xoaneo (in.), also xoanenistoz, s., ointment; xoa-nevoenistoz, s., for the face; xoemazenenazistoz, eye s.; see ointment.

same, hapo, the s., likewise; inf.-aàze- =at the s. time, besides, aside: aàzevetto, phrase of preceding; ene-hae, the very s. (or.); eneha, the very s. (in.); see alike; esaasēhessohan, it is not the s.; inf.-sē- =s., alike, similar, equal; nasaaevhapevazestahe, I am no more the s. (physically); eevhazesta, he is the s. again; seetoeš, at the s. point (time or place). Esēšeamata, it pains the s.; nisētomatansz nivēsanoz, our teeth pain the s., alike; esēhessonettansz, they (in.) are the s., alike; nitao etonšeneha, it is all the s.; esxsēexovonsz, they (in.) are of the s. quality, degree; etoomahe, he remains the same, unchanged.

sample, see compare; neevavōsanistoto, s. (of cloth, dry goods); see example.

Samuel, Maheon-oxnistōsz, Heard of God.

Samson, Oxhekoneozz or Hekoneozemaha.

sanctification, hoxeanazistoz, s., cleansing; mómâtahoxe-anazistoz, s., sacred cleansing; hoxeemómâtavanenistoz, s., the sanctifying; hoxeemómâtavostanehevestoz, s., sanctified life; hoxeemómâtavanazistoz, s., the sanctifying one (obj.).

sanctified, see sanctify. [the one who sanctifies.

sanctifier, hoxeemómâtavaneneo; zehoxeamómâtavanensz,]

sanctify, nahoxemómâtavanen, I s.; nahoxeemómâtavano, I s. one (or.); nahoxeemómâtavana, I s. it; nahoxeetanota, I s. it (in thot, hold for clean); Maheo nihoxeetanotōen, God sanctifies us, also nihoxeemómâtavanaen, God sanctifies us, makes us holy; nahoxeexana, I s., perfect it (clean); nahoxeexano (or. of preceding); namxevōmotoxta, I s., clean it, as in blowing a beverage (ceremonially) before drinking; see blow; mxevōmotoxtoz nàtaman, sanctify our food, blow over it! Nahoxeemómâtavostaneheve, I lead a sanctified life; ehoxeemómâtavane, it (or one) is sanctified; ehoxeemómâtahe, he is sanctified, sacred; emxevōmotome, it is sanctified, blessed (food, beverage); ehoxeetanotoe, it is sanctified (held so); ehoxeetamahe, one is held, deemed holy, sanctified; nahoxeemómâtavatamo, I deem one sacred, sanctified, holy; nahoxeetanota Maheonéš, I s. the Sunday, keep it holy, sacred in thot; navâxshoxeexano, I s., make him perfectly clean, holy.

sanction, see consent, permission.

sanctity, hoxeatamahestoz, s., state of being clean, holy;
 ----- hoxeemómâtahestoz, s., sacredness; oxsêhoxeemó-
 mâtahestoz, s., perfection in holiness; maheon-oxsêho-
 xeastoz, divine s., holiness; mómâtahoxeastoz, s., state
 of sanctification.

sanctuary, maheonevê, sacred tipi; maheoneom, sacred
 ----- lodge; hoxeemómâtaveom, s.; maheonemhâo, s.,
 holy house. Zexhōs Maheo etaoxsēmómâtattoz', the s. of
 God, lit. the place of God (where he is) is exceeding
 sacred; hevez Maheo zehoxeemómâtavataamahettoz', the s.
 of God.

sand, heséovo, s., quick or shifting s.; eheséovomao or
 ----- eheséovoevomao, it is sandy ground; šenovhohona, s.
 stone; eheséovoeve, it is s.; heséovoeva, in the s.;
 naeszevanēoxz heséovoeva, I sink in the s. See sandy.

sandal, hoemxôn, s.; ehoemxôanon, one is provided with
 ----- sandals; see shoe. [place, s. ground (whitish).

sandy, neomao, s., barren place; eneomaeve, it is a s.]

sane, ōxhesta epevomoxta, he is s. and sound (physical-
 ----- ly); esaamashanē, he is s., not unreasonable; epa-
 vetoxetan, one is s., has a correct judgement.

sanity, pavetoxetanoxtoz, s., soundness of mind; saamas-
 ----- hanēhestoz, s., the not being unreasonable.

sap, hoxzezemâp, tree s., also s. of maple tree; eōhesto-
 ----- nēoxz, it saps, has s.; esxseveceonaoz, one is sapped,
 limp, exhausted, q. v.

sapphire, emoxtavetatatav, it is s. (color).

sarcasm, see contempt.

sash, see belt, frame, girdle, sling.

Satan, writer keeps the name as it is, pronouncing both
 ----- "a's" as in "father. Havsevevhan, the Evil;
 Eavo, Devil (from the Mexicans).

satiate, nanasoeno, I am satiated (food); nanasoenôoz, I
 ----- become satiated; nasoenosz, be satiated, have
 enough! Esaanševóenohe or eoxksaanševóenohe, he is
 never satiated; nanasōvoe, I am satiated (in drink-
 ing); see enough.

satisfaction, hekozetanoxtoz, s., contentment (in mind);
 ----- mxomhastoz, s., sufficiency; omazeozistoz, s.
 (Ger., Genügsamkeit), also modesty; mxàtovestoz, full
 sufficiency, the "reaching all" (implying s.); hotoeo-
 zistoz, s., contentment; etâmastoz, s., abundance; see
 plenty, satisfy.

satisfactory, etapeva, it is s., good; can also be ex-
 ----- pressed by inf.-voeše-; evoešenhesso, it is
 s. so.

satisfy, namāmxeoz, I am satisfied, have plenty, amply
 ----- enough; eomazeoz, one is satisfied, not assuming,
 contented; inf. -mxastov- denotes "reaching amply,
 touching all"; inf. -etâm- =with plenty, richly; emxo-

mae, one is satisfied, contented; nahekozetan, I am satisfied, content; nahekozetanoho, I s. him, make him feel content; navhàpe, I am satisfied, have enough; na-eševhàpetōen, he has satisfied us (physical needs); naešenasoeno, I am satisfied, have enough (in eating); napâmevo, I s. him with food (this term is not quite certain); nasómahā, I am satisfied, have still enough, have a plenty yet; nanasoenōoz, my hunger becomes satisfied; see satiate; navešhotoeoz, I am satisfied, pleased with it; navešhotoeozenotto, I am satisfied, pleased with them (or.); nahotoetan, I feel satisfied, pleased; nahotoetanoho, I prompt him to be satisfied, pleased; nasaahotoestō, I am not satisfied with it, I complain about it.

saturate, eexōva, it is saturated; see soak, wet.

saucer, nomeneveēsohestoz; nomen =to drink (in eating)
+ -veesohestoz, that which is slightly concave.

sausage, hoevozkōz zepeene, ground meat; naetoeha hoe-
vozkōz zepeene hestàzeva, I put ground meat into
intestines, make s.; nahestazeheeneonan, I make s.;
hestaz, hestatoz (pl.), s., bologna; hestatsonoz, small
s., also hestazeheeneo.

savage, enhāe, one is s., wild, not tamed; emomátae, he is
s., violent, raging; momátavostan, s., violent per-
son; nháevostan, s., wild person.

save, navostanevého, I s. him; navostanevész, I s. it; na-
vostanevstovo, I s. his (in.); evostanevehe, one is
saved; zevostanevész, the saved one; navostanevhàze-
tan, I want to be saved; navenootan, I desire to be
saved, delivered; navenootanota, I want to s. it; nave-
nootanotovo, I want to s., deliver him; navenooho, I s.
him; navenooevamo, I urge him to be saved, delivered;
evostanevstoman, he saves, occasions salvation; all the
above terms used to ref. solely to the saving from
disease or death; ehotōva, one is saved from dying
(having performed certain rites, which are supposed to
s. him or make him immune); etoshotōvasz, he is to
perform in order to be saved from death; nahotōvavo-
motao, I s. one (performing certain ceremonials for
him); natāosen, I s., keep intact, preserved; natāose-
noz, I s., keep him (as a horse, Ger., schonen); natāos-
zhova, I s., am saving with my property; natāosexan, I
s. my eyes; natāoseēsz, I s. my words, speak with circum-
spection; inf.-tāos- =savingly, guardedly, carefully;
tāosestoz, the saving (Ger. das Schonen, Sparen); nahov-
xthozenoz makātansz, I s., hoard money; oha, s., except,
unless, but; vostanevstomanistoz, the saving, salvation.

Savior, Vostanevstoman and Vostanevhan; navostanevsto-
maneham, my S.; nahevostanevstomanehamenz, he is
my S.; evostanevstomanehave, he is a S.

savor, expressed by suff.-ēno =having the taste, flavor,

savor; eēno, it savors; evešeēno, it savors with; epeveēno, it has a good flavor, s.; evešeēnhēno (or -nheeno), it savors of; nanohēna or nanoheena, I s. it with; see flavor, taste.

saw, tovošeheo, -heonoz (pl.), usually applied to small saws; tovo = gap, ref. to the s. teeth; tovošeheoneva navešeheoneva navešeéxa, I s. it, cut it with a s.; éšxovàtoz or exxovàtoz, larger s.; naexxova, I s., cut thru; see cut. [is sawed.]

sawmill, mhāo zexxovàtove šistato, house where lumber]

say, naheve, I s.; niheve, thou sayest; ehevō, one says;

naheme, we s.; nihema, you s.; ehevōn, they s.;

naxheve, I said; exhevō, he said; zehetto, what I s.;

zehēsz, what one says.; zehevoss, what they s. or said;

naoxheve, I s., reply, answer; eoxhevō, what did he s.?

Nioxhevé, what didst thou s., reply? Nasaaoxohe, I said

nothing; nisaaoxohema, we said, answered nothing; esaa-

oxohe, he said nothing; hapo nataešeoxheve, let me also

have my s.! Naoxoe, I s., answer, reply; venaoxosz, now

have thy s., s. on! Hovahestovā nasaaoxohe, I have no-

thing to s.; hēhe axhessēsz, you ought to s. yes; nitā-

emaz, it is all I s. to thee, I have told thee all; na-

heto, I s. to one; nahesta, I s. it; zexhēs, what he said,

also zeoxhēs; naoxheto, I s., answer, reply to one; ni-

oxhetohé, what didst thou s. to him? Nasaaoxhetohe, I

said, replied nothing to him; zexhetata, that which he

said to thee; axhetōsz, thou shouldst have told him;

zistanhēs, as (while, during) he said so; eoxhestomota-

àzeo, they s., answer for themselves; axhetossēsz, you

ought to have said to him; evešenhenov, it is said

therewith, it means to s.; naoxhestomotâ, I s., answer

for him; nasaaoxhestomotaàzé, I have nothing to s., an-

swer for myself; hešehâ, s. thou! Hehe, s. you! Hešehâ, s.

thou to him! Heta, s. you to him or them! Hešenan, s.

thou to them! Niheš, thou sayest to me; nixhešsz, s.

thou to me! Oxhešehâ, s., answer thou him! Oxohe, s., an-

swer you! Heoxhestoz, his s., saying, utterance, reply.

See speak, tell.

saying, oxhestoz, -totoz (pl.); ehestov, it is said, is a

saying; also ehenov, it is a s.; eoxcenhenov,

there is a s.; ozhenov, the s. thus, to say thus; onhe-

nov, the s. so, the "to say of"; hēhe hestov, the s. yes;

ehenov, it is a s., a rumor; suff. -oan (for verbs) and

-oanistoz (for nouns) implies s., utterance, speech;

cohāoanistove, it is a hard s., also "strange news";

otoxovoanistoz, wise s.; ononovoanistoz, dark, doubtful

s.; neenovoanistoz, proverbial s.; ehotoanavoanistove,

it is a hard, dire s.

scab, eēeve, one has s., is scabby; eēevetto, it is scab-

by; eēevettosz, they (in.) are scabby; eēevemazen,

he has scabby eyes; ēevemana, Scab-band (pr. name); ēe-

veta, S., Scabby (pr.name); see sore; emaenita, one is] scabbard, see sheath. [full of s., sores.

scabby, see scab, itch.

scaffold, niveoxtaōstoz, s., "four legged stand". used by some Indians (also Ch.) to bury their dead.

scald, expressed by instr.suff.-ōmāno (or.) and -ōmāha (in.) =to burn with hot liquid; naonitōmāno, I s. him (implies peeling of skin); naonitōmāno kokōax, I s. a chicken; naonitōmāe nazehešs, my foot is scalded; see burn.

scale, nomahehestōm, fish s.; šišinovož hestoxōm, rattle-snake s., skin; naexōeno noman, I s., peel, skin the fish; zevešeonistanōosanistove, s., lit. "by which weight is ascertained". See climb.

scalp, naéōstaso, I s. one [naéōstāno, I baptize one]; eéōstxe, he is scalped; zeéōstxessō, the scalped ones; mātās, scalped man (living); mazeevavoton, s. lock; metax, s.; also meq, hair; metaxēszehe, s. coat (adorned with scalps or human hair). Sometimes the whole s. was taken, oftener only a piece of skin with hair on, and sometimes only a bunch of hair. Any knife was used to take a s.

scan, naevoeō, I s., looking around (standing), in one direction, then in another; naevonō, I s. (sitting); natātaotōeō, I s. (standing), beginning at one point and circling to the other end; natātaotonō, I s. (sitting); see look, see.

scandal, havsevetotoxsetanevātož, s., evil talk, spreading of evil reports; ehavsevetotoxsetanevātove, it is a s. [meoz, it becomes s., scarce.

scant, eohemo kōkonhōo, bread is s., lacking; eoxceohē-]

scanty, hovèn, small in measure or quantity.

scar, vovehaestoz: inf.-vovehe- denotes "scarred"; evo-vehensta, he has a scarred knee; evovehetoness, he has a scarred abdomen; evovehešen, he has a scarred chest; evoveheeoxtana, he has a scarred forehead; evovehene, he has a scarred face; evovehestoona, he has a scarred throat; evovehevotanos, he has a scarred cheek; evoveheotā, he is scarred under the chin; evovehepaona, he is scarred on the back; evovehestatamōn, he is scarred on the shoulder; evovehēs, he has a scarred nose; evoveheškos, he has a scarred finger; evovehestāeona, he has a scarred palm; evoveheszeoona, he has a scarred elbow; evoveheaona, he has a scarred shin; evovehesseva, he has a scarred calf of leg; evoveheanē, he has a scarred nape; see cut.

scarce, see rare; eohemeoz, it is s.; etohovo, it is s., rare, q.v.; hovèn, scarcely, barely; makātansz etohovonsz, money is s., rare; inf. -saaxaē- =scarcely left; esaaxaēhoneohenov, they had scarcely any clothing left.

scare, nahèpoemo, I s. one (by words); nahèpôozého, I cause one to s.; nahèpôoz, I get scared; nahèpoe-tan, I feel scared; nahèpoetanoho, I cause him to feel scared; eohāetanooz, he is scared, alarmed, frightened; exahec-ohāotōene, he looks scared; hèpôozistoz, the getting scared, s.; ohāetanoozistoz, s., alarm (in thot); hèpoetanoxtoz, the feeling scared; hèpoemazistoz, the scaring one (obj., by words); see fear,] scarf, hokota; see necktie. [frightened.

scarlet, enanivsemaktav, it is s.; see color.

scary, ehèpoetanoeconeve, he is s.

scatter, nanonokanen, I s., disperse; nanonokaosan, I make s.; nanonokaovō, I make them s.; nanonokanō, I s. them (or.); inf.-héne- =scattering, going asunder; ni-héneoxzhemā, we s., disperse; exhénevetanevoneo, the multitude scattered, dispersed; enonoceha, it lies scattered; hekonoz enonocehansz, the bones lie scattered; enonocehansz, they (in.) lie scattered; enonocešen, they (or.) lie scattered; ehénevoehansz, they (in.) lie spreading apart, scattered, dispersed; ehénevoešen, they (or.) lie scattered, spreading asunder; nahénehàz, I s. it (by throwing); nahénehàzenoz ēnanehestoz, I s. seeds; ehénehamensz, they (in.) are scattered (thrown apart); see radiate, spread.

scenery, zehetatamano; moonatamanohestoz, s., beauty (in general); zemoonatamanoó, beautiful s. (of verdure, plants, fields); eohāpevatamanoó, it is a beautiful s. (of vegetation).

scent, hessematonistoz; see smell.

scholar, vovistomoseo, the one taught; evovistomoseoneve, he is a s., learner, a taught one; see pupil.

school, mxistonemhāo, s., schoolhouse; nameanoz mxistonemhāon, I send him to s.; evessemxiston, he goes to s., writes with (sc. others); navestxistonemo, I go to s. with him, am his s. fellow; namxistoneveā, I am of s. age; zemxistoneveāessō, the ones of s. age; hezethoeva tass nimxistoneshanhemā Maheo hemxistonemhāon, we are, as it were, in God's s. here on earth; mxistoneo, s. children, students, writers; vovistomosenehe, vovistomosanehe, teacher; zeoxceovovistomosansz mxistonemhāon, s. teacher.

scissors, oxtxovamota, -motaxcsz (pl.); eoxtxovamotaxceve, it is a pair of s. (sg. in Ch.); oxtxovamotäva, with the s.; natoxtxovamota, my s.; oxtxovamotäva navešeéxa, I cut it with s.; see cut, trim. Hatoxcea, hatoxcean (pl.), Scissor-tailed Flycatcher (Muscivo-]

scoff, see deride, mock. [ra forficata).

scold, naveoeto, I s. one: see rebuke; nanehoetovato, I s., am cross, mad at one; veoestomohestoz, veoetazistoz, the scolding; nehoetovatozistoz, the scolding,]

scoop, see dip. [the being cross, mad at one.

scorch, etonitâta, it is scorched (burnt some); esaatonitâtahan, it is not scorched; enitâha, he scorches it; etonitâno, he scorches one (burns some); namomohe, I am scorched; naaeha, I s., burn it; naaehan-on, we s. it; naaeōstâha, I s. it (in a hurry); zaeooma-oe, scorched prairie (black after fire); see singe.

scorn, natoxotoého, I s. him, treat him scornfully; see mock; natotazetanotovo, I s. him (in contempt); natotatōmo, I look at him with s.; natotazeēsztovo, I speak scornfully to one; natotazemo, I speak of him with s.; etotatōmanehe, he looks with s.; see contempt. Toxotoētastoz, s., mockery; totazetanoxtoz, s., contempt; totazeēszistoz, words of s.; totazemazistoz, s., the scorning of one (obj.), in words; totatōmazistoz, look of s. See despise, deride, disdain.

scorner, totazeheo; totazevoētahe, s. (in doings); zetatōsansz, the s. in look; see mocker. [disdain. scornful, expressed with inf.-totaz-=with s., contempt,] scorpion, voxcevase, -vaseo(pl.); evoxcevaseve, it is a s. scoundrel, eotašenitamae, he is a s.; šenitamahetan, s.; emaseha, he is a s., villain.

scour, mhāo nanšehana, I s., wash the house; nanhoaena, I s. it; nanhoaenanon, we s. it; nhaeneo, scourer, iron dish rag; hovae zemóo eoxcenhoaene, something coarse, rough must be scoured. [who s., spy; see spy.]

scout, nanōn, I s., spy; nōne, s., spy; zenōnessō, the ones]

scowl, emoetaveneo, he scowls; etaoveneo and etakoveneo, he scowls, frowns; moetavenestoz, s.

scramble, can be expressed with inf.-nonotov- =hurriedly; estanotoveaseohe, he scrambled away.

scrap, see fragment.

scrape, našēxa, I s., take it off (with knife); našēxanoz, I s. them (in.) off; nasesenôn, I s. (with instr.); nasesenôno, I s. one (or.); nasesenoha, I s. it; naseseanen, I s. (with fingers); naseseano, I s. one (or., with fingers); naseseana, I s. it; naseseax, I s. it (with knife, as corn from the ear or meat from the bones); naseseaxanon, we s. it; nasesenoxsan, I s. with teeth, gnaw; nasesenoxta, I s., gnaw it; nasesenomo, I s. one (or., with teeth), gnaw him; napopoovesēsan, I s. off the hair; zešēxovaz, the one who scrapes off (with knife); zesesenônsz, the one who scrapes (with instr.); zesesenoho, that which is scraped; zesesanensz, the one who scrapes with fingers; zeseseane, that which is scraped (with fingers); zeseseaxe, the one (in.) scraped with knife; zeseseaxessō, the ones (or.) scraped with knife; zesesenome, that which is scraped with teeth, gnawed; natšexōen, I s. (a hide); namaeō, I s. a hide; maen, scraping tool.

scraper, ahōenovota, hide s., on which hide is rubbed to and fro; monàz, monàzetto (pl.), hide s. (antler

haft and iron blade); namonàzz, my s.; hemonàzetto, one's s.; namonàzenan, our s.; nōhanistoz, maxenōhanistoz, road s., big shovel.

scraping, seseanenistoz, s. with fingers; eseseanenistove, it is a s. with fingers; sesenōnistoz, the s. with striking instr.; seseaxestoz, the s. with knife; šēxovàtoz, the s. off with knife; sesenoxsanistoz, the s. with teeth, gnawing.

scratch, nahotaosan, I s. (with whole hand); kaesehotam ehotaosan, the cat scratches; nahotaeneosan, I s. the face; ehotae, he has a scratched face; etoxzeoe-ha, it has a s.; etoxzeoeš, one has a s.; nahotaovo, I s. him; ehotaoe, he is scratched; nahotaòno, I s. one (with instr.); rad.-axē- ref. to scratching for relief from itching, etc.; naaxēoxz, I s. (the part itching); eaxēna, he is scratching; eaxēnàz, he scratches himself; naaxēno, I s. him; naaxēszeha, I s. my head; naaxē-szehano, I s. one's head; naaxēheonaoxz, I s. my hands; eaxēstaeme, he scratches (for lice); naaxēeseoxz, I s. my nose; naaxēostaoxz, I s. my ears; naaxēeoseoxz, I s. my fingers; naaxēevaenaoxz, I s. my arm; naaxēexaneoxz, I s. my eyes; naaxēeneoxz, I s. my face; naaxēēšeneoxz, I s. my chest; naaxēpaonaoxz, I s. my back; naaxēàtaoxz, I s. my feet; naaxēeoxtaoxz, I s. my legs; naaxēexaneno, I s. one's eyes (for itch); naaxēexanèno, I s. one's eyes (with instr., for itching); axēoxzistoz, s., the scratching for itch; hotaosanistoz, s., the scratching; enšeamhotan, he (animal) is scratching the ground, digging; see dig. [he screams; masónistoeozistoz, s.

scream, emasónistoeoz, he screams, shouts; evovoxkoom(?),]

screen, zevesshotoene makāta, finely woven wire; hōmeholestoz, s. (standing); see shield, sift.

screw, nahekoneonimotaoha, I s. it tight; nahotov-onimotaoha, I s. it loosely (also nahotovāonimotaoha); naonimotaoēstana, I s. it in (by hand); naonimotaoēstoha, I s. it in (with instr.); tōneoheo zeonimotaoēsetto, s., lit. nail winding into a point; also zeonimotaoēstaneoneve tōneoheo, nail which is inserted by turning or winding; onimotaoēstōo, s. driver, the one doing the screwing.

scribe, mxistonhetan, -hetaneo (pl.), the writing man.

scripture, maheonemxistō, holy writing, book; Maheonemxistō, Scriptures, Bible, Holy writing; zetohes-tov Maheonemxistō, as the Scriptures say; ezhešeamšeme Maheonemxistōneheva, it is thus written in the S.

scrofula, eszemāe; eheszemāeve, it is s.; see gopher.

scroll, naonimotaoemaena, I s., roll it up in the form of a s.; onimotaoemaeneo, s., roll, q.v.; zeonimotaoemaene, that which is rolled up, a s.; zeonimotaoemaeha, s., that which is rolled up (state); zeonimotaoemaesh, s., that which (or.) is rolled up, as dry goods; see roll, wind.

scrub, naahenōvaha, I s.it (as floor), rubbing with water; also naōvaha. [hesitate.

scruple nanizesta, I have scruples, doubts, q.v.; see] scrutinize, navovoxponenòztovo, I s. him (by questioning); navovoxpone-oxtanōxta, I s.it (by looking); see scan.

scrutiny, vovoxponenòztàtoz. s.in questioning; vovoxpone-ōhatamazistoz, s.(in examining); vovoxponeoxtanōsanistoz, s.(by look).

scum, ze(o)xenitam; see filth.

scythe, ookoenenistoz.

sea, zemhaōmoeha, the s..great body of water; emhaōmoeha, it is the s.; esaamhaōehaan, it is not the s.; zexhestoema-mhaōmoeha, the s.side, towards the s.; emoxmōtōmeostahā, the seas are agitated; eonovōmeoz, the seas hurl shoreward; eésevōmeoz, the s. swells; enxhetōmeoz, the seas rise (Ger. auftürmen); etaava-vovoe-seōmeoz zenstoseonovōmeoz, the seas first recede and then rush on shoreward; eavaseōmeoz, the seas recede; see under "water". Nāenēhan, Dead S.; hōma zemhaōmoeha, on the other side of the s. [sea.

seaboard, toxetto zemhaōmoeha, along the edge of the] seal, napāanen, I s., paste to; napāana, I s.it; epāane, it is sealed; pāaneo, s.(also postage stamp); pāaneneo, the instr. to s.with; nahekonxpeamena, I s.it shut (any aperture, as with wax, mud, cement, pitch); nanxpeamena, I s.its holes, apertures; naaxcevana, I s. with wax, glue; paehoovàtoz, sealing wax, solder; napāhoova, I s., paste, solder; zemacepāne, the red s.(on documents). Eneamanemoktav, it is s.brown (color).

seam, zeamenoe, that which is sewed on (in a continuous way); see sew. [seam.

seamless, esaa-amenoehē, it (or., sp. of garments) has no] seamstress, hàpenoevèhoa, sewing white woman; vohetxovavèhoa, s.(white woman); [navohetxova, I cut for a dress; navohetaso, I cut it (or., sp. of drygoods) for a dress]; zeoxcemaneoz vōstoto, the one who makes]

sear, see scorch, shrivel, wrinkle by heat. [dresses.

search, nanoxzena, I s., seek for it (with hands); nanoxzenoho, I s.him; see range (in s. of food).

searching, expressed with inf.-vovoxpon- =searchingly,] seaside, toxetto zemhaōmoeha. [strictly.

season, eoešemensz or eoehoensz, they (in.) are seasoned (arrow wood, in the sun); naeohoha, I s.it by heat, fire; nanoheena (or nanohēna), I s., flavor it; zehetoexovhonexov, in its s., time; zehetoexoveāneve, in the winter s.; zehetoexovemeaneve, in the summer s., time; zehetoexovetonōeve, in the fall s.; zehetoexovemazeomeve, in the spring s., time; oneevavexovēs, the seasons; esaaešhonexovhan, it is not the s., the time.

seat, taxesehestoz; etaxesehestove, it is a s.; hoestoz,

s., place; hoestō, s. (like a throne, stationary s.).
secluded, see apart; eáeshistanoveo, they live in seclusion, s.; eáeshnxpaoeo, they (or.) are s., kept in seclusion.

second, navistāmo, I s., help him; see assist; inf. -hos-se- =for a s.time, again; inf. -honaov- denotes s. in a line, next to the first or last; zehonaovasz, the s.one (or.); nahonaovemetan, I am given a s.time, added unto the first; nahonaoveamha, I receive a s. time (as much as the first); ehonaovenitáe, he is next after the ruler, s.master; zehonaovezeceāsz, the s. last (or.), in age; zenixaonetto éš, the s., day; nahossevōmo, I see him for the s.time.

secrecy, emōsetanoxtoz; emōsetto, with s., in secret.

secret, nataézesta, I keep it s.; also nanšéézesta; naéztomevo, I keep it s. from him, do not tell him of it; zeemōszhesso, that which is s.; naemōsetan, I am s., I think in s.; inf. -emōs- =secretly; naemōseēsztovo, I speak in s. to him; naemōxtoōta, I act in s., am a s.doer, performer; naemōxtotoxa, I sell in s.; see illegitimate. Emōseneševestoz, s.doing, deed; inf. -eme- implies "covertly, concealing"; naemenoto, I kill him in s., covertly (also said of a Ch. butchering a beef without telling the others); see conceal.

secretary, nha zeoxcemxistonsz, the one who is in the habit of writing. Old Ch. who have often heard the name "Secretary" pronounce it "Secetā", and use it when ref. to the Secretary of the Interior.

secrete, see conceal, hide.

sect, momenohēnistoz, s., faction, the bunching apart; emomenohēneo, they form a s., bunch for themselves; see faction.

secure, nahestōmeozistove, I am s., safe, protected; see] security, see safety, shelter. [fasten, safe, shelter.

sedate, eomatahe, one is s., sober, q.v.

seduce, naavosého, I s., influence one; naooxsenosého, I s., lead one astray; nanohénosého, I s., cause him to go astray, aside; nanezného havseveva, I s., lead him into evil: navonhosemo, I s., influence, urge one (in words); navonhoaovo, I s., entice him; naooxsetano-ho, I s., lead him astray (in thot); see blandish, flatter.

seduction, avosàzistoz; ooxsetanoshàzistoz and ooxsenoshàzistoz, s., the leading astray; ooxsetanoxtoz, s. (in thot); vonhosemazistoz, s., influence (in words); vonhoaozistoz, s., temptation.

see, rad. -ō- ref. to sight, look, s. In the following examples many terms are better translated by "look", but are put together here for the sake of the Ch. rad. Naoxcpavō, I s. well, have a good sight; nahavsevō, I have poor sight, s. badly; nahotō, I s., have sight; nat-

sonō, I s. thru (any surface); nanākō, I s. clear, sharp; nameonō, I s. dimly; nameanhō, I s. down upon; nahoxeō, I s. clean, clear, have a clear sight, look; nasòpō vónhanis-tovâ, I s. thru the window; nakaōsan, I s. close, near; nakaōmo, I s. him close; nakaōxta, I s. it close; navōsan, I s., am seeing; navōmo, I see one; navōxta, I s. it; evōme, it or one is seen; evōmensz, they (in.) are seen; evōmeo, they (or.) are seen; esaavōmehan, it is not seen; esaavōmehe, he is not seen; navehōsan, I am at it seeing; navehōmo, I am at it seeing him, I look at him; navehōxta (in.); navōsého, I cause him to see it, I show it to him; navōsesz, I show it; navōsonotto, I make him s. him, I show him to him; ehanōme, he is seen, detected; nahanōmo, I s. him from a distance, without him seeing me; also nahnahōmo, I s., detect, catch a glimpse of him; epevōenov, it sees well (as eyeglasses), there is a good seeing; esaapevōenovhan, it does not s. well, there is no good sight; navōsetan, navōsanetan, I want to s.; naohanōmo and naoxtanōmo, I s. him distinctly (also am eyewitness); nahootoevōmo, I turn to s. him; emaeōme, he is seen by all; zexotatoheta-hotaōtto, as far as I can s., scan; esaasoxpōxtovhan, it is opaque, cannot be seen thru; nanoméoto hestotaenovâ, I s. his trail (s. him by his trail); nanoxzeoto, I seek to s. his trail, trail him; nananovo, I know him by seeing him; see recognize: naemōmo, I s. him in secret, from behind, concealed (subj.); navōxtomovo heamstōenovestoz, I s. him from the side, profile; naamstōenovetan, I want to have a side view; eamstōenov, it is seen from the side; naamstōmo, I s. him from the side; niātaevōmazeme, I s. you (full face); naātaevōmo, I s. him (full face); naamhōmo, I s. him outlined (against a background, horizon, etc.); naamhōmâz, I s. myself, my outline (as in a mirror, water); naamhōxta, I s. its outline (as the eye of a needle, when held to the light, also something seen from dark to light [as horizon in the evening, or stereopticon views], reflected in the light); amhōseo, the object thus seen, also: clear view; [amhōmâzistoz, mirror]; eamhōseoneve, it is a reflected object; zevōseoneve, that which is seen, visible; zevōseonevsz, the one seen, visible; esaavōseonevhan, it cannot be seen, is invisible; esaavōseonevé, he is not seen, is invisible; nataneevanetōeoz, nataneevazetōeoz, I shall s., look that way (as a sign agreed upon beforehand); nstaneevavehoeozetovaz, I shall look at thee (prearranged sign); namešého, I s., detect, notice him, know what he will do (from prearranged signs); naehanoxtōmo, I look at him with envy; ehanoxtōmazistoz, envious look; naotōstatamo, I look at him in wonder, astonishment; zehetōmsz, the way one looks, is seen; zehetōmaetto, the way it looks, appears to me; zehetōmaes, the way it looks to one; zehetōmaez, the way it appears to us; navōxta zeč-

veha, I s. it lying; navōxtanoz eēvhansz, or zeēvaēsš, I s. them (in.) lying; navōmo ešeš, zešešenaz or zešešš, I s. him lying; zeēvšenaz or zeēvešš, lying dead; navōmō ze-zešešenavoss, I s. them (or.) lying (alive); navōmō zeēv-šenavoss, I s. them (or.) lying dead; navōmo zenhēsš, I s. him standing; navōmo henstaneva zenhēsš, I s. him kneeling; navehoeō, I standing s.; navehoeoetovo, I standing s. him; navehoeoeta, I standing s. it; navehonō, I sitting s.; navehonoetovo, I sitting s. him; navehonoeta, I sitting s. it, look at it; ezetōeō, he standing looks; ezetonō, he sitting looks; navehoeoz, I standing glance, give a quick look; navehoeozetovo, I standing look quickly at him; navehonoetoz, I sitting glance; navehoeozeta, I standing look, glance at it. In the following "l." stands for "look" or "looks": evoešetanonavōmanehe, he l. happy; eanovetanonavōmanehe, he l. sad; ehēpnōmanehe, he l. frightened; eononovōmanehe, he l. doubtful; epavetanonavōmanehe, he l. radiant; ehevessenehevōmanehe, he l. to be a friend; eōcevōmanehe, he l. deceitful; enozevōmanehe, he l. hostile; ehāēanavōmanehe, he l. hungry; enxooxtōmanehe, he l. amused; etotatōmanehe, he l. scornful; ešivaztavōmanehe, he l. merciful, kind; eaxāxtōmanehe, also eaxaenevōmanehe, he l. friendly, pleasant; ehōvōmanehe, he l. disappointed; emomātaōmanehe, he l. angry; esaananonevōmanehe, he l. harsh, implacable; emehoxxtōmanehe, he l. loving; evēstomoevōmanehe, he l. askingly; enōztavōmanehe, he l. questioningly; ehoēstomanevōmanehe, he l. reproachfully; eonisyomōmanehe, he l. true; eheovoxxtōmanehe, he l. confident, having no fear; epevenōhe, he l., appears well; epevenono, it l. well; emomoxzenōhe, he l. desirable; emomoxzenono, it l. desirable; epevetanonavenōhe, he l. happy; eōcevenōhe, he l., appears deceitful; eōcevenono, it l. deceitful; ehāēnavenōhe, he l. hungry. This suff. -nōhe (or.), -nono (in.) ref. to the whole person, one's appearance, look in general; suff. -vōmanehe ref. to facial expression (eyes) and has not an in. form. Navēstomoevōmého, I l. at one askingly; nanōztavōmého, I l. at one questioningly; namehoxxtōmého, I l. at one with love; namomātaōmého, I l. at one in rage; nasaananonevōmohe, I l. at him harshly, without pity; nasaamomenovōmohe, I l. at one severely, not with pleasantness; nahoēstomanevōmého, I l. at one reproachfully; nahēpnōmého, I l. at one in fear; naononovōmého, I l. at one doubtfully; našivatamōmého, I l. at one with pity, appealingly; nahāēanavōmého, I l. at one hungrily; nanxooxtōmého, I l. at one amusingly, amused; natotatōmo and natotatōmého, I l. at one scornfully; naotōstōmého, I l. at one wonderingly; nasaahotoōmohe, I l. at one disapprovingly; nahoemanevōmého, I l. at one commandingly; naaxaenevōmého, I l. pleased at one; eaxaene, he l. pleased (in the face); nameoevōmého, I l. at one with hostility; also nanozevōmého; naheveamevōmého, I l. at

one as an enemy; hēhe nahetōmého, I l.at one affirm-
ing, I say yes to him by l.; hovahan nahetōmého, I say
no to him by l. When "s." implies "realize, perceive
to be a fact, true, actual" suff. "-ō" is used (see Re-
flective m.in Ch.gr.); epevhetanevō, I s., realize that
he is a good man; ehetomō, I s.that he is true; emese-
ōn, they are actually eating, there they eat! Toa noxa,
let s., wait! Tāxa, let me s.!

seed, hestāheme, hestāhemenez (pl.), s., kernel, ref.to
"enveloped seeds"; ehestāhemeneve, it is a s.; ehe-
stāhemenevensz, they are seeds; hestāhemeneva, in, with
s.; maxemen hesztāheme, apple s.; mōe hesztāheme, grass
s.; ehesztāhemenevettons, they (in.) have seeds; heo-
vamaxemenoz esaahesztāhemenevhanehsz or esaahesztā-
hemenevhaneoxz, the oranges have no seeds; hoxzezeme,
tree s.; hemenam, its s., fruit; peenanoestotoz, garden
s.; ēnanoestotoz, seeds, plants; epeenanoestovensz, they
are garden (fine) seeds; hevehoestoz, its envelope,
that which envelops the germ; also heveanehestoz;
mat'seno, human semen; hestseno, suum semen; zešhesse-
manhaoss, one's s., posterity.

seek, expressed by inf.-noxz- =striving after; nanoxze-
osan, I s.(location, place); nanoxzea, I s.it; nanox-
zeovo, I s.him (where he is); nanoxzena, I s.it (by
hand), search; nanoxzetan, I s.in thot; nanoxzetanota, I
s.it (in mind, desire); nanoxzetanotovo, or. of preced-
ing; nanoxzevatamo, I s.after, long for one; nanoxzeva-
zesta, I s.after it; nanoxzesta, I s., question it; na-
noxztovo or nanòztovo, I s.of, question him; nanoxzhe-
neena, I s.to know it; naoxzenoto, I s.to kill him, lay
in wait for him; nanoxzeoheta àtoezistov, I s. a hid-
ing place; naoxzenoxtovo heametanenistoz, I s. after
one's life; nanoxzeoto, I s., trail him; nanoxzevōsan, I
s.(by looking); nanoxzevōmo, I s.to see him; nanoxze-
vōxta, I s.to see it; zenoxzeosansz, the one who seeks;
zenoxzeōsz, the sought one (where one is); zenoxzevō-
sansz, the one who seeks (to see); zenoxzevōmsz, the
sought one (by look); zeoxzenohesz, the one sought
after (with evil, murderous intention); zenoxzetanoz,
the one who seeks (in thot); zenoxzetanotōsz, the
sought, desired one; zenoxzevatamsz, the one sought,
longed after; makātansz eoxtoxceohānoxzevatamensz oha
esaavešēmāmxeozistovhanehsz, money is sought, striven
after, but does not give satisfaction; noxzeosanistoz,
the seeking (where, place, location); noxzetanoxtoz, the
seeking with the mind, thot; noxzevatanoxtoz and nox-
zevaztastoz, the seeking, longing; noxzevōsanistoz, the
seeking by look; noxzevōmazistoz, the seeking one, try-
ing to see one; oxzenohestoz, oxzenotazistoz, the seek-
ing, lurking to kill.

seeker, zenoxzeosansz, noxzeosanehe, the s.; zenoxzevō-

- sansz, noxzevōsanehe, s. (looking).
- seem, tass zehessetame natšetanoxzeva, as it seems to
 me, lit. as it is thot of in my mind; tass hama eto-
 sooko, it seems as if it would rain; tass hama ehova-
 nē, he seems to be gone; see appear, look. Zehetōmaet-
 to, as it seems, appears to me; zehetōmaes, as it seems
 to him; zehetōmaez, as it appears to us.
 seemingly, tass hama.
- seep, ehōstaneexz, it seeps out; eēstaneexz, it seeps
 in; eēszevaneeoxz, it seeps down, into.
- seepage, hōstaneexzistoz, zehōstaneexz, the s., that
 which seeps out; zeēstaneexz, ēstaneexzistoz,
 s., the seeping in; ēszevaneeoxzistoz, zeēszevaneeoxz,
 the s., that which seeps, sinks down (liquid).
- seer, hotō, hotōeo (pl.); ehotōe, he has a vision.
- seethe, ehemocamōmeoxz, it seethes, bubbles; eēsevota
 m̄ap, the water seethes, boils; evoxceonsevota, it
 seethes intensely; epopoesevota, it seethes vith noise
 (popping); eheheozevota, it seethes, boils over; eēse-
 vōmeoz, it is seething (of a body of water).
- segregate, see apart, separate; eāeonsz, they s., sepa-
 rate; eoāešhistanoveo, they live segregated
 (as people); navovēnosàz, I s. myself; zevovēnosàzessō,
 the segregated ones (or.); see faction, sect.
- segregation, vovēnoshàzistoz; momenohēnistoz, s., bunch-
 ing apart. See apart, separate.
- seize, naesevaena, I s. it, take hold of it; naesevaeno,
 or. of preceding; see catch, take; namomátahestana,
 I s. it by force; zehešemomátahestans, as he was taken,
 seized by force.
- select, nanoxzevōmen, I s., choose; nanoxzevōmēnoz, I s.
 him for me; ninoxzevōmenetovaz, I s., choose thee;
 nanoxzevōmēnotao, I s. for one; see choose. Namónenoz, I
 s., procure him for me; see procure, provide.
- selection, see choice.
- self, inf.-taom- =of self, spontaneous, automatic, auto-;
 etaomhoneo, it grows of s.; etotaomeneoxzeo,
 they each go for themselves; verbal suff.-àz denotes
 "s." and is the characteristic of the reflexive
 voice; nameto, I give to him; nametàz, I give to my-
 self; navōmo, I see him; navōmàz, I see mys.; enešetov-
 àz, he did it to hims.; tāma, s., used when special
 stress is laid on "s."; tāma naneševe, I did it mys.;
 tāma zehešetanoss, what he hims. thinks; tāma hesthoze,
 his own horse (or animal); totāma zeaenomass, each
 your own possession, what belongs to each personally;
 tāma navostan, my own s., my soul, person; tāma nitooxz,
 my own s. in person; nanēhov, I, mys.; ninēhov, thou, thy-
 s.; enēhov, he (or she), hims.; nanēhovheme, we, our-
 selves (excl.); ninēhovhemâ, we, ourselves (incl.);
 ninēhovheme, you, yourselves; enēhoveo, they, themselves;

- nocetovatto and nocevetovatto, by itself, alone; nīnocevetovātto, by mys., alone; nīnocevetovaétto, by thys., alone; nīnocevetovaes, by hims. (or hers.) alone; nīnonocevetovahez, by ourselves alone (each for hims.); nīnonocevetovahess, by yourselves alone; nīnonocevetovahevoss, by themselves (each by themselves); nīnonocevetovahez', excl. of preceding term. Nitov, by mys.; etov, by thys.; hevetov, by one's s.; nitovan, by ourselves (excl.); etovan, by ourselves (incl.); etovevo, by yourselves; hevetovevo, by themselves. Nīnonocevetovahez nimeōhatamāzhemā zeheševostanehevez, we should examine ourselves (each one for hims.) how we live; etovan nimesaatonševostanevhāzehemā, we cannot save ourselves by ourselves; áeš, by s., apart (mostly used as inf., see apart); etónēhov, he is the self-same, the very one; nasaaevhapavezhesta, I am no more mys., in the same good condition; naevhapavezhesta, I am mys. again; also naevhazhesta; natanšēvenoka navostan, I will be further alone by mys., with my own s.; tāma navostan, my own s. [vostan is related to the Greek "psyche" (especially in such connection as this sentence shows) and means "personal substance"].
- self-confidence, taomenietametovazistoz, the trusting in one's self.
- self-confident, etaomenietametovāz, he is s., trusts in himself; zenietametovāzessō, the s. ones.
- self-control, taomenitāetovazistoz, s., self ruling; also taomhoemaotāzistoz; nataomenitāetovāz, I control, rule myself.
- self-defense, taomehōnevotāzistoz, s.; taomehessetaetovazistoz, s. (warding off); taomenonohenomohetovazistoz, s., self-resistance; heto nānešetovo zēnonohenomohetovāzetto, I did this to him in defending myself, in s. [one's own feelings].
- self-denial, taome-hotomoéhāzistoz, s. (not gratifying)
- self-distrust, taomenīnitameozetovazistoz; etaomenīnitameozetovāz, he distrusts himself.
- self-esteem, taomepevatamazistoz; etaomepevatamāz, one esteems himself. [dent! (exclamation)].
- self-evidence, taometāxtanōveozistoz; oatōs, self-evi-]
- self-examination, taomeōhatamazistoz; etaomeōhatamāz, he examines himself.
- self-existence, taomevostanehevestoz; etaomevostaneheve, he exists by himself. [himself].
- self-help, taomevistāmazistoz; etaomevistāmāz, he helps]
- self-importance, taomeohātamazistoz; etaomeohātamāz tāma, he is self important.
- self-indulgence, saataomenitāetovazestoz, the not having self-control; esaataomenitāetovāzé, he has no self-control; esaahoemaotō tāma hesthohastoz, he is self indulgent, does not command, control his own

- desire; oxsaanitáetôhanehész hohäozistoz, s., when desire, lust is not controlled; oxsaataomenitáetovazenovhanehész, when there is no self-control.
- selfish, evenhäškos, he is s., stingy (concerning food), egoist; eoáeštanoheoneve, he is s., for himself, keeps himself apart; emomènkoezesta, he is s., clan-nish; emehoxta zeaeno, he is s., egoist, loves what he has (does not let others share in it); esaakooxtahe, he is s.; this term appears only in the negative; etaomemehotàz tāma nīnokaes, he is s., loves himself alone.
- selfishness, venhäškosestoz; momènkoezestàtoz, s.; tao-memehotàzistoz, s., self-love; saakooxtahes-]
- self-knowing, taomheneenovhastoz. [toz, s.
- self-knowledge, taomheneenovazistoz; etaomheneenovàz, he knows himself; emonetoxetano voston ox-taomheneenovàzész, a person is wise only when knowing self; zehāheneenovataamazessō eoxsaaheneenovàzeheo totāma, the ones who deem themselves knowing much do not know their own selves.
- selfless, tāma esaavovoaetovàzetanohe, he is s., does not desire to be first; esaahetaometanoxtové, he is s. [ész, when there is love for self.
- self-love, taomemehotàzistoz, also oxtaomemehotàzenov-]
- self-righteousness, taomexanovatamazistoz; oxtaomexanovataamazēnovész, when there is s.; etaomexanovatamaz, he is s.
- self-sacrifice, taomemeàtovazistoz, the giving of self, self giving; etaomemeatovàz, -he gives himself; taomeōetàzistoz, s., offer; estaome-ōetàz, he offered himself (in sacrifice).
- self-satisfaction, tāma zeveštaomepevetanohàzistove, the being pleased with one's self; tāma evešetaomepevetanohàz, he is self satisfied. [willed.
- self-will, taometanoxtoz; etaometanoxzeve, he is self-]
- sell, nahoxtova, I s. or buy; see buy, trade; ehoxtovazistove, there is a selling; emathoxtovatovensz, they (in.) are all sold; ehoxtovàtoe, he is sold.
- Seminole, Nasōnaho (pl.), Nasōna (sg.), also name for a certain kind of dog. Derivation of name not well known, possibly adapted.
- send, naasemea, I s., give away; also namea, same as "I give"; naasemeaa, I s. it; naasemeanoz, I s. them (in.) or I s. him away; niasemeatovaz, I s., give thee away, also nimeatovaz, I s. thee; nameanotto, I s. them (or.), give them away; see give. Nha zemeatōsz, the one who sent me; emeàtoe, he is sent; emeatove, it is sent, given; naasenēnàno, I s., order him off, away; heto naešemetā, he has sent, given me this; naonōmo, I s., call for him; nanxhozeta, I am sent by him (hither), on an errand; naasethozeto, I s. him on an errand; nahénevenēnànō, I s. them (or.) out (in different directions);

- nahethozeemo, I s. him with a message; nanešenēnahe, I am thus sent (ref.); also nameaton.
- senile, expressed by -mahaciss- =old man; zemahacisehevetto, that which is s., of the old man.
- senility, mahacisehevestoz. [older one.]
- senior, zehāeāsz, the older one; nahāeā, I am s., the]
- sensation, see feeling.
- sense, etaeononista, he has no s., is foolish; etatoxetanono, he has good sense, also eotoxova, he has s., is wise; inf.-masha- denotes "senseless, brainless, tactless"; emashanē, he has no s., is unreasonable, crazy; eevhamesēoxz, he comes to his senses (also fig.); matonistoz, s. of smell, the smelling; oneasenistoz, the taste; vōsanistoz, the sight; nistomonistoz, the hearing; mxanenistoz, the touch (in general); zeenenistoz, the touch (of fingers); homatsenistoz, the feeling (psychical); homatseo, homatseonoz (pl.), s.; see feeling.
- senseless, enāeoz, he is s., bereft of bodily feeling; eononiso, it is s., foolish; eononistoētastove, it is a s., foolish act; emashanēhestove, it is s., insane; noavōxōz, s., brainless, good-for-nothing.
- sensibility, see feeling. [judicious.]
- sensible, eotoxovae, he is s., wise; etoxetano, he is s.,]
- sensitive, eoxcetaohāevenāe, he is s., irritable; enehes-taha, he is s., quick of heart; eohāesenov, he is s., has temper; nehestahātoz, sensitiveness, irritableness.
- sentence, ēszistoz, s., word; hoemaotazistoz, s., judgement.
- separable, emeoxceasetane, it can be taken off; eoxceonisovazeoneve, it is s., divisible; eoxchéone-neve, it is s.
- separate, see divide; nahéna, I s., take it apart (see pour); nanohéna, I s. it (away) from; nanohéno, I s. him from (or.); nanohénomevo, I s. it from him; nahéneoxzheme, we s., go asunder; zistoshéneoxzez, as we are to s., part from each other; nahénènheme, we s., diverge; ehénènistove, it is a separating, going away, apart from each other; nahénevhistanovheme, we s., disperse as people (live apart); eonisovaozeo, they (or.) s., divide, disunite; eonisovaneoe they (or.), are separated; naonisovana, I s., disunite it; naonisovanō, I s. them (or.); onisovanazistoz, the separating, separation; naasevoveovo, I s. from him; niasevoveōen, he separates from us; navovenoshāz, I s., disassociate, withdraw, segregate myself from; nioaešhistanovhemā, we live s., as people; evohoveoz, it becomes s., apart; see apart, asunder; navohovaszého, I cause him to be separated, to s., be apart; eāeonsz, they (in.) are s., apart, by themselves.
- separation, hēneoxzistoz, s., dispersion; nohénazistoz, s. from; onisovanazistoz, s., disunion; vovenos-

hazistoz, s., disassociation, segregation; hénévhistanovestoz, s., dispersion (as people); asevoeovazistoz, s. from; vohoveozistoz, the becoming separated, apart; áešhistanovestoz and áeševostanehevestoz, the living] September, tonōēšehe, fall, autumn moon. [separate, apart. sepulchre, àtohoestoz, s., grave, also burial, funeral. serenade, amenoneōestoz, the serenading; niamenoneōema, we s. (to go about singing standing). serene, ehekotamano, epevatamano, it is s. (weather); ehekozetan, he is s., peaceful, tranquil; see peaceful, quiet. [manoestoz, pevatanohestoz, s. of weather. serenity, hekozetanoxtoz, s., calm, peacefulness; hekota-] serious, zsaapopastōsz, the one not taking things seriously; see frivolous; vavekōxz, seriously, in earnest; eomatae, one is s., sober; emómātae, one is s., grave; zemómātahessō, the s., austere, devout ones; etahotoanatto, it is s., has a grave bearing; eohāoētasto-] sermon, hozeovosemazistoz. [ve, it is a s., weighty act. serpent, mèn, mèneo (pl.); emèneve, it is a s.; maxemèn, great s.; hoestavonenešišinovo, poisonous s.,] serpentine, see meander. [snake. servant, hozeo, hozeon (pl.); nathozeo, my s.; nathozeon, my servants; nathozeonan, our s.; nathozeonane, our servants; nahesthozeon, I have a s.; nahesthozeoneno, I have him for s.; nahesthozeonenotto, I have them for servants; zehesthozeonsz, the one having servants or a s.; ehozeoneve, he is a s.; hozeonasz, ye servants! Namoeonam, my war s.; hozeonena, s. in ceremonials; nthozeomaōn, my co-s.; esthozeoemaōn, thy co-s.; hevesthozeoemaōn, one's co-s.; nihesthozeonetove, I am thy s.; nihesthozeonetovaz, thou art my s.; hetanhozeo, man s.; hechozeo, woman s. serve, navozenoovō, I s. them (or.), distribute to them, at table; nahethozetan, I s. (is a passive form and means "I am used"); nahozeto, I use him as a servant, have him do for me. Nioxceneševhemā zeoxchethozetaez Maheo, we s. God, lit. we do what God has us to do for him; nahozeohevomotâ, I s. him, work for him; nahozeta, I s. him, lit. I am used by him; nahozeohetovo, I s. him, work for him on his account; nha zehozetsansz, the one who serves; nha zehozēs, the one used as servant; nanohōmo, I s. with food. service, hozetazistoz; vovònhestatò, s., helpfulness, good turn; nivovònhestatovàzhemâ, we render s. to each other, are helpful one to another; vovònethozeohestoz, s., helpful work; nathozeemestoz, my s., the errand I give; see wages; hozeohestoz, s., labor; hozeohestoz hevetov Maheo, s., labor for God; navovònethozeohetovo, I do a kind s. to one (as a nurse in caring for a patient); heto zexhozeohetovetto nihessemetaz hovae, for thy services to me I give thee something;

- nioxtoxchozeohemâ hovae nisaa-amhahenon, we receive nothing for our s.(or services).
- service-berry, hetanemenoz,hetanemen (sg.). always used in the pl.form; hetanemenóe, hetanemenósz (pl.),s.bush; hetanemenóeše,patch of s.bushes; eheta-nemenóevensz,they are s.bushes.
- servile, emomōnezhesta,he is s., like a slave; momōne-] servitor, see servant.[zhestàtoz,s.condition,servility.
- servitude, momōnehevestoz,the being slave.
- set, nahoz,I s.it; natahoz,I s.it on; natahoztomevo, I s.before him; naamsthoz,I s.it sideways; ni-amsthozenon,we s.it sideways; nahoo,I s.him; eamsto-he,it is s.(sideways); naamstoho, I s. one sideways; nasehoena,I s.it (in the ground,as stakes); naséhoe-oz,I become s.,fixed (as if rooted to the spot),firm; nahoeš,I s.on,alight; naséana,I s.it on, as kettle on the fire; ehota,it sets,is at a place; ehoe, he sets, is at a place; t'sa nihetanano,where have you s.,put it? Etomōxtoe,one is s.sitting up;etomōxtota,it is s. up(state); natomōxtana,I s.it up; etomoxthane,it is s. up; enhohona kokôax,the hen is setting; natahana,I s. it upon; natahaena,I s.it upon (one end of it or with several actions); natahano,I s.him upon; nazéa or nazéoha,I s.fire to it (touching with match or brand); nazeōstoha,I s.fire to it (instantaneously); navoóasenàn,I s.it burning; nahenan, I s. fire; nahenato hoxzz,I s.fire to the tree; nahàponeneo, I s.my teeth (as to not show pain or anger); nihàponeneomâ,we s. our teeth; našexano,I s.him free,deliver him; našexaso,I s.one free,by cutting; našexax,I s.it free; našexàno,I s.one free (by instr.); inf.-naesz- =one s., as one,of one accord; naēnānen,I s.,put,lay down; naēnana,I s.,lay it down; niēnanomotāenon hevostanehev-estoz,he s.,laid down his life for us; nanizeomēnāno, I s.him free,I gently let him go; ešehe etaèn,the sun is setting; t'sē,s., on purpose, with determination (also used as inf.); zehetā- (pref.) =the s. of,all who,which; see stake; in some words rad. -st- implies "s." ref.to a group of things, persons or to an action,being as a whole; haesto,a s.of many; ehaestxeo, they (or.) are many (as a s.); mesestoz, the eating (not only once,but as a s.).
- settle, ehekoneoz,it is settled,firm,strong; nahekona-na,I make it firm; nahoxeana, I s.,clean it; etoshoxeane hoemanemhāon,it is to be settled, cleared at court; heto totahopetanoxtoz mataešehoxeane, when this disorder,confusion shall have been settled; ehoxeōme,the water is settled,clear; ehekotomatto, it is settled,quiet,calm; etaešhekonhoemanistove, it has been settled,fixed,arranged,decreed; ēšhoemanistove, it is settled,determined,decreed; eseanomaeoz, the

ground settles, sinks; eēszevanēoxz, it is settling, sinking, q.v.; exaxoeoz, it settles, is pressed down.

settlement, zexhoevoss, where they (or.) have set themselves; hoe zexhoetomevoss, s., lit. the land which they (or.) occupy, settle.

seven, nisòtoha; see numeral.

sevenfold, nisòtov; see numeral.

seventeen, matòt-òtnisòta; see numeral.

seventeenth, zematòtaonetto-òtnisòtaonetto; see numeral.

seventh, zenisòtaonetto, the s.; see numeral.

seventieth, zenisòtnóaonetto, the s.; see numeral.

seventy, nisòtnóe; see numeral.

sever, see cut; naéovax, I s. it., cut it off; naévoaso, I s. him (with knife); naévoòno, I s. him (by

blow or breaking); naévooha, in. of the preceding; naé-

voaxomovo hestovoettoz, I s. his ear; also napopoevoa-

xomovonoz hestovoettoz, I s., cut off both of his ears;

naéoneevokòno, I s., break him (as snakes, etc.); naoni-

sovana, I s., divide it in two, disunite it (by hand or

fig. so); see apart, separate; nanoceamoocha, I s. it once.

several, toxtó (also inf.), a certain number; hosz, some, s.; toxtó ešēva nasaavōmohe, I have not seen him

for s. days.

severally, expressed by reduplication; namometonovoz maxemenoz, I give them (or.) apples s., to each

one (person); nononasz, s., to each one.

severe, evovoxponae, he is s.; etaosēnitá, he is s., rigorous; inf.-vovoxpon- = s., rigorous, rigid. [ness.]

severity, vovoxponhastoz; osēnitàtoz, s., extreme strict-]

sew, nahàpenoe, I s.; nahàpenoxta, I s. it (as paper, shoe, book, not drygoods or garments); nahàpenoto, I

s. it (or., sp. of garments); ehàpenōhe, it (or.) is sew-

ed; namanoenoto, I s. it together; naamenoe, I s. (a

seam); etosemanoenōheo, they (or.) are going to be

sewed together; emohēnōheo, they (or.) are sewed to-

gether, assembled (by sewing), as patches for a quilt;

naonehaotoenoe, I unsew, rip that which was sewed; na-

vešhàpenoe nàzheon vxtahàkoz, I s. leather with my awl;

eōstovenōhe, it is faced (in sewing); ehestovenōhe, it

is lined (by sewing); etoovenōhe, it is turned under

(as hem in sewing); enišeenōhe, it is sewed together

(as a seam); eamenōhe, it is sewed on in a seam; eto-

toovenōhe, it is sewed as a hem, turned under several

times; namēpaonanoe, I s. beads down the middle (on

back of tipi); nakaenoto, I s. it (or.) short; napoe-

noe, I patch, mend (by sewing); nahoeno, I patch, mend

(by adding in sewing); napoenoxta navenoz, I patch my

tipi. Nanēhov zehàpenoetto, I who s.

sewer, zehàpenōsz, the one who sews.

sewing, hàpenoestoz, the s., also s. machine; ehàpenoes-
tove, it is a s., or a s. machine.

sex, ehovaevé, what s.?

sexual, enhaešenamo, he has s. intercourse with her;

other terms are: enhaeš, enhaevaoxz, enhaneš, eox-céš (coarse); enhanèno, she has s. intercourse with him; enhaevàno, he....with her; nasaanonanènohe, I have no s. intercourse with him (fem.sp.); zenhaevansz, the one having s. intercourse; ehaestnova, she has many men; ehaestoeva, he has many wives; naxknoestoz, when a woman is given (in punishment) to many for s. commerce; enaxknoen, she is thus given; nanasoéha, said by a woman of the one who thus gives her away; òcemaneo, the ones having s. intercourse and drink together.

shabby, emavao, it is s.; esaamavaohan, it is not s.; see corrupt, old.

shackle, namanoexxtaeto, I s. him, bind his feet; namano-eàzenaeto, I s. one's hands; manoeextahestoz, shackles for feet; manoeàzenahestoz, shackles for hands; mano =together + eoxta =legs, feet, -eàzena = hands, wrists.

shade, nahoveoaovo, I s. one, make him to have s.; nahove-òstonaovo, I make, build up a s. for one; ehoveoeoxz, it gives s.; nahoveoeoxz, I am under s.; nahoveoeoxz, I walk with a little s., an umbrella; zehoveok, that which shades, as a porch roof; zexhoveonao hoxzz, in the s. of a tree; ehovenenoma, he shades his eyes; hoveoxz, s. itself; nathoveoxzz, my s.; hesthoveoxzetto, one's s. (which he has); nathoveoxzenan, our s.; hesthoveoxzevo, their s. (which they have); hoveooestoz, s., arbor; zexhoveooes, where one has a s.; hoveoehom, summer house; hoveokôo, little s., umbrella; ehoveokôo-neve, it is an umbrella; nahoveokòno, I s. him (with an umbrella); zemeneevoao, lamp s.; see shield, shelter; ehoveoaoe, it is shaded; séan, shades, place, region of the dead; see shadow.

shadow, zexhoveohòsta nāestoz, in the s. of death; the s. of a person or animal is called "hemàtasooma, his spirit, spiritual self"; otherwise the Ch. use the same term for shade and s.

shaft, hootó, s., handle; hesthootó, its s.

shaggy, expressed by rad.-pèpe-; pèpenanosehama, s. panther =lion; pèpeqos, s., woolly sheep; epèpe, it is s., having rough hair or wool.

shake, inf.-šeš- implies "s. loose"; ešešehòsta, it shakes loose, comes off (something suspended like the neckyoke of a wagon); našešeoz, I become awake, s. loose; inf.-óto- =s., be shaky, loosened; eótoveoz, it shakes, is loose (as a post, tooth, etc.); naótofstahaeona, I have shaky hands; eótovenstan, his knees s., are shaky; eōveoz, he shakes himself (as a horse, dog, bird), also used fig. to denote change, the "shaking off" of what burdened or annoyed one; eōvaeōstax, he

shakes his head (as animals); naōvoahasen, I s., wave; naōvoahàz, I s.it; naōvoahamo hoxzz, I s.the tree; naōvoxtaax, I s.out (lowest part of legging or pants); naōveàtax, I s.out my feet; naōvahasen, I s.out; naōvahàz, I s.it out; našeahasen, I s.,sift; našeahàz, I s., sift it (a sidewise shaking as in sifting, in sacks, packages,also in order to make the contents settle); napèpeàz, I s.it of (by strewing); napèpeahàz, I s.it (by throwing); eanstahamenax, it (implies tree) is shaken by wind (so the fruit falls); naōmstahasen, I s.,brandish; naōmstahàz, I s.,brandish it; navaxkahamo, I s.,jerk him; emomoxtoaha, it is shaken,moved,agitated by the wind; namomoxтана, I s.it,make it move, agitate; namomomoxtahamo, I s.him; namomoxtōman, I s., agitate (liquid) with something; namomoxtōmahàz and nazetōmahàz, I s. it (something containing liquid); emomoxtōmeoz, it is shaken, agitated (body of water); emomoxtōmeōstaha, it is shaken, agitated by the wind (body of water); naaestoevōmahàz, I s.it, to mix it (liquid); enonxpaoz, enonxpeoz, it shakes, springs, swings, rocks; enonxpoahamā hāavhanó, it is shaken, swung, rocked by the wind; nanonxpoahamo hoxzz, I s., swing the tree; inf.-nonom- =s., tremble; nanonomax, I s., tremble (one s.); nanonome, I am shaking, trembling (from fear); nanonomeonax, my hand shakes; nanonomahasen, I s., make tremble, quake, quiver; nanonomahàz, I s. it so it trembles, quivers; nanonomahamo, I make it s., tremble; nanonomeoz, I become shaking, trembling; naho-enonomeoxz, I arrive shaking, trembling; nanonomos, I s. shiver from cold; naaxaoto, I s.hands with him; rad.-axa- ref.to being pleasant, friendly and has nothing to do with "s."; nanonamhōvo, I s., my fist at one; eōmaeš, he shakes his head (to say no); našešeoēšemo, I s., rouse him from sleep; naseaoho, I s., rouse one.

shaky, eótoveoz, it is s., loosened; eótovenstan, his knees are s., see shake.

shall, expressed by inf.-ze- implying simple futurity; nazemese, I s.eat; inf. -ta- =bound for, bound to, s., will; nstamese, thou shalt eat; often the inf.-tsē- is combined with "ta", making "-tatsē-" =s. indeed, surely; zetatsēmese, he s.surely eat; màsaamesēs zetanāe, if he does not eat he s., will die; inf. -zaa-, -tosaa- and -tasaa- =s.not; inf. -zevé- (usually in the 2nd.pers.pl. or sg.) has a future prohibitive meaning; nszevémesese, thou shalt not eat!

shallow, ezocetam, it is s., "little deep", in speaking of rivers, lakes, ponds, tanks.

sham, expressed by inf.-aestom- =false; aestomemeotazistoz, s.battle; evhanenhesseman, he shams, makes a pretence; see pretend.

shaman, zemaheonevsz, the mysterious one; emaheonoēta,

he acts as a s.; maheonoētastoz, shamanistic act; this is now also applied to all sorts of tricks, sleight of hand and jugglery performed by white men. There is a difference between the Ch. "zemaheonevessô or zemaheonoētassô" and the common doctors; the first being more regarded as the jugglers of the tribe. Evidently these men were more feared than respected. An old priest (Lefthandbull) quite influential in the tribe, said once to writer, "nasaamaheonevé, I am not a s.", in repudiating the title. Ehōnehe, s., exorcist, also the one who pronounces a "curse, malediction" with supernatural power; ehōnestoz and ehōnehestoz, exorcism; ehōneheonevestoz, shamanism; zeehōneheonevsz, the one who is s., who exorcises, pronounces a malediction; náetan or náe (náo, pl.), s., doctor, herbalist, priest; these form the common class of so called "medicine men"; zehenisimōnamsz, the one having a familiar spirit, a seer, sorcerer, s.; maheonhetan, s., priest. All these men have certain "ceremonial" terms in their official language which the non initiated are afraid to use and which many do not well understand. The shamans act in common in all the tribal ceremonials, otherwise each one is for himself, having his own attendant spirit, with his own peculiar signs, rules, taboo, fetish and specific medicine. Some men (common or chiefs) may not be shamans or doctors but have some "fetish" in their possession to which great "spiritual" power is ascribed. This fetish may be a small stone, an odd bone, a peculiar pipe, a certain shell, a scalp, stone arrow heads, part of a sword or lance, etc. The rattle which each s. has is not only the insignia of his office but also a medium in his incantations, containing different fetishes and representing various "powers" or spirits. The latter are symbolized by crude drawings of snakes, spiders, moon, stars, etc. on the outside of the rattle. All the ornaments of the rattle are symbols, also the wrappings in which the rattle is kept. The shamans have an empiric knowledge of anatomy and pathology, but know almost nothing of physiological anatomy.

shamble, ehàpesenonaoxz, he shambles; ehàpesenona, he is weak, knock kneed.

shame, tanetanoxtoz, s. (in feeling, thot); tanehestoz, s.; etanehestove, it is a s.; tanevooomenestoz, s., suffering, undergoing s., humiliation; natanevooomen, I suffer s.; natanevooomenesého, I cause one to suffer s.; tanevomoxtoz, feeling of s.; natanevomoxta, I feel shamed; see ashamed.

shamefaced, etane, etotone, he is s.; see bashful.

shameful, etanehenov, it is s.; etanevatame, it is s., considered a shame; eotatanevatamano, it is

s., obscene; naēvetanevého, I treat one shamefully; tanevatamanoestoz, shamefulness; tanevatamahestoz, state of shame, shamefulness; tanehe-hathavsevoanistoz, s. utterance, language; tanehevostanehevestoz, s. life. shameless, saatanehe-vostanevestoz, s. life; esaahetane-
----- hestové, he is s., has no shame.

shape, nahevetovaoxz, I s. it; nahevetovaovo, I s., form him; nahevetovae, I am shaped, formed, bodied, fashioned; etonševetovatto, what s., form has it? Zeheševetovaes nasaaheneenomovohe, I know not how he is shaped, what form of body he has; hovèn eamshāesso, it is of rectangular s.; emanosētostovevetovatto, it is cube shaped, bodied; emanosētostovevetto heto, this is cube s.; ("s." stands for "shape" or "shaped"); esētostovo, it is square s.; hovèn eamsexovavetovatto, it is rectangular s. (body, solid); ehohano, ehohanonsz (pl.), it is of cylindrical s., like the spokes of a wheel, rungs of a ladder, etc.; epàpono, it is flat s.; emanohameevetovatto, it is (watering) trough s., also eamseveevetovatto, it is rectangular and hollowed, open; nonohono easenimaoneo, it is spiral s.; nonohono easenimaonemxeo, it is a spiral s. figure (drawing, picture); nonohono easenimaetovatto, it is a spiral s. body; maevonea ehešetovatto, it is nose s.; maevonea ehesso, it is like a nose; moeškonea ehešetovatto, it is finger shaped; moheškonea ehesso, it is like a finger (the ending -vetovatto or simply -tovatto ref. to "bodied, formed, fashioned" while -hesso ref. to semblance, likeness, figure, drawing, etc.); maexaea eheševetovatto or ehesso, it is eye s.; mahessea eheševetovatto, it is foot s.; mazhekonea eheševetovatto or ehesso, it is leg s.; eamstoxeō, it is oval s. (figure, drawing); eamsemenō, it is oval s. (solid body); evovozevemenō, evovozevevetovatto, it is egg s. (ending in -nō ref. to look, appearance); vèpozea eheševetovatto, ehesso, it is leaf s.; ehotoxcemxeoe, it is diamond s. (plane); hešexovavoota, -vootanoz (pl.), diamond s. body; hešexovavootaea ehesso or eheševetovatto, it is diamond s. [hešxovavomahōo, diamond (base ball)]; hotoxcsevanhostoz, diamond s. beading on woman's legging (side of leg); véhoemaxea ehess, eheševetovatto, it is barrel s.; eamshaesevetovatto, it has an oblong s. (body); enhōnea eheševetovatto, it is funnel s.; maxevovetas enhōnea ehešenō, the tornado is funnel s., looks like a funnel; ehešksaetto, it is cone s. [ahešksaēs, cone s. piece of meat on shoulder blade of beef]; etonithāea, how is it s., built? (ref. to parts of beef); eheškos, it is cone s.; heškoshoxca, cone s. cap (dunce cap); hešksavehaneō, -vehaneonoz (pl.), cone s. receptacle, like ice cream cones [hešksaevehaneō zeoxcevešhota zeton, cone in which ice cream is kept (zeton =

ice cream)]; ehohanistātto, -tāttons (pl.), it is mound s., convex at one end (like the glass at the end of an electric light bulb); ehohanepaomao, it is mound s. (ground); vavahestovea ehesso, it is like a swing; ehohanevèpo, -vèpons (pl.), it is cylindrical, tube s.; hekonea ehess or eheševetovatto, it is bone s.; vèsea ehesso or eheševetovatto, it is tooth s.; màzenea ehesso or eheševetovatto, it is mouth s.; vevezea ehesso or eheševetovatto, it is horn s.; nomaea ehesso or eheševetovatto, it is fish s.; henomea ehesso, eheševetovatto, it is thigh s. [henomea ehešenō, it looks like a thigh]; màzeōnea ehesso, eheševetovatto, it is elbow s.; manstanea ehešetovatto, ehesso, it is knee s.; mekonea ehesso, eheševetovatto, it is head s.; šišinovozea ehešetovatto, it is snake s.; mēnhea eheševetovatto, it is s. like a feather; hotxasehoestovea eheševetovatto, it is s. like a cross (fixed in the ground); hotxavootaneo ehesso, eheševetovatto, it is s. as a cross; hotxavxseēsea ehesso or eheševetovatto, it is like an ear cross ornament (hotxavxseēs, hotxavxseestoz (pl.), is an ear ornament in the form, s. of a cross); ehénevōnavxéo, it is s. like a Maltese cross (figure); heto zehotxatto ehénevōnatto, this cross is s. like a Maltese cross; hénevōnatōea eheševetovatto, it is Maltese cross s.; ehotxavōnatto, it is cross s. (Greek cross form); ehotxavōnavxéo, it is s. (figure, drawing) like a Greek cross; hotxavōnatōea ehesso or eheševetovatto, it is s. like a Greek cross; hotoxcea ehesso, eheševetovatto, it is star s.; tāēshea ehesso or eheševetovatto, it is moon s.; nonōea ehesso, it is rainbow s.; voea ehesso, it is cloud s.; niva-vaxkonoz ehesso, eheševetovatto, it is four corner s.; nohona-vaxkonoz, it is five corner s.; nasōtoavaxkonoz ehesso, it is six corner s.; esosxkae, one is well s., formed (ref. to person).

share, see fellowship, part, partake; naamemesého, I s. my food with him; naamenaveamo, I s. my bed with him; nazeoxz, my s., portion, possession; navhesta, I am a sharer, have a s.; navhestaeta, I have a s. in it; see allotted; zetomaxovaxtoz hevēs, plow s.

sharp, eohāoáo and eōáo, it is s. (instr.); eokaq, it is little s.; heškseesevota, s., pointed instr.; zeoáo xovatov, a s. sword; hešksēs, s. nose; ehāoxzezeve, he is s., shrewd, cunning; eōce, he is s., deceitful [ehōspoxzeve, he fails to be s., is an "easy mark"]; inf. -ohā=keen, acute, s., intense, in a high degree; enākō, one sees sharply; ehāonova, one has a s. tongue; eohānehes-taha, one has a s. temper; inf. -veoxce=bitting, pungent, s.; eveoxcetonetto, it is bitter cold, the cold is s., also eohātonetto; zehāosetto, that which is s., pointed, painful, thorny; see rough, gritty.

- sharpen, naéasen, I s.; éasenistoz, the sharpening (of a tool); naéáz, I s. it; nahešksaha namxistonestoz, I s. my pencil.
- shatter, epêvoeha, it is shattered; see blow, break, piece.
- shave, naoemeàzenàno, I s. him; naocemeàzenahe, I am shaved; naocemeàzenahe, I am shaved (similar to preceding but less). [ings; evhōoneva, with shavings. shaving, evhōonoz (pl.); eevhōonevensz, they are shaving.]
- shawl, zezexhōma, zezexhōmao (pl.), the fringed robe or blanket; nazezexhōmaneo, our shawls; nszevépopo-ešemo nszezexhōma, do not tear holes in thy s.; see blanket, robe. [Vasōhan is another name. Shawnee, Savan, Savaneo (pl.); the word sovon = south:]
- she, expressed in nouns by suff. -a or pref. -hee; nàko, bear, nàka, s. bear; kokōax, chicken, heekokōax, s. chicken, hen; mehevaozeva, s. deer, doe; esica, s. dog, bitch; heeomä, s. beaver; the personal pref. of the 3rd. pers. is -e and implies "s., he or it"; emesse, means either "s." or "he" eats. [my s., bundle; see bundle.]
- sheaf, hoxpooseo pen'nhō, a s. of wheat; nathoxpooseo,]
- shear, naōkasō qsan, I s. the sheep; eōkax, it (or.) is shorn; eōkaxeo, they are shorn; otxxovamota, shears, scissors.
- sheath, vehanooxz, vehanoozzz (pl.), s., case (also mailing tubes); naēstovotana, I s. it, put it inside of something else; navešeàzenanotonoz vokaevoz, I s. his hands, forearms in buckskins; natchaovo, I s., slip into it (or., as gloves), so as to fit closely; see glove.
- shed, nahän, I s. tears; eanevèpoz hoxzz, the tree sheds leaves; eōeoz, it (or., animal) sheds its hair, fur; eénomaoxz, it sheds its bark; eénhōma, it sheds its skin, robe, envelope (also fig. of babies when their Ind. cradle is discarded); naénhōma, I s., take off my blanket, robe; eōešeme, it is s. (blood).
- sheep, qosā, qsan (pl.); eqsaevē, it is a s.; qsaes, qsaeson (pl.), young s., lamb; eqsaevōeme, he is accounted as a s.; pèpeqsan, shaggy, woolly s.; meàze-qsan, bearded s., goat; nháeqsan, wild s.; also toxtoe-qsan; the last two terms were used after the Ch. had seen the domestic s.; in former times "qsan" meant mountain s., the only s. the Ch. knew. Naqsāmo, my s. (pl.); naheqsāmenoz, it is my s.; namatòtōhamotō qsan, I have ten s. [naoeva, in the s.]
- sheepfold, qsaemenao; eqsaemenaoeve, it is a s.; qsame-]
- sheepman, qsāhetan; eqsāhetaneve, he is a s.
- sheer, is expressed by inf. -xama- in the sense of "absolute, downright, abruptly, utter, consummate".
- sheet, ekàkoemakātaeve, it is a s. of iron (thin); hoxto-vaz kàkoemakāt or ziskàkoemakātaeve, buy a s. of tin; pàpoemakāt, s. of iron (thin or thick), flat piece of iron; ekàkoemxistōneheve, it is a s. of paper; nī-

- mezz nasz ziskàkoemxistōneve, give me (thou) a s.of paper; ekàkoevehonemakātaeve, it is a s.of gold; inf. -kàko- =thin while -pàpo- =flat; hoeasen, wagon s.; voxpemonat, s.(white bed s.), mostly used in summer time as blankets by men and women.
- shelf, taxeohesseo, s.(on which things stand); etaxeo-hesseoneve, it is such a s.; taxeohesseoneva, on the s.; tahosanistoz, s.on which things lie or set.
- shell, naōena, I s.; naōenana, I s. it (divest it of s., husk); ōeneo, sheller, thrasher; otaaseme, nut s.; nimac, sea s.; see pearl; hestōmosz, shells, husks; vèhoemā, vèhoemāoz (pl.), shells, cartridges.
- shelter, nahōmaosan, I s.; nahōmaovo, I s. one; ehōmoeoz, one is sheltered; ehōmston, he erects a s.; nahōmoetan, I seek a s.; nahomōva, I am sheltered from the rain; ehotōmoeozistove, there is a s.; Hotōme, S. woman (pr.name); hōmoeozistoz, s., protection; nahetōs-eme, I flee for s., refuge; see flee. Naētoax, I seek s. from wind; navēnonaovo, I make a dwelling, tent, s. for one; hōmoetanoxtoz, s., safety; homōvātoz, s. from rain; ētoaxestoz, s. from wind; nahesthōmoeozistoz, I have a s.; nahesthōmoeozistovenoz, he is my s.; see protect.
- shelterless, esaahesthōmoeozistové, he is s., has no shelter; t'sa esaavēnonaoehe, he has no shelter, abode, tent (sc. made for him).
- Sheol, Sean, place of the dead, also Nāeomē.
- shepherd, nanxpaovoham qsan, I s., keep the sheep; nanxpaovoham, I herd; qsāhetan, s.; eqsāhetaneve, he is a s.; also qsānxpaovohamehe, s., sheep herder; qsānxpaovohamestoz, the shepherding; naheqsāhetanemenoz,]
- Sheridan, (General), Voxpcae, White-helmet. [he is my s. sheriff, matanāvēho, s., police, q.v.]
- Sherman, (General), Hotoxceoxnaes, Three-stars.
- shield, see defend, protect; hoāno, s.; nathoānon, my s.; nsthoānon, thy s.; nsthoānonan, our s.; ehoānoneve, it is a s.; nahesthoānon, I have a s.; nahesthoānoneoz, I am shielded, am provided with s.; hoānono, s. tripod; suff.-hōheva- =with s.; Mahōheva, Red-s. (pr. name); Mahōhevass, Reds. band; Mahōhevaeohe, Reds. river, Republican river; Voxphōheva(z), White-s. (pr. name); see nail. Nahesthoānonenoz, he is my s.
- shift, see change, move.
- shimmer, see shine. [oaso, I cut both his shins.
- shin, maaó; naaó, my s.; naeaonaso, I cut his s.; naea-]
- shine, suff.-voóas (larger s.) and -voókas (smaller s.) denotes "s., burn, shimmer, light"; epevoóas, it shines well (ref. to the shining); epevoóasetto, it (ref. to the obj. emitting light) shines well; esaapevoóasehan and esaapevoóasettan, it does not s. well; suff.-oas- ref. to burning, fire, shiny; eoasevstoon, it is made shining; eoasevstoonevocana, one is provided

with shining shoes; eoasevenōhe, he shines, looks like fire; eoasevenono, it shines, looks fire; zeoasevenō-hessō, the shining ones (or.); evoóksēsena, it (or.) shines (of a star); naoasevenōhetova, he shines upon me, makes me look like fire; suff. -oaseha implies s., brightness, brilliancy; eotataveoaseha, it shines, radiates blue; naoasevoaena, I make it s., burnish it; eoasevoeoha, it is bright, shining, burnished; eoasevoaeoe, it is made shining, is burnished; evoomeoaseha, it is shining white; evoomeoaseōstaha, it becomes (suddenly) shining white; evoomeaseōstax, one (or.) becomes shining white; suff. -vohōo denotes s., resplendency, effulgence; evohōota, it shines, is resplendent, glorious, effulgent; vohōotàtoz, the s., shining, effulgence; vohōoevatamahestoz, state of s., glory, effulgence; evohōoevatamano, it is shining, glorious (in general); esaavohōotahan, it is not shining; ešehe evohōoova, the sun is shining (like crystal); eoxoxzeoasetto, it (the object) shines, burns with green light; oovaevhohonaeo, shining stones, crystals; see bright, glow.

shingle, napanôn, I s.; napanohanoz panôonoz, I s. them (sc. shingles, lit. I make the shingles adhere by nailing them); panôo, panôonoz (pl.), s.; epanôoneve, it is a s.; zenscepaonatto mhão etaešepanohe, the roof has been shingled; nokov panôonoz, a bundle of shingles.

shinny, ooxnistoz; see under "play", page 828.

ship, semo, semonoz (pl.), s., boat; esemoneve, it is a s.; semoneva, in the s.; nahe semonoz etahoxovemeanoz, he sent three ships across.

shirk, see avoid, shun; also expressed with inf. -ise-; naisetanotovo, I s. him (in thot); naisezetan, I s. doctoring, doing; inf. -hònez- denotes "in a shirking, irksome, negligent way"; ehòneztaneševe, he does it in a shirking way.

shirt, eszehen, -heno (pl.), s., considered or.; naeszehen, my s. or coat; eoxa naeszehen, my s., coat is torn; naeszehen ehosotae, my s. is dirty, soiled; naheszehe, I am with a s., shirted, coated; asēszehe, s., chemise (ase = drawing, elastic); see coat.

shiver, see break; enonomē, he shivers, shakes, trembles; enonomos, he shivers from cold; eōveoz, he shivers (as a bird in shaking its feathers), shakes himself; enomonos, he shivers, from cold and sleepiness; nanonomax, I have a s., trembling; see shake, tremble.

shock, epóetovaoz, he is shocked (of pain or fear); pó-etovaozistoz, s.

shoe, suff. -can and -ôan (or -ôhan) ref. to s.; in the following verbs ending in -can or -ôhan, the meaning is sg. but is also used in the pl. sense; suff. -anoz is the regular pl. form; napevôhan, I have good, nice s.; našeononevôhan, I have cloth s. (in winter

when moccasins are wrapped with cloth to keep warm or prevent slipping); nasxsevotôhan, my s. are untied, lit. I am with s. untied; namavocan, I have old s.; namonocan, I have new s.; namēnoevocan, I have s. with quill work on them; nahavsevôhan, I have bad s.; emaoacan, he has red s.; ehevocan, he has yellow s.; epavevocana, he is fitted, provided with good s.; navocanaovo, I make him to be provided with s.; emocaneoz, he has s. on; evocana, he is shoed, is with s.; naešenôanon, I have old s. (to spare); ehoemocaneoz, he arrived with s. on; eoasevstoonevocana, he is provided with shining, bright s. (made so, as patent leather s.); evohaenocan, he has buckskin s.; emeskonocan, he has leather s. (of leather other than buckskin); nahes'emaôan, I have my s. shrivelled by fire, burnt (partly); nahes'emaôanoz, my s. are shrivelled (from burning); namocanoz ehes'emâtansz, my s. are burnt (partly); nanitôhan, I take off my s.; nanitoesz namocan, I untie my s. (sg.); nanitoeszenoz namocanoz, I untie my shoes; navoneôstaôanoz, I destroy my shoes by burning them; emomoettansz mocanoz, the shoes are wrinkled, shrivelled; emomoevocaneoz, he has wrinkled shoes on; nahàpôan, my s. is (are) shrunk, drawn; napenocan, I have torn s. (also napenocanoz); naēseàtànò mohènoham, I s. the horse; ēšēseàtahe mohènoham, the horse is shod; mocan, mocanoz (pl.), s.; emocaneve, it is a s.; namocan, namocanoz (pl.), my s.; nimocanoz, our shoes; hemocanevoz, their shoes; mocanane, s. maker; hokononoz, common high (lace or button) shoes; tostononoz, high shoes, boots; ehevokononetto, it is a s. (of common kind, lace or button, but not low ones); hoosevocanoz, low shoes; mahatävatàtoz, iron s.; mahataevàtaenohamestoz, horse s.; meskonocanoz, leather (formerly ref. to buffalo leather) shoes; vohaenocanoz, buckskin shoes; šeononevôhanoz, cloth shoes; esoxocanoz, rubber shoes; penocanoz, torn shoes; monocanoz, new shoes; mavocanoz, old shoes; vohaevestoz, s. tongue; natoesz namocanoz, I tie my shoes; naponomaeàta, I fix rags under the feet to prevent slipping.

shoe-string, vhoē, vhosz (pl.); esxsevotôan, one's shoe-strings are loose, untied. In former days it was considered indecent for a woman or girl to have her moccasins untied.

shoot, naam, I s.; naneovoam, I s. standing; naamstoeoam, I s. sitting; nakonoeoam, I s. squatting (Ger. hock-end); nahamoešeoam, I s. lying; naamo, I s. one (or.); naamesta, I s. it; in games of bows and arrows following terms are used: nitoseneamhemâ, we are going to s.; nanheamestotoz, the ones I s. (in play); nahaeam, I s. well; navovoeasetaooxz, I s. first; naasetaho, I s., discharge one (arrow); nakahaeo, I s. it nearest the

target; nahèpòno, I s. beyond the target; nanetòno, I s. on this side (short of) the target; eama naamòno, I hit (by shooting) on the side (of target); namxòno, I hit the target. Nanosēnotoemaso, I s. it (or., also said of the play wheel), transfix it; nanosehoemaso, I s. it, transfixing it to the ground; nanoemaso and nanoeto-vo, I s. it (or., wheel or bird) on the fly; nanonoemaso, I s. one (or.) in resisting, defending; naonistoena, I stretch the bow to s.; nanševoam, I s. swift, fast (with bow); emaxesovan, it (bow) shoots far; nanševon, I s. a long distance (in play), am skilled in shooting; [nanševhón, I am skillful in sign language]; nanovon, I cannot s. far, am not skilled in shooting; nanovhón, I test to see how far I can s.; enovhónistove, trial at target; haeš eoxchetonstove, there is a long range shooting; ehèpseva, it shoots beyond; evavanoxseo, it shoots whirling (arrow); hoaniškoktoz, game of shooting, see under "play", page 829, #5; nasoxpeoesemaso, I s. thru him (fatally); naanemaso, I s. him (from a higher place); eanemax, he is shot (from above); naatanàz, I s. myself (accidentally); natoomemaso, I s. (on purpose, but not killing); naoseatano, I happen to s. him (dead, not purposely); hohomo navèpsoeta vëno, I s. thru the tent; hohomo evèpstohe, he is shot thru; navèpsoetovo hohomo, I s. him thru; hohomo evèpstohe heàzeneva, he is shot thru the arm; nonoma hestoamestoz, the shooting of the thunder, lightning stroke; nahèpoemaso, I s. over and beyond him; nahèpoemxesta, I s. over and beyond it; nokoamestov, one arrow s. (about 1/4 of a mile); eovao-am, he shoots by magic; some shamans are believed to have small magical arrows (visible and invisible) which they s. at any one whom they intend to hurt (physically or otherwise); see target.

shooting, amestoz, the s.; amàzistoz, the s. at each other. shop, hoxtovamhào, trading house; hoevoxzemhào, meat s. shopkeeper, hoxtovavèho, s.; ehoxtovavèhoeve, he is a s. shore, haztovōma, on either s.; hestovōma, on each, both shores; zeénōmoeha, at the s. where the body of water ends, stops; zeénhoeve, where the land ends; zistōeovàzetto hoe na zemhāmoeha, s., where land and sea meet; see beach, border; naonovonèn, I reach the s. from the water (in walking), I land; eonovemoxtonaha, it is blown (by wind) to s.; eonoveōstaha, it is blown, hurled, dashed to shore; naonovetohona, I swim to s.; naonovohēs, I come to s. (with boat); see ashore, land, river; esaahāehōmattan, the s. is not far.

short, otama(?), s. space of time; kaks, s., near (of distance and time, corruption from ekas, it is near, short distance); ekasexov, it is a s. time; etakaseoz, it is s. (time and distance); nakasexovhoe or nasaahāehoe, I stay a s. time, not a long time; nakasexovena, I

make it s.(time); kasexovetto, in a s.time; kasexoveva, for a s.time; kasetto, a s.interval; kokasetto, at s.intervals; ekaoetto navōstoz, my dress is s.; eheomekaoetto, it (or.) is too s.; naheomekstana, I make it too s; ekasexov'netto vostanehevestoz, life lasts a s. time; ezeces, it is s.(in length); ezekstae, he is s. (in height); ezekstonehe, he has a s. body; rad. -nov- expresses "less than, behind, short of"; see less. Eneheoz, it is s., of s.duration; eneheoz nivostanehevstonan, our life is s.; ekastaha, he is s. hearted, high tempered; nakaseamèn, I walk for a s.distance; enizeoz, it comes s., does not reach, is not sufficient; nanit'san(?) šistatoeva, I am s.of lumber; ezeksevetova, one is s.bodied (ref.to the trunk); etokseoxta, one is s.legged; nakahoemo, I sit a s.ways from him, near one; nakaoan, I speak s.; kaoanistoz, a s.utterance; kaósz, s.grass; ekaovess, he has s.hair; ekaonen, he has s. teeth; kao, s.gun, pistol, revolver; Kaēs, S.nose (pr. name); natoksevaena, I have s.arms; nakokaena, I have s.arms, sleeves. Above examples show that "k" and "c" denote "small, short, diminutive"; see diminutive.

shorten, nazekestana, I s.it (with hand); nazekestanen, I s.; nakasexovena, I s., make it short (time); naheomekstana, I s.it too much; nakaomaoena, I s.it, make it smaller (a patch of ground); nakokahana, I s. it (each of it); nazekseena, I s.it (by breaking with hand); nizekseenanon, we break it short; nazekstax, I s.it (with knife); nazekstaso, I s. it (or., as garments) by cutting; nazekstoha, I s. it (by striking, chopping with instr.); naevhakaenoto, I s.it (or., garment) by sewing; nakaenoto vōstoz, I s.the dress (in sewing); nakaenotamo hevōstoz, I s. her dress; nakae-noe, I s.by sewing; nakokaenoe, I s.each time or each] shorthorn, see horn. [piece (sc.of a garment).

shortly, expressed by inf.-nehe-; enstosenehehoeoxz, he will arrive s., soon; also inf.-kas-; kasetto, in a short while, s. [sightedness, the seeing short. short-sighted, ekaōsan, he is s.; kaōsanistoz, short-] short-winded, eahanomotom, one is s.

Shoshoni, Sosoneo, whether this name is adapted is uncertain; [esoson =it is stove in, q.v.]; some Ch.call the S.šišinovožhetaneo (same as for the] shot, šešemaoz, small s. [Comanches).

shotgun, mahaatano, -tanosz, pl.; emahaatanoeve, it is a s. should, expressed by inf. -meta-, which also may mean "would"; nimetaneoxzheme, you s.go; nametamese, I s.eat; pref.-a =s., ought, and governs the sub.cj.; axhetosz, thou shouldst have told him; atosencševēsz, we s., ought to do it; pref.eo- =whether, s.; eotoseneoxzetto na mo hovahan nasaaheneenohe, I know not whether I should go or not (if I s.or not).

shoulder, mātataṁ, mātamōn (pl.); nātataṁ, nātataṁn (pl.), my s.; hestataṁn, one's shoulders; often the pl. form is also used for the sg.; hotoavō, the protuberant part of the s. blade (in buffaloes); mātazeō, s. blade, scapula (whole); henaeva, meat of the s. blade; ziskàkonēpaonatto, lower part of the scapula; nahestataṁnaso, I cut one's s.; for packing or bearing on s. suff. -ox is characteristic; see bear; navistoxemo, I bear, s. with him; nanotamo, I s. one; nakokastataṁn, I have short shoulders (either narrow or being short to the elbow); Heszevoxkon, Hump-on-s. (pr. name, ref. to the hump in animals; Moehestataṁn, Elk-s. (pr. name)).

shout, nanistō, I s., howl; zenistōsz, the one shouting; nanoonō, I s.; nanoonōoto, I s. to one; ehōxeva, he shouts, heralds, calls out; see cry, herald. Noonōhestoz, s., the shouting; nistōhestoz, the shouting, call-] shove, see push. [ing, howling.

shovel, naasetoha heseovo, I s. sand (removing); natahoha heseovo, I s., load sand; in the preceding terms there is nothing to indicate "shoveling" except the instr. form of the verb which assumes a s.; nōhanistoz, s., dipper; nōhanistoz zehastoó, s. with a long handle, mining s.; enōhanistove, it is a s.; nōhanistovâ, with a s.; nōhanistovâ heseovo, a s.-ful of sand; xanēpemenostâzeo, straight s., spade.

show, navōstoman, I s., make a s.; navōsého, I s. to him; navōsesz, I s. it; navōstomevo, I s. for him; navōsototto, I s. him (to one); navōstoman zehešetanotto, I s. what I think; navōstoman zehexovhekoneozetto, I s. how strong I am; evōstoman zehethomatsans, he shows his feeling; evōstoman zehethomaozeto, he shows his feeling towards it; evōstoman zehexovenizeheonevs, he shows what a liar he is; namenoxcevōstoman, I make a s. (out of pride); hena emevōstomanetto, what canst thou s.? Navōstomanenon zehešetovahez, we s. what we are (our color, fig.); evhanenitōmsohe, he makes a mere s., puts up appearances; vhanenitōmsohestoz, mere s., appearance; namenoxcenhesseman pavxanovevostanehevs-tovâ, I make a s. of righteous living; eohāōmsohe, he is showy, ostentatious; ohāōmsohestoz, showiness, ostentatiousness; namehemōmâz, I am showy, boast of myself; emenone, he makes a s., is proud; haesto evešhemenohe, he is revealed, showed, manifested by many things; emoxtotan, he wants to s., is forward, fresh, pushes himself to the front; moxtotanoxtoz, n. of preceding; Maheo eamevōstoman hešivaztastoz etovan, God continually shows his mercy towards us also Maheo ninšeamevōstomōnenon hešivaztastoz, God shows his mercy unto us; vōstomanistoz, s., the showing; navōsâz, I s. myself; vōsâzistoz, the s. of self; oftentimes the suff. -ého (or.)

and -ész (in.) implies "s., causing to, exhibit, demonstrate, realize", as: navōsého, I cause him to see it; navōsész, I cause it to be seen; napevoého, I cause good, s. one kindness (in acts); another way of expressing "s., demonstration, behavior towards" is the particle -ez- usually inserted before the modal suffixes, as: namaseztovo, I s. friendliness, courtesy to one; -mase- = polite, willing + -ez- = acting, showing in acts + -tovo = unto one; naōēnovaeztovo, I s. patience towards him, act patiently with him; nataneheztovo, I am ashamed of him (Ger. zeige Sham vor Einem); mxeozistomanistoz, stereopticon s.; amoētastoz, doings, s., circus, fair; mohēnoham zēvōshevoss, horse s.; amoētastovâ zehetāevōstomanistovész, all the shows (at a fair, performance); vōseo, that which is shown, on ex-] shower, ookoxtoz; see rain. [hibit, a s. shred, see tear; epēsan, he is in shreds (ref. to garments); epepeōstaha, it is torn in shreds (by wind). [shrewdness; eohāotoxovae, he is s., very wise. shrewd, eohāoxezezeve, one is s., sly; ohāoxzezevestoz.] shriek, emasónistō, he shrieks; see shout; emasómahaheš-ksehahe, he bursts out shrieking. [has a s. voice. shrill, eohāhešksevon, it has a s. sound; ehešksehahe, she] shrink, ehehesceoz, it becomes shrunk, wrinkled; emohesceoz, it shrinks, becomes small; emooxkonâta, it shrinks (thru heat); esaamooxkonattan, it does not s.; namomhemeohe zeešivaeno, I s. from fear of him; nahosostax, I s., step back; exaxonatto, it is shrunk, is pressed together; emooxkona, it is shrunk, shrivelled; hehesceozistoz, the shrinking, wrinkling; mohesceozistoz, the shrinking, becoming smaller; mooxokonastoz, the being shrunk; xaxonoaozistoz, the shrinking together. shrivel, see shrink, wrinkle. shroud, see encase, enshroud, envelop; nahovoenâz, I s., cover myself completely; navehoan, I am enshrouded. shrub, nanhooxzz, nanhooxzetto (pl.); enanhooxzeve, it is a s.; hestaâzemenôe, -menósz (pl.), currant s. shudder, see shiver. shun, navohovaa, I s., keep away from it; navohovaovo, or. of preceding; naoháea, I s. it (its place); naoháeoovo, I s. him, where he is; naoháeoto, I s. him; naoháeoxta, I s. it (these two terms have more a transitive meaning in Ch.); naoháetan, I s. in thot; naoháetanota, I s. it; naoháetanotovo, I s. him (in thot). shut, see close; nahōna, I s. it (as a door); hōnoz, s. it! ehoōz, it is s.; nanxpana, I s. it (an aperture); nanxpanomovo heexa, I s. one's eyes (blindfold him); enxpoez, it becomes s., closed; nanxpooha and nanxpaha, I s. it (with cork, lid, lock); nanxpoōno, I s. one in (locking; ehekoxpoe, it is s. (locked); nanxpoanâz, I

have s.out myself; nanxpàzenàno, I s. one's mouth (by holding the hand on mouth); nanxpàzenàz, I s.my mouth (with hand); naoomazena, I s.my mouth (naturally); nahekoneoomazena, I s.my mouth tight; nihekoneoomaze-naomâ, we s.our mouth tight; naoomatovan, I s.(ref. to stove lids) it, so there is no gap, but one surface; naoomana, I s.,make it to be one (surface); nanxpato-van, I s.the damper (of a stove); rad. -npx- ref. to "close,stop issuance"; nameoexan and nameozexan, I s. my eyes; meozexansz, s.thy eyes! Naonxpēstanàz, I s.my ears; nanxpōxzenahen, I s. the wings or ears of tipi; nahàpana mxistō, I s.,close the book; nahàpheona, I s. my hand; zetoheṭāenxpoeoneve, all that which shuts (from issuance),all the locks; see stop.

shutter, nxpohaneo and nxpoheo; hovae zevešēnxpoanisto-ve, something to shut with; zenxpaosanetto, s., bar, q.v.; nxpatovanehe, s., damper; oomatovanehe, s., stove lid (or other stove parts).

shuttle, hotanon zeoxcevehoevoss hotoma hàpenohestovâ, that which contains the thread in the sewing machine.

shy, eétoxtaeoneve, he is s.; ehèpae, he is s., scary; ehépōoz, he shies; etane, he is s., bashful; hēpastoz, shyness, timidity; hēpōozistoz, the shying; nahēpoetan, I s.(in thot); hēpoetanoxtoz, the being s., fearsome, frightened in thot. Mohènoham èmasóhēpōozeta, the horse shyed at it.

sick, ehāmoxta, one is sick; ehāmoxtäoz, one gets s.; etomoxtäoz, he becomes suddenly s.; etaomoxtavhoä-oz, he becomes s.with desire; nahāmoxtasého, I cause sickle, same as scythe. [one to be s.

sickly, eonohomona, he is s.: zenonohomonasz, the s., weak one. [moxtanov, there is s.

sickness, hāmoxtastoz; ehāmoxtastove, it is a s.; ehā-] side, rad. -eama- =s.; naeamax(ena), I lie on my s.; na-hoxoeamax(ena), I lean on my s. close to (as on a couch, bed, to eat); mazheamaxhesto, the right s.; namosesto, the left side; nazheamaxhesto, on my right s.; nanamosesto, on my left s.; naeamaanao, I fall on my s.; eamaomē, sides of the tipi; eamaom, one s. (of the tipi); neamos and neamakos, the off s.(as the other s. of a hill); hohamos, hill, mountain s.(before one); nixhestoamos, the other s. of a hill, from which one stands; naeamaovo, I walk at one's s.[naamaovo, I drive one]; eama meon, on the side of the road; haztov, either s.; hestov, both sides, also used as inf.; hohamos, mountain s.; rad. -hestoema- =on the s., adjoining the s.; ehestoema, he sides with, is on the s.; nahestoemaovo, I s.him, have him on my s.: zehestoemaetovaz, at his s.; heszheamaxhesto zehestoemaetovaz, at his right s.; hestoemaestoz, the being on the s. (adjoin-

ing, situated at the s.; zenxhestoemaosz, the one (or.) from the s.; zexhestoema-henitōneheve, at, toward the s. of the door; zexhestoema-mhaōmoeha, towards the sea s., the s. towards the sea; zexhestoemaetto, at my s.; esenhastohestoema, on the eastern s.; etahestoema, it sides, borders on; ehestoematto, it forms the s., border, is siding; nime (also used as inf.), to one s., sideways; enimetaho, he rides on one s. (as when leaning sideways); nime nahoz, I set it to one s.; nimenexhozz, put it to one s., sideways; also nimeaseozz! Nimenhēs, stand to one s., aside! Nime naēnana or nanimeēnana, I put, set it down to one s., aside; hoxovetto hōma, across, on the other s.; hōma, on the other s. (of a body of water), bank, shore; zisthōma, on this s. (of the water); hohom, on this s. (towards the speaker); nhasto, on the other s., beyond; ohōma, bed at the s. (either side) of the lodge, (distinguished from the "vaoxtam" or bed facing the entrance); ohōma ehota, it is on the s. bed; noxsemā, back s. of the bed towards the tipi wall; zešhesto, on this (or that) s., (either right or left in front); inf. -nōs- = one s.; enōsestxeo, they are (men) on one s. (as in games, where men are on one s. and women on the other); enōsemxcoe, it is written on one s.; ehestovemxcoe, it is written on both sides (hestov = both sides); esēstxeo, they (or.) are several, the same number on each, either s.; nanōseohetovo, I keep to his s., to one s. with him; hovae esaa-hosanehan (or esaahosaoehan) oxnōseeozistovēs, nothing is impossible when there is one s. together, when all are on one s.; eamstaevxcoe, it is drawn, pictured in profile, from the s.; navōxtomovo heamstōenovestoz, I see him from the s., in profile; naamstōenovetan, I want a s. view; naamstōmo, I see him from the s.; eamshesso, it is sideways (presenting the lateral s.); eamseō, he stands sideways (presenting his right or left s.); ešexaneta, it stands sideways, not in straight line (ahead); ešexanevota, it stands entirely sideways; esaataeamseō, he does not stand entirely sideways (is partly facing one); enšhestovepeva, it is good either way, on both sides, it is "both" good; maxhesto, on this s. (before death); nahivistametovo, I am on his s., for him; also navistamaozetovo; naamsthoz, I set it sideways, the narrower s. toward the speaker; naamstoho (or. of preceding); emastota, it sets sideways; eamstohē, one is set (put so) sideways; zeoxtohetahotaenov, on every s.; ehoxovistavao, he goes from one s. to the other; ehoxoveaseoe, he starts for the other s. (as on a street); nahotaana, I throw it on the s., upset something so it falls on its s.; ox zehessevōme hovae, s. view of something, also ox zevōseoneve, the part, s. visible (of something); paoemco, s., paralell road; amstōenovestoz, s. view. In Ch. the sound "m" implies "s." in the sense of "surface or part of a

surface or object situated laterally to any assumed axis"; letter "s" implies the "bounding line of a] side-path, nohémeon. [surface".

sidewalk, zeamhooneve, raised floor (continuous).

sideways, see side.

side-whiskers, hestovemeàz, beard on both sides.

sieve, šeahaseo, šeahaseonoz (pl.), s., sifter; ešeahaseo-
neve, it is a s.; šeahaseoneva, with, in a s.

sift, našeahasen, I s.; zešeahasensz, the one who sifts;
našeahàz, I s. it; ešeahamensz mazemenoz, the oats

are sifted; ešeahame, it is sifted; šeahasenistoz, the

sifting; našeahamo, I s. it (or.). [(itself); see sieve.

sifter, šeahaseneo, s., the one who sifts; šeahaseo, s.]

sigh, namaxeomotom, I s.; maxeomotomestoz, s.; eamevoam,
he sighs, groans; eamevoamèn, he walks sighing,

groaning.

sight, long "ō" is characteristic for "look, see and
s."; vōsanistoz, s., the faculty of seeing; hotōhe-

stoz, s., outlook; nathotōhestoz, my s.; màzhesta zeho-

tōetto, a heart that sees, has sight; maztahanoz zeho-

tōettosz, hearts which see, inward s.; nahestatōo, I am

within s.; nahestatōoxta, I am within s. of it; tâxta

zexhotaoenov, in full s.; ehotâenov, it is in s., view,

full s.; nahóetovō, my s. is defective; eàtohōmaez, it

is hidden from s.; eàtohōma; zevōseoneve, that which

is s. or visible; zevōseonevsz (or. of preceding); ze-

vōseonevêsz (pl., in.); zevōseonevessō (or., pl.); vōe-

nestoz, impaired s.; naevhatōesého, I restore one's s.;

nananovo, I know one by s.; nanana, I know it by s.;

naexanèno, I keep him in s.; emāōme and emāvōme, it (or

one) is in the s. of all; māvōseoneva, in the s. of all,

visible to all; heto zèvōme nàpevetanooz, at the s. of

this I was glad; emeeoz, one comes in s., into view, ap-

pears, q. v.

sign, naamhàz navehestoz, I s. my name; naneevatsan, I

make a s., mark; naēvhon, I speak by s. (s. language);

nanševhón, I am skillful in s. language; nanševon, I am

skilled in s. speech; naēvhōvo, I speak to one by s.;

eneevatto, it marks, is a s.; neevatseo, neevatseonoz

(pl.), s., mark, signal; eneevatseoneve, it is a s.; ene-

evatseona, it is for a s., it signifies (state); neeva-

tseoo, s. (set); naneevatseoneve, I am as a s.; naneeva-

tseonan, I make, set a s., mark; naneevatseonanetovo, I

am set as a s. concerning one; naneevatseonano, I set

him as a s., mark; zeneevatonhesso, it shall be a s.;

zeneevatonhessetamano, there shall be a s. (in the na-

ture, in general); neevatonhessetamanoestoz, s. in na-

ture; zetonšeneevatto, what is its s.? Neevazhàzistoz,

s., distinguishment, brand; naneevazého, I know him by a

s.; neevaestoz, the being known by (s.); naneevae, I am

known as; naneevaeno, I use one as s.; naneevamxea, I

- mark (by writing) a s.; hesthonestoz, s.,beckoning; ēvhonistoz,s.language; see mark; inf.-neeva- =s.,mark (known by); eneevaseš, he is known by the way he lies (posture); see represent,purport.
- signal, neevatseo; eneevatseona,it is a s.; evešeneeva-tsanistove,it is signaled with; hesthonistoz,s., the beckoning; see sign.
- signature, vehestoz zeamšeme or zeameha,also zeamhàtoe; etahan navehestoz zehešeamhàtoe or zehešeamšeme,this is my s.,the way my name is put down.
- significance, zehešetovatto,its s.,purport,object, aim; hena zehešetovatōez,what is its s.for us?
- signify, ehešetovatto,it signifies,purports,aims; eneevatto,it signifies,marks; etonšetovatto, what does it s.?
- silence, hekotastoz; hekotamanoestoz and hekotamatama-noestoz,general s.; hekotomastoz, s.,quietness; hap', s.!(said among children); ehekotomatto, s. reigns,it is quiet;nahekotaesého,I s.,make one quiet.
- silent, ehekotae,one is s.; ehekotomae,one is s.,quiet, peaceful; esaaoxohe,one is s.,answers not; nanšezesta and nanšeezta,I am,keep s.about it; hekotōsz naheto,I tell him to keep s.,be quiet; ehekotatamano, it is s.(in general); nahekotatamo, I deem one s.; esaaenszé,he is s.,does not speak; see quiet.
- silk, has no fixed name in Ch. Some of the younger Ind.will say,"silkaevōstoz" for s.dress.
- silly, emashanē,one is s.,erratic in judgement,foolish.
- silver, vokomemakät,white metal, usually ref. to money; (nasz vokomemakät,a ten cents piece); zevohomoao (zevokomoao,diminutive form),s., the same name would be given to nickel; evokomemakätävstoon,it is made of s.; also,zevokomoaoz' makätäva evešemane, it is made with s.
- similar, often expressed by suff.-ea to nouns (see under "shape") and meaning "like"; henitōnea ehesso,it is s.to,like a door; hovèn ezhesso,it is s. (not quite like); esēhesso,it is s., "alike"; altho inf.-sē- means "alike" it is also used for s.; áe ehesso,it is s.,nearly like.
- similitude, tāohemestoz,s.,parable; etāohemestove,it is a s.; tāohemestovā evešeēsz,he speaks in s.
- simple, emomoxae,one is s.,lowly; see humble; eheanatto,it is s.,easy,not difficult; inf. -xama- or -xa- is also used to express s. in the sense of "plain,artless,natural,not artificial"; inf.-vhane- = simply,merely. [to,with s.,easiness.
- simplicity, momoxhastoz,s.,humility,lowliness; heanat-]
- simulate, see imitate.
- simultaneous, seetoeš,s.,at the same time.
- sin, havs,hathavs (pl.); ehavseve,it is s.; nahesthav-

- seve, I have s.; nahavsevoēta, I commit s.; havseveva, with, in s.; havsevetto, sinfully, wrongly; see bad, evil. Nahavsevoētaetovo, I s., do wrong against him; havsevestoz, the being s.; nathavs, my s.; hesthavs, one's s.; nsthavsevan, our s.; natathavs, my sins; ns-tathavsevan, our sins (repeated s.); zèvonane havs, the forgiveness of s., lit. s. being wiped out; vonanomeva-zistoz, the forgiving of s.; navonanomeva nathavs, he forgives my s.; vhanetonithavseva, unimportant, petty s.; Havsevevhan, S. (personified, used for "Devil").
- since, nīnitā, s. then, from there on; niszetā, s. (up to the present); niszetā nasaaevhavōmohe, I have not seen him s.; pref. zeheš- = s., inasmuch, seeing that, because of; zehešepēvaes, s., inasmuch as he is good; zehešhāmoxtaes, s., seeing that he is sick [zeeše- = after (past); zeešemesēs, after he had eaten].
- sincere, emesēhazta, one is s., frank, open hearted; see] sincerity, mesēhaztastoz. [honest.
- sinew, hota, hotaxcsz (pl.) is the old term [hotanon = thread]; hozc, hozceoxz (pl.), s. (used in sewing), present, current name; nathozceme, my s. (the one I use, as in sewing); nahesthozceme, I have s.; hesesoz, sinews (of the body); nahesesoz, my sinews; nihesesonan, our s. (sg. but with pl. meaning), represented by vines in some ceremonials; ehesēso, it is s. like, sinewy; ehesēsaeo, they (or.) are like sinews, sinewy (antonym to emataq, it is brittle).
- sinful, ehathavsevoētaeoneve, he is s., an evil doer; ehesthavseve, one is s., has sin; nahonea havs, I am s., have sin; see bad.
- sing, nanemen, I s.; nemenistoz, the singing, also musical instr.; zenemensz, the one who sings; nemeozeva, with singing; nanemeoto, I besing one; suff. -non = singing, caroling (similar to the Ger. "jodeln"); naho-nehenon, I s. the wolf tune; honehenonestoz, the singing the wolf song; namaheonenon, I s. a sacred, religious tune; nazesenon, I s. a Ch. tune; eaenenoneo, they s. forever; navovōnešenon, I s. praising, blessing; ezhešenon, he sings thus; naemenon, I hum; naemōsenon, I s. in secret; nanonomenon, I s. trembling, with a trill; naase-àz, I will s. (now); nitaaseàzenon, let us s. it; naēve-aseaxz, I am singing; naasenoooto, I begin to s. to one; zehešenoosàtov, the way, how to s.; suff. -hahe ref. to voice; ezceenehahe or ehešksehahe (shrill voice), one sings soprano; also eheškosenon, one sings a shrill, high tune; etomsehahe, one sings alto; also, hovèn eé-noxsehahe; emahaoehahe, eheevahe and eheevenon, one sings tenor; eénosehahe, one sings bass; ehekonehahe, one sings without breaking (high or low); etàtxovoe-hahe, one sings breaking (cut); enitavehahe, one sings different, has a different voice; nionitävohahemā, we

s. a different voice, tune; nisētoehahemâ, we s. the same tune, voice; [nisētôahemâ, we are of the same age]; ezhešehahe, he sings thus; nišešehahemâ, we s. in the same voice; navehooeto, I s. praising him; nanonevéoe-noz, I s. the praise of one; ninoneveoetovaz, I s. of thee (thy praise); nahetotaehahe, I s. with gladness, have a glad voice; nahessembhâe, I s. remembering (as when a Ch. remembers an absent friend by singing); see song; Maheonenonehe, Sacred-singing-woman (pr. name).

singe, hoesta emomoeohovatto, fire singes the hair, fur; monsceo ehooetō, she cooks beans (a humoristic way to say, "her hair is singed"); ehescesmâta, it is singed, wrinkled by fire; ehescemâe, one is singed; he-meq evétta, one's hair is burned, singed; evehe, also evêstove, it is singed (Ger. angebrannt), speaking of the fur of a robe, blanket; eveōstâta, it is instantly singed; emomoeōstâta, it singes and shrinks (as shoes); eheseōstâtansz, they (in.) s., draw together] singer, none; maheonenone, religious s. [(from fire, heat).

single, namomeseaosan, I s., pick out; namomeseaovo, I s. him out; momeseaosanistoz, the singling out; momeseaovazistoz, the singling one (obj.) out; soxpstovetto, singly, specially, only after that; nasoxpstomaovo, I am singly, only after that one (or.); emâstoheoz, one is s., unincumbered, made free from burden; ehovoaheve, he is s., unmarried; hovoahestoz, the being s., unmarried (man); also said of divorced men and widowers; enokae, one is s., alone; enokatto, it is s.; naeszetto, singly; inf.-naesz- and -naeszeom- = s., singly, solely; nanaeszenēnânō, I order them to form a s., one company, bunch; ninaeszhemâ, we are one, form a unit; nanaeszeometan, I think singly, only of it; see only; nasaanaeszeaenō makât, I have not a s. money,] singular, nšenokatto, alone by self. [cent.

sink, naeszevōea, I s. (in water); naeszevanēoxz heseovo-eva, I s. in the sand; eeszevanēoz, it becomes sunk (not in water); naeszevoeno, I s. him; eeszeoxz, it sinks in; naeszeena, I s. it in; eseanomaeoz, the ground sinks; ehèpeeseanomaeoz, the ground sinks lower; heto naeszevoenā, this sinks me. [hesthavsevēs, the s. one. sinless, esaahesthavsevê, he is s., has no sin; zsaa-] sinner, havsevoētahe, -voētaheo (pl.); ehavsevoētaheoneve, he is a s.; zehavsevoētaeonevsz, the s., singing one. [Ohoomohee, S. woman; Ohoomoeno, S. country. Sioux, Ohoomo, Ohoomoheo (pl.); eohomôtaneve, he is a S.;] sirloin, honovonoz, part of s., for frying purposes.

sister, nisima, my younger s. or brother; esima, thy younger s.; hevasem, one's younger s.; esimahan, our (incl.) younger s.; nisimahan, our (excl.) younger s.; esimaervo, your younger s.; nahevasem, I have a younger s.; nahevasemenoz, I have her for a younger

s.; nahevasemevōemo, I count her for my younger s.; nahevasemeton, I am a younger s. to one; hevasemetovazistoz, the being s. to one; zehevasemestovsz, a younger s. or brother; namhan, my older s. (woman sp.); nime, thy older s.; hemeo, her older s.; namhanan, our (excl.) older s.; nimevo, your older s.; [nimevo, thou eatest him; naheme, we say]; nahemeō, I have an older s.; nahemenoz, she is my older s.; nihemetovaz, thou art my older s.; nahemevōemo, I count her for my older s.; zehemestovsz, a s.; naaxaehem, my s. (male sp.), also my s.-in-law (woman sp.); niaxaeheme, thy s.; niaxaeheman, our s.; niaxaehemevo, your s.; naheaxaehem, I have a s.; naheaxaehemenoz, she is my s.; zeheaxaehemestovsz, a s.; naheaxaehemeton, I am a s.; zeheaxaemez, our s.; zeheaxaemezē, our sisters; zeheaxaemestovessō, the sisters. This term can also be used in speaking of the women or girls as members of a band or congregation; Heaxaemestovestoz, s. hood.

sister-in-law, zeheaxaehemestovsz, the one being s. (to a woman); zehevetamestovsz, the one being a s. (to a man), or brother-in-law (to a woman); naaxaeheme, my s. (fem. sp.), also my sister (male sp.); nitam, my s. (male sp.), or my brother-in-law (fem. sp.); etam, thy s.; hevetam, his s.; nitaman, our (excl.) s.; etaman, our (incl.) s.; etamevo, your s.; hevetamevo, their s.; nahevetam, I have a s. (male sp.), or I have a brother-in-law (fem. sp.); naaxaeheme, I have a s. (fem. sp.); nahevetameton, I am s. (to a man), or I am a brother-in-law (to a woman); naheaxaehemeton, I am s. (to a woman), or I am sister (to a man); nahevetamenoz, she is my s. (male sp.); naheaxaehemenoz, she is my s. (fem. sp.). As seen above the terms "nitam, etam, hevetam, etc." ref. both to s. and brother-in-law; when a man says "nitam" it means "my s.", but when a woman says "nitam" she means "my brother-in-law". When she ref. to her s., she says, "naaxaehem".

sit, nahoe, I s., am at a place; zexhoses, where one sits, lives; naamsthoe, I s. down. Ezetoshoe, she sits (Ind. woman fashion); etahaešemo kašgon zeszetoshoesz, she holds the child on her lap sitting (woman fashion); enamoxtseva, she sits (with knees to the right and feet to the left); eheseamaxseva, she sits (with feet to the right side); exanovoseva and eonoxseva, she sits properly, correctly, with decency. An Ind. woman sits on the ground with her lower limbs turned partly backward either to left or right, which is considered proper and decent. Nimāscemhoemā, we s. cramped, having barely room; zehoesz, the sitting one; zeamoneoessō, the ones sitting in a row; nahoetan, I want to s., live at a place; nahoeta, I sit at, in it, occupy it; hoestoz, the sitting, sitting place; navesthoemo, I s. with

one; naamsthoemo, I s. with him, at his side; natomôx-toe, I s. up (from lying); nahoésého, I cause one to s.; nahoho, I set him, make him s., give sitting room or place to one; ehoxoetovàzeo, they s. close to each other; ehoxoe, he sits close against; nahoxoetovo, I s. close against him; hoxoe, s. close to....! Vohēs ehoe-tovàzeo, they s. at a distance from each other; ezetonō, he sits and looks; nahotxakono, I s., squatting; na-oxotomaoho, I s. with knees drawn up; nanišenstaneo, I s. with knees close together (on the ground) and using soles of feet for a seat (the legs being folded straight backwards under the person); etanevhoe, I s. as preceding but one knee drawn up; naheevxshoe, I s. with both legs to one side; nanišeàtao, I s. with both legs stretched straight ahead; nanonizeomeàtaeta, I s. with foot hanging quiet (when one leg is crossed over the other); nanonizeomeàtao, I s. (in any way) with feet, legs quiet or free [nanonizeomeàtax, I lie with legs free or quiet]; nanoneesenonao, I s. reclining, lying backward and resting on elbows (really a lying posture); nakaemao, I s. (in lying posture with head raised); naakono, I s., squat (Ger. hockend); nanomonho, I s. drowsy, sleeping; nanovonho, I s. with elbows resting on knees (when sitting on something); nataxesē, I s. upon (a chair, seat); nahotxaveàzenao, I s. with folded arms; natoehaneenazē, I s. with hands behind head; natoemoetonanazē, I s. with elbows resting on something (Fr. accoudé); natostoonanazē, new term for preceding; natoeoxtanenazē, I s. with one hand holding the forehead; nanxpàzenanazē, I s. with one hand on my mouth; nakōmenaevao, I s. with folded arms; napoekoxtanevenom, I s. with head on folded arms; natoenstanenazē, I s. with hands folded over the knees (holding the knees); nahanotoe, I s. (on something) with head thrown back; naeamao, I s. sideways; naomacē, I s. with head moving sideways; emeoavenomhoe, he sits half asleep. The final "-o, or -hoe" ref. to s., set, while suff. -eō ref. to standing; etahoeō, he stands sill (in riding); ezetō-eō, he stands and looks; ezetonō, he sits and looks; eéatōeō, he stands and looks up; eéatonō, he sits and looks up; eanōeō, he stands and looks down; eanonō, he sits and looks down; naevoeō, I stand and look all around; naevonō, I s. and look all around; see stand; zistahamstoēs, as he sat down; hamstoestoz, the sitting down; ehamstoeoz, he becomes seated; hamstoeozz, s. down quick!

[is, sets.

site, zexomao, at the place, ground; zexhota, where it] situate, zèmhâestove, where the town is situated; zexho-
es, where one is situated, where he lives, stays at, sits; nasaaheneenohe hen mâevèhoeno zèmhâestove, I know not where that town is situated; see locate, place.

situation, see condition, position; etahotoanatanamano, it is a hard s., aspect; zèmhâstov etapeva, the s. of the town is good; nasaaheneenohe zèmxtaeoe, I do] six, nasòtoha; see numeral. [not know its s., location. sixfold, nasòtov; see numeral.

sixteen, matòt-òtnasòt; see numeral.

sixteenth, zematòtaonetto-òtnasòtaonetto; see numeral.

sixth, zenasòtaonetto; see numeral.

sixtieth, zenasòtnóaonetto; see numeral.

sixty, nasòtnóe; see numeral.

size, rad.-tā- implies "s., amount, volume, reach, quantity

(not number), measure"; etonetāo, what s. has it? Etonetāeta, of what s. is he? Zehetao, that s. (in.); zehetaetas, that s. (or.); enetāo, it is of that s. (referring to something); enetāeta, he is of that s.; zehetāetas nanetāeta, I am of his s., as he is (in s.) so am I; emaxetāo, it is of great s.; emaxtāeta, he is of great s.; ezetāemeno, it is of this (pointing) s., ref. to berry like, granular objects; etonetāemeno, of what s. is it? Ehāpemenno, it is a large grain, berry; etazceemeno, it is a small grain, berry; emahaeta, one (or.) is of large s., is big; mohèno ehāehóōs, the horse is of "high s."; etoneehóōs, how high is it (or., ref. to animals)? Ezcehóōs, he is not high; etóhóōs, he is low; ehāehóōsen mohènoham, the horses are of "high s."; ehāehóōsta, it is high; tostoon ehastoononeve, the boot is high; vós ehāehóōmen, the peak is high; hohona ehāehóōmeneta, the mountain is high; ehāhóōmenō, they (the mountains) are high; hoxzz ehastoohe, the tree is high; šistato ehastooheo, the pines are h.; šistato ezestoohe, the pine is tall; hoxzz ezekstoohe, the tree is not tall; hoxzz etoohe, the tree is low; etàpeo, it is of big, bulky s.; etàpetta, he is of bulky s.; etone-mahao, how wide is it? Etonemahaeta, how wide is one (or.)? Etoneeneota, how much of a room is it? Etonetāone, how wide is it (of something round)? Etonetāonehe, how big is it (or., as ropes, thread, snakes, etc.) around? Etonetāotō, how deep is it? Etoneoetam, how deep is it (a body of water); Etonetonotto, how thick is it? Etoneesso, how long is it (distance)? See measure.

[shoes, skates; s'evanoxtoz, the skating. skate, nas'evan, I s., glide, q.v.; s'evanocanoz, skating] skein, nokov hotanon, a bunch of thread; nisov hotanon, two skeins of thread; nokov oneavokoz, one bunch of beads.

skeleton, seozeheq, seozehekono (pl.); eseezehekoneve, it is a s.; honeonahestoz and honeonaxestoz, carcass, loose bones.

skeptic, tazàtaheo, a s.; etazàtaheoneve, he is a s.

skeptical, enizestaheoneve, he is s.; nizestaheonevestoz, skepticism; see doubt; natazetan or nato-

tazetan, I am s. (implies also contempt).
skepticism, tazàtastoz, s.; totazetanoxtoz, s., contempt;
 ----- nizestàtoz, s., disbelief.
skewer, oxahôo(?), s. used in torturing (see torture);
 ----- eoxahova, he is skewering, doing the torturing by
 inserting the s.; naôxaòno, I s., torture him.
skilful, enešeoona, one is s.; epavheneeno, he knows
 ----- well; inf. -otoxov- =wise, practical, knowing]
skill, nešeoonaòtoz, s.; otoxovastoz, s., wisdom. [how, s.
skillet, tonovevaxevetô, -vetônoz (pl.), lit. thick and
 ----- tailed vessel; etonovevaxevetôneheve, it is a s.
skim, namomhôn, I s.; namomoha, I s. it (as milk, soup);
 ----- momhôn, skimmer, also hovae zevešemomhônistove, some-
 thing to s. with; matan zemomohe, skimmed milk.
skin, naoeno, I s. one (or.); zeoensz. the skinned one
 ----- [zeóóensz, the blind one]; see pare, peel. Naoexoeno
 vecess, I s. a bird; naookano, I skin., pick (ref. to
 plucking a bird); naookaso, I s., pick it (or.) with
 knife; naneoenaezenotto, it (his) pulls out my skin
 (either ref. to the instr. of a doctor or when a plas-
 ter is removed); natóvaso, I slit it (or.) open in or-
 der to s.; tovxovàtoz, the slitting before skinning;
 naonitômâno, I s. it (or.) by scalding; naonexoeoesesš, I
 have a s. wound; naonexoeôstòno and naonexoeôštaso, I
 s. him, inflict him a s. wound; navèpeoēvaeno, I s. one
 (entirely); mazevxtan, s.; nazevxtan, my s.; evxtanee-
 ve, it is s.; hestoēv, his s.; hoēv, s. (when taken off);
 nsthoēvan, our s.; hoáa, s., dry hide, untanned and used
 for tent making; hoea, also hooxkâ, s., hide (when
 scraped on both sides); ehooxkaneve, it is a s. (just
 scraped); mesešk, older s. (usually tanned, of buffalo
 or cattle); mesiškaneom, old s. lodge; emēskoneve, it is
 s., leather; mēskonsanistoz, s., leather clothing; zehe-
 ovâta mesešq, smoked s., made yellow by fire; naheovâ-
 ha mesešq, I smoke the s.; mosea, old and brown s.; ho-
 eemxoan, s., hide, used for sole leather; hoseon, par-
 flêche; hoemškon, bag made of tanned s.; mehasetto, s.
 with hair, fur; natahesthoēvaovo or natasthoēvaovo, I
 will provide him with s., make him to have s. (on his
 body); enitavoēvaenàz, he changes his s. (his own); ni-
 onitavoēvamâ, we have different skins (from one an-
 other); vokaevoz, -votoz (pl.), antelope s., also buck-
 skin; hotovoz, -votoz (pl.), bull s.; mohènoz, -notoz
 (pl.), elk s., hide; qsaeoēv, sheep s.; qsaeoēvson, small
 sheep s.; nàkoēv, bear s.; see hide, leather, tan.
skip, nataomesta, I s. (?); see hop, jump.
skirt, etoxeha, it skirts, forms a skirting line, borders;
 ----- see border; eametoxeha, it skirts along; meo emae-
 toxeoz, the road skirts; éôstoz, s., unders., petticoat.
 skittish, see shy, timid.
skulk, etaemôseamèn, he skulks, walks stealthily; etaēve-

mōsèn or etaemōsēvèn, he skulks, moves about in a secret, concealed way; eàtoneēvèn, he skulks, sneaks about. skull, metaešq, metaeškonož (pl.); emetaeškoneve, it is a s.

skunk, xā, xao (pl.); xākson, young s. [xaeo, mink]; exāeve, it is a s.; xāeva ènahā, he has been killed by a s.; vovoasexā, spotted s.; Xaaxkoomen, S. peak (pr. name of a man).

sky, vóe; vóeva, in the s.; evoeve, it is the s.; the same term is used for cloud; nivoaman, our s. (ceremonial term); hoe na voe, earth and s.; taxtaom, otata-voom, s. dome; votostoom, s. line; setovoom, s. space, room; preceding are ceremonial terms; hoaxtovā and hoaxtov-eš, space, room under the s.; ènotoxko, starry s.; heama voeva, in the s. above.

slab, popoxpoevhohona, a s. of stone; zepàponasz hohona, s. of stone, a flat stone; see board, flat, sheet.

slack, inf.-nhastom- denotes slacken; "s." in the sense of "loose" is expressed by inf.-óto-; eótovhota-ne mazc, the bow string is s.; eótoveoz vēs, the tooth is loose, shaky; naótohoneano, I slacken the rope, thread; etaešeótohoneane, it has been slackened, loosened (some; ref. to rope, etc.); etamonēoz, it is s.

slam, nanistonevahàz henitō, I s. the door, lit. fling the door with noise, sound; enistonevahame, it is slammed, heard flung with noise; epoéha, it is slammed.

slander, eaestomemomaxemosan, he slanders; eaestomemomaxsetaneva, he slanders (in the habit of); na-aestomemomaxemo, I s. him; naaestomhoxomohamôtovo, or naaestomhoxomohamônoz, I s. one, accuse him falsely; nahoxomohamoto, I "beslander" him to one (feed him on false accusation to get his good will and turn him against the one I slander); nahoxomohamônoz, I s. him to one; hoxomohamotovazistoz, s.; aestomemoxemazistoz, s. (against one); aestomemomaxemosanistoz, the slandering; aestomemoxsetanevatoz, s.

slanderer, aestomemomaxsetanevahe; eaestomemomaxsetanevahe, he is a s.; aestomemomaxemosane; the one slandering.

slant, rad'-novā- = bevel, oblique surface, slanting; enovae, it is slanting, bevel; nanovāoha tōneoheo, I drive the nail slanting; enovāohe tōneoheo, the nail is (driven in) slanting; nanovāéxa, I cut it slanting; nanovaéso hohona, I cut the stone (or.) slanting, bevel, oblique; nanovāmxiston, I write slanting; enovāoz, it is slanting, tilting (as a road); ox ešxovatto, one side is tilting, slanting. See bevel, slope, tilt.

slap, napoenèno, I s. one; napopoenèno, I s. one on both cheeks or several times on one cheek.

slash, naoesova, I am slashing, slitting (as meat); nanisoéso, I s., slit it (or., drygoods) in two; nana-

- oéso, I s. it in three; nanisoéxa, I s. it (in.) in two; enisoéš, it is slashed, slit in two; enonanoéšensz, they (in.) are each slashed in three; naóseno, I s., cut, rip one open; suff. -ōstòno, -ōstaso, -ōstaha, -ōstoha (see Instr. Form in Ch. Gr.) denotes "s." when the cut or blow is done with violence, or long sweeping strokes; nahešksōstaso, I s. one's finger; nataxeōstaso, I s., gash him; naénotovōstaso, I s. his head off (with knife); naénotovaōstòno, I s. one's head off (by a sweeping stroke); ohamevoxeva naveševeeōstòno, I s. him with the whip; see cut, scar; navovèno, I s. his face; navoveeoxtasō, I s. one's forehead; rad. -vove(he)- expresses "s., scar"; see scar.
- slat, kamaxsz zeoxceamsehaesz (or amsetto) šešistovâ, the pieces of wood lying across the bed.
- slaughter, namasenotō, I s. them, kill them all; maxemase-notazistoz, a great s.; enaton, he slaughters, butchers (an animal); natonestoz, the slaughtering, butchering (of animals).
- slave, momō, momōn (pl.), s., war prisoner; emomōneheve, one is a s.; namomōhestoneheve, I descend from a s.; namomōnam, my s.; nimomōnaman, our s.; nimomōnamaneo, our slaves; nahemomōnam, I have a s. or slaves; nahemomōnamenoz, he is my s.; nahemomōnameton, I am s. (to one); zemomōnehevsz, the one being s.; momōnehevestoz, the being s., slavery; namomōnaovo, I make him to be s.; namomōnaoto, I enslave him; namomōnoého, I treat him as a s.; zehemomōnamsz, the one who has a s. or slaves; nahemomōnametan, I want to have a s. or slaves.
- slavery, momōnehevestoz; emomōnehevstove, it is s.
- slave-trade, momōn zeoxchoxtovatoevoss.
- slavish, emomōnezhesso, it is s., slave like; momōnezhe-]
- slay, see kill. [stàtoz, slavishness.
- sled, sevanoxtoz; esevanoxtove, it is a s.; homastohoeo, soxoeneo, s. (old terms for Ind. sleds).
- sledge, maxsevanoxtoz, large sled; see sled.
- sleek, ehsoxova, it is s. (ref. to animals); eohāsevova, it (or.) is s., shiny; eseškohatova, it (or.) is s., glossy (as in spring when animals have a short, glossy fur or hair); this can also be applied to broad cloth; ehsoxovatto, it is s. (sp. of the fur itself); see smooth.
- sleekness, hesoxovàtoz, s. of fur, hair; see sleek, smooth.
- sleep, nanāoz, I s.; nanāozetan, I want to s.; nāozistoz, the s., sleeping; nanāozesého, I cause him to s.; napevenom, I s., slumber well; naēveoanaxaenom, I s., nap leisurely; naveamo, I s. with him; etapanox, he goes early to s., sleeps early, is a sleeper; eheanox, he does not go to s. soon, he keeps long awake, also he is an early riser; našešeoēšemo, I rouse him from s.; navavaosemo, I lull him to s.; exovošestoz, sleeping

place (of animals which have no dens, Fr. gîte); eexo-vošestove, it is the sleeping place (of an animal); estohestoz, the sleeping place of birds who have no nest (not the roosting place); eestohestove, it is the sleeping place (of a bird).

sleepiness, nomonetanoxtoz, drowsiness.

sleepy, nanomonetan, I am s., drowsy, want to sleep, also nanāozetan; enomoneoz, he becomes s.; enomoneva, he is made s. by sound (as rain).

sleet, emaomevooko, it sleets; maomevookoxtoz, s.; eano-maomevooko, it pours down s.

sleeve, same as arm; nakokaenae or natoksevaena, I have short sleeves; ehāesenaeva, it (or.) has a long s.; ehathāesenaeva, it is long sleeved, has both sleeves long; natoksevaenaso, I cut its sleeves short; maxsevonoz, maxsevon (sg.), s. holders; emaxsevoneve, it is] sleigh, same as sled. [a s. holder.

sleight, nešeoonaōtoz, s., skill; ohāoxzezevestoz, s., wile, shrewdness; nonahoētaōtoz, s. of hand, the performing of tricks; enonahoēta, he performs s. of hand, trickery; maheonoētaōtoz has a similar meaning to nonahoētaōtoz.

slender, expressed by inf. -sòkom- = long and narrow; esòkomene, he has a s. face; esòkomae, one is s.; esòkomonehe, it (or.) is s., sp. of ropes, thread, etc.; esòkomoneo, it is s.; esòkomhoneo, it grows s.; hovèn, s., inadequate, just a little, barely; hovèn naheneeno-vo, I have a s. acquaintance with him, know him barely.

slice, naoesova, I s., cut in slices, sheets (as Ind. women do with meat); nakàgonéso, I s. it (or.), cut it thin, flat pieces; nakàgonéxa, I s. it; navovesaxā, I cut it in slices; navovesaso, I s. it (or.); see cut; kàgonešeo, thin s. of bread or meat; ekàgonešeo, it]

slick, see sleek, smooth. [is a s.

slide, naanhoeoe, I s., glide down; naanhosevano, I s. down (on something); hohona nanosevano, I s. off the stone; nahootoone-anōsevano, I s. back, by steps; naohešemo, I send it (or.) sliding (in the sliding game); naohešema, I play the slider; ohešemàtoz, the sliding game, see under "play" page 830, #6; eohéha (eohéhansz, pl.) hoeva, it slides, glides, skims over the ground (something hurled); eohešeme màpeva, it is made to s., glide, skim over the water; zeanhošešemomao, land s. See throw. Letter "s" and "š" in Ch. imply "sliding, gliding, slipping"; ešešehōsta, it slides, glides, slips off (from being suspended); eamoes, it (or., sp. of celestial bodies) slides, glides; eamesevo, it slides, glides, flows; našexano, I slip him off, disengage, disentangle, deliver him.

slight, nahestoého, I s., act, inflict s. upon one; nahestoēmo, I speak with s. of him; nahestoēta, I am one

who acts with s.; nahestoēoz, I become slighted; vovoz nasaahessetamohe, I s., belittle him; nasaaonònohe, I s. him; nisaaonoezé, I s. thee, do not honor thee; nasaaonònehe, I feel slighted; namistova, I feel slighted (when not offered to eat), refuse to eat; hestoētastoz, act of s.; hestoēstoz, the being slighted; hestoēmazistoz, s. (in words). As adj. "s." is expressed by inf.-mâscem- =narrowly, hardly, slender, small margin; emâscemenitävēno, it tastes slightly different; see narrow. Hovèn =slightly, little, inconsiderable; hovèn eevhapevomoxta, he is slightly better.

slim, see narrow, slender, thin.

[mud.

slime, nomakòz; see glue; oxenitamomao, s., filthy, slimy]

sling, nahessevahasen, I s., fling from; nahessevahàz, I s. it; nahessevahamo, I s. one; ehessevahame, it (or one) is slung, flung; hessevahasseo, s.; ehessevahaseoneve, it is a s.; hessevahaseoneva, with a s.; hèssevahaseonevhòhona, s. stone; vostahòhona, white pebbles (also name for crystal, diamond), which were preferred for throwing with the s.; nahoxezeena, I carry slung (over the shoulder); nahoxzeenov, I carry it (collective) slung, hanging from the shoulder.

slink, easevonèn, he slinks, creeps away; see sneak.

slip, naesoxeaeš, I s. out; naesoxeoeaēšename, we s. out; našexoneaōe, it slips me (rope); našexoeohaea, it slips me; nataesoxeoaena, it slips from my hold; našexoneano, I let it s. (or., sp. of rope, thread, etc.); našexoneana, I let it s. (as wire, something round and long); natohaovo, I s. it on (as gloves or skin); ešešehōsta, it slips off (something suspended); našexanàz, I disengage myself, s. off; see slide. Esoxaeaēšenàtoz, the slipping out; zesòkoma mxistō, a s., strip of] slipper, same as shoe. [paper.

slipperiness, expressed by rad.-hesox-; see slippery.

slippery, eotahesox, it is s., smooth; also ehesox; nahe-

soxeamena, I make it s. with grease or oil; hooxe eheseameane, the pole is made s., greased; zeheseameensz hooxe, the s., greased pole; noman eheso-xa, the fish is s.; nomane eheso-xäo, the fishes are s.; hesoxastoz, the being s.; sitoxceo eheseoxonehe, the rope (or.) is s.; eheseoxoneo, it is s. (something like wire, now also applied to strings); sitoxceoz eheseoxoneensz, the strings, ropes (here used in the in.) are s.; etahesoxomao, it is s. ground; naponoemaena, I render it less s., absorb or dry the wet or s. part; naponomaenàz, I dry my hands (as when sprinkling flour on them to absorb the dampness and make them less]

slit, same as slash; etocehän, he has s. eyes. [s.).

slop, see spill.

slope, eanhoesetto, it slopes (ref. to line, length, as the ridge of a hill); eanhoeseoz meo, the road slopes;

eanhomaeoz meo, the road slopes (slants to one side):
 eanhomaeoz, the ground becomes sloping; eanhomao, the
 land slopes; eotavomaoeha, it is sloping (ground,
 land); zèmhāōmoeha eszhešeanhomaoe, the land slopes
 towards the sea; hohamos, the s., incline of a hill,]
 sloth, see sluggish. [mountain.
 slouchy, esaaonokotahe, he is s., careless.
 slough, oxenitamomaoxzeše, place of soft mud; also hekō-
 maoxzeše, ahanomaoxzeše; ahanomaoxzenēhan, s.,
 lake with mire, bog; also hekōmaoxzenēhan; Nīnitameo-
 zenēhan, S. of Despond (in The Pilgrim's Progress).
 slow, inf.-novoha- = s. in gait; [antonym to -nševoha- =
 fast of gait]; enovohaeoxz, he goes s.; nasēexove-
 novohaeoxz, I go as s. as he, lit. I am going in the same
 degree of slowness with him; mazceva nanovhon, I am s.
 with the bow (in shooting); enovae, one is s., not up
 to, behind, falling off; enov'netto, it does not reach
 to, comes short of, is slower than; taomeameoxzehe ehe-
 ceameoxz, the auto slows down; maatameo eheceameohet-
 to, the train slows down; eheceamohaèn, he slows up,
 from a moderate gait still slower; eheceameohe, one
 slows up (from running); emomestohe, one is s. (of per-
 son or animal being naturally s. no matter how urged);
 epopeahetan, one is s., delaying; epopexov, one is s.,
 sluggish; ehò nizesta, one is s., unwilling, reluctant;
 naēvepopexoe, I am s.; emomaxoma, one is s., deliberate;
 emomaxomesevo, it flows slowly, sluggishly; eoanaxaese-
 vo, it flows slowly, leisurely; napevekamae, I am s., pa-
 tient; esaanehestahahe, he is s. of anger, not high
 tempered; hovèno etónōoxta, he is s. to leave it, leaves
 it with difficulty, he hardly, barely can leave it.
 sluggish, noavōxzz, s., lazy fellow; enoavōxzeve (or eno-
 avōxzezeve), he is s., lazy, slothful; eēvepopex-
 ov, one is s.; popexovestoz, sluggishness. See slow.
 slumber, nanomon; nanomonetan, I feel drowsy; nanomonoe-
 oz, I s.; see drowsy; nomonestoz, the s., slum-]
 slump, see sink. [bering.
 sly, eohāoxzezeve, one is s., shrewd; ohāoxzezevestoz,
 slyness; inf.-eme- = on the s., concealing; naeme-
 noto vehoehotoa, I kill the beef on the s.; naemeneše-
 ve, I do it on the s., in a hiding manner; see conceal.
 smack, ēvovetazenaōz, he smacks his lips, lit. prepares
 his mouth, lips (before eating or speaking); exa-
 maemaestomoeveneoz, he smacks his lips (while swallow-
 ing food); eneōzeta hesz, he smacks, licks his lips
 (opening the mouth); eoxcemomoxzekazenax, he smacks
 his lips, mouth (ref. to the sound thus produced); eox-
 cemomoxzekazenaxen, they s. their lips.
 small, expressed by rad.-taxc- (some Ch. women say "zax-
 ce") which is usually contracted into -zce-; ez-
 ceo or etaxce, it is s.; etaxceta, also etazceta, one is

s.; ehaaxceo, it is s., quite s.; ehaaxceta, one is very s.; zehaaxcetas hestona, his smallest, youngest daughter; ehaaxconeo, it is very s., slender (as wire, needles [in contour]); ehaaxceonehe, it (or., as rope) is very s. around; ehaaxceneota, it is a very s. room; ehaaxceotō, it is very s. (a hole, anything dug); ehaaxceonea, it is a s. load, containing little; eahanaxceo, it is extremely s.; eahanaxceta, one is extremely s.; moahanaxceohan, is it so very s.? Ezeces, it is s., short (in length); ezceneota, it is a s. room; ezocetam, it has s., little depth, is shallow; etazceoz meo, the road is s., narrow, q.v.; "little, s. and short" are characterized by "k" and "c."; see diminutive; ohe, river, ohec, s., little river; mhāo, house, mhašq, s. house; moxtav, black, moktav, little black (either ref. to the s. extent of the color or to its not being quite black); vita, fat (large amount), vitaxc or vizc, s. amount of fat; hohona, stone, hohonaxc, s. stone, pebble; mista, owl, mistac, owlet; vèho, white man, vèhoc, s., little white man; vèhoa, white woman, vèhoka, s., little, young white woman. Nazcemanisz, I make it s., little; nazceana, I make it smaller; natozceano navōestoz, I make my dress smaller; nazceaso, I make it smaller (by cutting); zenoceceasz, the smallest, youngest one (mostly of persons); see young; ezcemenoe, it is a s. berry, grain.

smallpox, ōseozistoz; maxeōseozistoz, virulent form of s.; eōseoz, he has the s.

smart, see hurt; onšeoizistoz, the smarting, hurting; eotoxovae, he is s., clever; otoxovastoz, smartness.

smash, naoxevoehàz, I s. it to pieces (by throwing); naoxevoešemo hohona, I s. the stone (or., by throwing); naoxevohena, I s. it (by hand); eoxevoehà, it is smashed, broken in pieces: see break; nasosōesèno, I s. his nose (stove it in); nasosōeseš, my nose is smashed in; nasosōesehesz, I s. my nose in; see stove (verb); when "s." implies "flatten, crush", see crush, piece.

smear, napapanoeš, I am besmeared with; napapanoeovo, I s., besmear one; napapanoena, I s., spread it over (with hands); napapanoha, I s., spread it over (with instr.); see bespatter.

smell, namatoxta, I s. it; namatomo, I s. one; zematome, that which is smelled; zematomsz, the one (or.) smelled; emeeoz, it smells, emits a s.; ehavsevemeoz, it smells bad; epevemeoz, it smells good, has a good s.; enitavemeoz, it has a different s.; napeosematoxta, I dislike the s. of it; napeosematomo, I dislike his s.; eōxemeoz, it smells bad, rotten; ehāemeoz, it smells strong; evoxcemeeoz, it smells pungent; eshovemeoz, it loses its s.; matonestoz, the s., smelling; meezistoz, s., odor, fragrance; pavemeozistoz good s., fragrance; oxemeozistoz, ill s.; nananematoxta, I s.

it; nananematomo, I s. one; hessematonistoz, s. (sense); enisemeax, a s. comes from, issues from (toward the speaker); nahoxematoxta, I am acquainted with its s.; nahoxematomo, I am acquainted with one's s.; eookomee-oz, it smells after rain; eookomehå, it smells of rain; évehemēhota (or -meehota), it smells of burning hair, fur, wool; ekakoešeonemeehóta, it smells of burning clothes (drygoods); emoemeehóta, it smells of burning grass; etanitoxcemeehóta, it smells of burning rotten wood; ehaheškonameehóta, it smells of burning bones; etavessemeehóta, it smells of fat (when frying); etahonōnemeehóta, it smells of roasted, fried meat; ešis-tatoemeehóta, it smells of burning cedar, pine wood; ešistatoemeeoz, it smells of cedar, pine; exanhessemeehóta, it smells of burning (in general); etamxistone-meehóta, it smells of burning paper; epäemeeoz, it smells of powder; eohosemeehóta, it smells of burning coal; etavecemāpemeehóta, it smells of burning sugar; evescevanoemeehóta, it smells of bread, pie, doughnuts, etc. (when being baked or fried); nanisemeeohe, I (myself) s. of burning; exanisemeeozistov šistatoešeeva, a s. comes out, issues from the forest (toward the speaker); enisemeeoz, one smells that way, emits such a s.; evostanemeeoz, he smells like a person; evèhoemeeoz, he smells like a white man; nanehematozet'san, I trail by smelling; nehematozetsane, a hound, a trailer by smelling; nanehematomo, I trail him by his s.; nanehematoma, he trailed me by smelling; nehematozetsanistoz, the trailing by s.; Zehešemeeoz, as it smells; zehešemeeoz', the way one smells; zehešemeeozevoss, the way they (or.) s.; esaamēeozehan, it has no s.; etonšemēeoze, how does it s.? [Etonšemēeoze, how does it appear?].

smile, naxaemen, I s.; naxaemeneotovo, I s. at him; xaemenestoz, the smiling; exaemeneoz, he smiles (quick) smirch, see stain, soil. [action].

smirk, eaestomohaz, he smiles, laughs falsely; evhanenhesseohaz, he pretends to laugh.

smite, naōmo, I s., strike one; naōxta, I s., strike it; suff. -òno (or.), -oha (in.), -ōstòno (or.) and -ōstoha (in.) imply "smiting, striking, forceful blow"; napopoēstaōstòno, I s. off his ears; namasenotoneo, we s., kill, slay them all; natoomenaōstòno, I s., knock him senseless; see beat, bump, knock.

smoke, esetovao, it smokes, s. issues; suff. -tovā or -tovao ref. to issuing s. or flames; eonimotaoa or eonimotovao, the s. rises in twists, curls, winding; ehoatovao, the s. issues out of; enxhoatovao, s. comes out from; ehénevatovao, the s. is spreading in different directions; the suff. -tovao implies fire as well as s.; eēstatovā, it smokes into; ehestatovao, the s. reaches at; hovèn nahestatatovāotō, the s. almost

reaches at me; eamnetovāo, it smokes to the side, side-ways; evoxpatovā, it smokes white (like the train); nxpatovanehe, s. shutter, damper; nanxpatovana, I shut the damper; suff.-tovaoxtoz and -tovaozistoz, is used to form the n., as, amnetovaozistoz, the smoking to one side; ezetatovā, it smokes or flames this way (thus); this term was used by the Ch. in ref. to Halley's comet in 1910. Naheovâha vokaevoz or mesešq, I s. the skin, hide, leather (making it yellow or brownish); enxhoto-atovā, s. comes out by puffs; eéšeō, it smokes, lit. ascends (said of steam, vapor); namazemonâha honovoxq, I s. meat; zemazemonhâta honovoxq, smoked meat; see dried meat. Nahépō, I s. (inhale and exhale s.); nahéponoz hestotoeono, I s. cigars; nahépō heoxkoneva, I s. with the pipe (Ind. pipe); navešhéponoz vèhoeveō, I s. the white man's pipe; noaneonoz nahéponoz, I s. leaves (mixture of sumac leaves and some bark); heovasz hešéhépoxtov, all kinds of smoking; nēmetozistoz, when no mixture is used in smoking, only one kind of leaves, or one kind of bark or pure tobacco; enēmetozistove, it is such a smoking (unmixed), also enēmeshépoxtov; makōmehess, red willow or Bearberry bark used for smoking (Kinnikinic); hoatonóe, hoatonós (pl.), also called hoxemēnoaneonóe, -nós (pl.), are other plants used in smoking; nanēmetozenoz zenimōn, I s. tobacco (unmixed); onimotaeono nahéponoz, also nazhešemaos, I s. cigarettes; peeono, finely cut smoking tobacco; nazhépoxtov, my smoking; nahépōn zevistomōhanetto, I s. to a covenant, oath; ehāoze, he is a strong smoker; navistozémo, I s. with him [navisthózemo, I camp with him]; natameoanham, I bring a pipe to the doctor (to call him to a patient); natōenomosan, I s. (in a ceremonial way, presenting the pipe); nahépotan, I want to s.

smoke-house, mašq zèvešemazemonháoe hoevokz, small house where meat is smoked.

smokeless, esaasetovaohan, it is s., does not smoke.

smoker, zehepoz, the one who smokes; hāoze, s., strong s.; Hāozé, Strong-s., a byname by which the old chief Redmoon was called.

smoky, evenota, it is s. (tipi, house); venotaeše, smokiness; evenotavōme, it looks s. (atmosphere).

smolder, esetovavóas, it burns smoking.

smooth, same as slippery; ehsox, it is s., slippery; amsceva evešhesoxeoxzetto, with oil it works easily; xoōxz hàpenoestoz zehesoxeozetto, oil the sewing machine so it runs smoothly; ehsoxenimaoaá, it turns smoothly; ehoxeo, it is s.; see clean; eōceata, it (or.) is smooth, soft (as broadcloth); esiškohotova, it (or.) has a s., sleek fur; nahesoxôn, I s. (with instr.); hesoxôo, smoother, sad iron; nahesoxoha, I s. it (with instr.); nahesoxea, I s. it; nahesoxana, I make it s.

smother, enxpotomeoz, one smothers; enxpotomeōstâe, one is smothered (in fire); nanxpotomano, I s. one; nanxpotomoxta, I feel smothering; see choke, suffocate; enxpatovao, it is smothered (fire, smoke); nanxpatovana, I s. it, preventing issuance of smoke or flame; see extinguish.

snail, nimac, nimaceo (pl.); enimaceve, it is a s.

snake, nahōstosemo, I s. one out; see drag; mèn, mèneo (pl.), s.; emèneve, it is a s.; xamaešešenovoz, -še-šenovotto (pl.), rattlesnake; examaešešenovozeve, it is a rattles.; hoestavonene-šešenovoz, fiery, venomous s.; našešenovozevōemo, I count, hold one as a rattles.; hesoxemèn, smooth, slippery s.; maatameo, iron s., racer (from which the Ch. name for railroad was derived); makātaemèn, copper s.; soskovetan, water s.; niēe, bull s.; anetōesoz, fangs of snakes; šešenovozeseo, s. medicine. [snake like.

snaky, šešenovozea ehesso or ehešetovatto, it is s.,]

snap, epoonēeo, it snaps asunder; nakoeoxtanemaso, I s. him on the forehead with finger; nakoenemasso, I s. him (any part of the head); napoevanen, I s. with my fingers; ēst'taneo, s., buckle. See snatch.

snare, nononō, nononōnoz (pl.); enononoeve, it is a s.; nanhaonoto, I catch him with a s., ensnare, entrap] snarl, see growl. [him; see trap.

snatch, našexahasen, I s.; našexahàz, I s. it; našexahamo, I s. one; ešexahame, it (or one) is snatched; navākakàz, I s., jerk it away; navākahamo, I s. one away; nanohénàno, I s., take one away from; nanohénahenotto nanison, he snatched my child away from me.

sneak, etaemōseaseoe, he sneaks away; eàtoneē, he sits sneaking (hiding); eàtoneezhesso, it is sneaking like. [deride, mock.

sneer, expressed by inf.-totaz- =with s., contempt; see]

sneeze, nahetam, I s.; zehetamsz, the sneezing one; heta-mestoz, the sneezing; evešhetamistove, it causes sneezing, lit. with it there is sneezing.

snicker, naemeohaz, (?) I s., laugh on the sly.

sniff, ematon, he sniffs; see smell; matonistoz, the sniffing; hotam namatonetova, the dog sniffs at]

snipe, hoveš, hovšeo (pl.), s., also plover. [me.

snivel, maēme, the s.; heēme, one's s.

snooze, enomon, he snoozes; see sleep.

snore, ensóenomon, he sleeps muttering, snoring; zensóe-nomonsz, the snoring one; nsónomonestoz, they snoring. [growl, bark at me.

snort, mohèno emae, the horse snorts; namaetōe, they s.,]

snot, eoxēs and eoxēseha, he has a snotty nose; ehāotän, he is very snotty; eahanotän, he is extremely]

snout, same as nose. [snotty.

snow, hestas (or.); ehestaseva, it is s.; hestasea eh-

so, it is like s.; hestaseva, in, with s.; hestas eamō, the s. is frozen; hestas evovozevoax, the s. drifts. blows in fine dust; emaeñō, the ground is covered with s.; hestaseva eahaneszistove, there is s. pelting with each other (s. balling); hestasemāp, s. water; eoēto, it is snowing; ehaostonevēto, it snows with large sleet; ehaoscetonevēto, it snows with small sleet; popòpōanoz zevešhonēnàtove, s. shoes; āpopòpōaes, large s. flakes, also pr. name for the son of Ohoemaha (Winter, Cold and Hunger personified); nanhaēna, I am caught by the s.; naātoēn, I am buried under s.; naātoēnaovo, I make him to be buried under s.; naātoēneōstōno, I bury him (with force) under s.; naātoēnoeōstohe, it buried me under s.; eātoēnoeoešēš, one is buried under s. (in a sweep); nahonēna, I walk on s.; zehonēnaz, the one walking on s.; nanxsēnōno, I dig one out of s.; nanxsēnoha, I dig out of s.; hestas naóóeneoha, the s. blinds me (either from its blowing into the eyes or from its whiteness); zexoēto examanxpōmanōsanistove, a blinding s. (said of falling or drifting s.); namxeveñota, I sweep s.; hestāenoz eātoēnoensz, the branches are covered with s.; eātoēnoetto, it covers with s.; šeheo, Juncos, s. birds; hestasevostaneo, s. people (Indians living in the far North). Ohešemàtoz, S. snake game; see under "play", page 830, #6; maztam, maztamož (pl.), stick used in the game of S. snake.

snowbird, šeheo (pl.), Junco, s. (Junco hyemalis).

snowflake, epopòpoax, it falls in large flakes (snow);
hestas = snow and s. [walk on snow.

snow-shoe, popòpōanoz zevešhonēnàtove, flat shoes to] snub, naveoeto, I s., rebuff, scold him; nahavseveoxheto, I s. one (in reply); see rebuke.

snug, epopeveš, he lies s.; enonizecomeš, he lies s. gently; enonizeomhataneš, he lies s., close; epopevhoe, he is (sits, sets, lives at a place) s.; epopeveneota,] snuggle, see nestle. [the room is s., cozy; see nestle. so, expressed by rad.-ne-; ennesso (preceded by a dependent expression), it is so; enhesta, he is

that way; inf.-nexov- = so, to such a degree (ref. to a preceding dependent expression); enexovepevae, he is s. good (to such a degree); enexovemehoto, he loves him so; nanešetan, I think so; hapo nanešetan, I also think so; inf.-ze-, -zexov- = "so, thus" when followed by a dependent expression; ezhevō, he says so, thus. Nanexoveēsz zenonaxemānistomonstov, I speak s. that all can hear; zehethoemaōez Maheo naneševostanehevhome, as God decreed for us, s. do we live; zehešennesso, it being so; nioxzhešenhetaz, I told thee so; inf.-ota- can stand for "so" in the sense of "to an extreme degree, extremely", as, naotapevetanooz zexhoeoxzetto, I am so glad thou camest; cotaohāpeveeno, it tastes s. good;

neš =so, after that, then; nheš easeoxz, so, then he left; at times the suff. of the Reflective m. (see Ch. gr.) implies "so" in the sense of an expletive as, eš-hoeoxzeō, s. he has come; ehāmoxtaeō, s. he is sick! Eme-seōn, s. they are eating! Nanistō emenešenistonetto, I shouted s. as to be heard; nonōxpa, s. that, in order that; nahena, s. it is! Enahan, so, that way; na hapo enahan zehešetovaes, s. it is with him (his being, condition, object); na hapo enhešetovatto, s. it is, likewise (in purpose, significance, object, aim).

soak, nacekōvoxz, I s. it (in water); naexōvoxz, same as preceding but more; naexōvoxzzenoz mazemenoz, I s. the oats; etaešexōvohe, it has been soaked in water; naexōvoto, I s. it (or., as drygoods, potatoes, beans, etc.); eexōva and eotōva, it is soaked, thoruly wet; naxaxcecenana, namaxececenana, I soften by soaking; nasehasen kōkonhōo hōpeeve, I s., dip the bread in the soup; navess-séahasenemo, I s., dip with one [séhaseo, sop, that which is soaked, steeped, implying either the food dipped or the substance into which it is dipped]; naséomesz, I s., dip into (piece of food); see dip; naéohē, I s. the hide (in tanning); niéohēmā, we s. the hide; maéohēz, when we s. the hide; naéovo, I plunge, immerse him; see plunge; eēszevanēoz, it is soaked, sunk in; see sink, soften. Zesehasensz, the one soaking, dipping into.

soap, vēhoenšeševōenestoz; vēho- =white man + -nšeše- = to wash + -vōenhestoz =face; evēhoenšeševōenestove, it is s., soapy.

soar, eheceamōsena, it (or.) is soaring, flying quietly, without motion of the wings; eēvseo, they (or.) s., circle in flying; esaaxamosēnaozeheo, they sail, s. (without wing motion). [emeoz, he sobs (with hiccough).

sob, emaxeaxameoz, one is sobbing; see cry; ehesoveaxa-]

sober, eomatahe, one is s. (in words or eating); zeomatahesz, the s. one; eomazeoz, he is s., contented (Ger. genügsam); emeseahe, one is s. (in judgement); nitame-seahemā, let us be s., careful; emeseeo, he becomes s., comes to a better judgement; nameseetan, I am s., careful. Meseetanoxtoz, soberness, carefulness, cool judgement; meseeozistoz, soberness, the coming to a better judgement, to one's self); omatastoz, soberness, frugality; omazeozistoz, the being s., satisfied, contented.

sociable, ehotoae, one is s., pleasant. q.v.; etoxōeoxz, he is s., friendly, salutes around; see greet; eaxane, one is s., friendly, pleasant; hotoastoz, sociableness, the being pleasant; also axanestoz.

sock, same as stocking.

sod, naokomao, I remove the s.; eookomao, the s. is removed (ref. to the place where the s. is removed).

sodden, eexōva or eotōva, one is s.

soft, ehec and ehecea, is is s., mellow, limp; ehekaeone-
ve, it is s., not hard; enonizeomstaha, one is s.,
gentle; naheceamèn, I walk softly, quietly; ehekōva, it
is s. (by water, dampness); ehekóva, it (or., animal) has
a s. fur; ehekomao, it is s. ground; eōceata, it (or.,
ref. to cloth only) is s., smooth; nahecáen, I cook (it)
s.; also nahecoha, I soften by cooking, by heat; inf.
-hece- =softly; see smooth.

soften, nahesoxana, I s., smooth it; naxaxcecenana, I s. it
(by soaking), also namaxececenana; naxaceceaes, I
make it to be soft (by soaking); nahecoha, I s. it by
fire, heat, cooking; nahecáen, I s. by cooking; nacekōvâ-
ha, I s. it in hot water, by boiling; ehecohe, it is
softened by heat; ecekōvâe, it is softened by boiling;
ecekōvâta, it softens in boiling; ehecoea, it is soft-
ened (by heat), also ehecoeōstá (in a rapid manner);
Maheo zenonizeomstahano, God will s. his (some one's)
heart; namazevaoxz, I make it s. (as an abscess); naha-
omosemo, I s., mollify him (in words); nahaomooz, I be-
come softened, mollified, cooled; see melt.

softly, expressed by inf.-hece- =s., quietly; inf.-he-
sox- =smoothly, s.; inf.-nonizeom- =s., gently.

softness, hekaeonevestoz, the being soft, not hard; he-
soxastoz, s., smoothness; nonizeomstahàtoz, s.,
gentleness; haomosetanoxtoz, s., calmness (in thot, dis-
position); pevakamahestoz, s., gentleness, kindliness.

soggy, see sodden.

soil, nazemeoz, I get soiled; nazemae, I am soiled, stain-
ed; ezemae naeszehen, my coat is soiled; eekomae
naeszehen, my coat is soiled, greasy; nazemana, I s.,
stain it; ehosoto, it soils, makes dirty; ehosotae, it
is soiled, dirty; nahosotaovo, I make one to be soiled,
dirty; ehosotaoe, it is made dirty; ehosovōme, it looks
soiled, dirty (liquids); nahosotazesta, I deem it soil-
ed, dirty; nahosotatamo, I deem one soiled, dirty; see
defile. Eekomemaene, it is soiled, has greasy stains,
spots; zemeozistoz, the getting soiled; zemastoz, the
being soiled, stained (state); hosotastoz, dirtiness;
ekomastoz, the being soiled, greasy; etahešeceva, it is
soiled, dusty; hešec, heše (larger extent), s., dust;
ehešeceve, it is dust, s.; hešec zeaenom, the s., ground
I have, own; hešeceva, in the s., dust; see dust, earth,
ground, land.

sojourn, see stay; nahaexovhoe, I s. for a long time; na-
kasexovhoe, I s. for a short time; nanenovhoe, I
s. for a time; hatäno nazenenovhoe, I shall s. there for
a time; zeheešhoe, during his s., as long as he stays.

solace, naoanaxano, I s. him; naosotomanhan, I am solaced,
made restful, to rest; naosotoman, I s., make rest;
naosotomaného, I s., make him rest; naosotomoxta, I feel
restful, solaced; see rest; navovoešemo, I s., comfort

- him; navovoešemstahaovo, I s., comfort his heart; oana-xanestoz, s., peacefulness, comfort; osotom, s., rest; osotomoxstastoz, feeling of rest; vovoešemazistoz, s., comfort; vovoešemstahàtoz, s. of heart, comfort.
- solder, napaohova, I s. (also fixing feathers on arrow shaft or hair at the end of eagle feathers); napaoha, I s. it; napaòno, I s. it (or.); paohovàtoz, the soldering; makät zevešepaohovàtove, soldering iron.
- soldier, notax, notxeo (pl., contraction of notaxeo), s., warrior, slayer; enotxeve, he is a s.; notxestoz, soldiers (collectively), army; éōstaenotxestoz, the Christian band; éōstaenotxeo, Christian soldiers; enotxistove, it is an army, band of soldiers; nokovnotxeo, one company of soldiers; nanotxemō, my soldiers (the ones I have); nistxeo, my co-soldiers; estxeo, thy co-soldiers; hevestxeo, his co-soldiers; estxeaneo, our (incl.) co-soldiers; nistxeaneo, our (excl.) co-soldiers; estxevō, your co-soldiers; hevestxevō, their co-soldiers; nahenotxeme, I have soldiers; nahenotxemenotto, they are my soldiers; notxenitá, notxevoneva, s. leader; nanotxeme, I am (have) with soldiers; notxevestoz, s. hood or s. ship; notxevèho, white man s. (pl. or sg.); tahoenotxeo, mounted soldiers; tahoenotxistoz, cavalry. See warrior.
- soldiery, notxestoz; enotxestove, it is a s., an army.
- sole, see alone, only; mamàta, solely, only; emamàtavehoe, he stands alone, solely; inf. -naeszeom- = single, s.; nanaeszeometotšetan, I think solely, my s., single thot; hoemxoe, s. of shoe; naoemxanonoz, my soles (of shoes); màtoešàta, s. of foot; nàtoneàton, the s. of my foot, my s.; naàtaeštòno, I s. him.
- solemn, expressed by inf. -mómàta- = serious, ceremonious, devout, sacred, religious; etamómâtavoētastove, it is a s. act; eohāmómâtavatamano, it is s., impressive, awe-inspiring; see ceremony. [hestoz, s. (in general). solemnity, ohāmómâtavatamahestoz; ohāmómâtavatamano-]
- solemnize, namómâtavoēta, I s., perform a ceremony; namómâtavoan zèvistōmàzevoss, I s. their marriage; etaešemómâtavoanetoeo zèvistōmàzevoss, their marriage has been solemnized. [istoz, the soliciting.
- solicit, namomoxzemo, I s., plead, entreat; momoxzemosan- solicitation, momoxzemazistoz. [who solicits.
- solicitor, momoxzemosanehe; zemomoxzemosansz, the one solicitous, nahesseōzetan, I am s. (on account of); nahesseōzetanotovo, I am s. on one's account; see anxious; namâsemetan, I feel s. (Ger. beengt, bange); namâscemevomoxta, I feel s., pressed, anxious.
- solicitude, hesseōzetanoxtoz: see anxiety; mâsemetanoxtoz, feeling of anxiety for.
- solid, emhaaoxzeve, it is a s. (body); ehohanemhaaoxzeve, it is a s., cylindrical body; inf. -hekon- = s.,

firm, strong; hekonomao, s. ground; nahekonana, I make it s., strengthen it; see firm, strong.

solidify, ehōseoz, it solidifies; hōseozistoz, the solidifying, solidification.

solidity, hekoneozistoz, s., strength, firmness; hekonas-toz, the being (state) solid; see firm.

solitary, inf.-noc(e)- =to be alone; enocē, he is s., alone; enocēeo, they are s.; zenocēsz, the s. one; enocēetto, it is s.; enocēmhāoneve, it is a s. house; naōnsetan, I feel s., lonely; ehōnōs, it is s., lonesome; ehōnōtatamano, it is s., lonesome (in general); t'sa zexhōnōtatamano, the s. place, where it is s., lonesome; see lonely. [some, in a lonely condition.]

solitude, hōnōtatamanohestoz, the being solitary, lone-]

solubility, see dissolve, melt.

solve, see contrive, find out.

some, hosz; nīmezz hosz, give (thou) me s. (of it or of them, in. or or.); hosz epevão na hosz ehavse-vão, s. are good and s. are bad; t'sa tonxhestoe, in s. way; nivaesz, s. one; nivāsesto (pl.), some ones (unknown); toneš ešēva, s. day; hosz nahozenoz makātansz, I have s. money with me; nivasesto naonōmāe, s. (not known to me) people called me; hosz naonōmae, s. have called me. [pl. of nivaesz.]

somebody, nivaesz, s. (unknown or unnamed); nivāsesto,]

somehow, nohas tonxhesto.

something, hovae; ehovaeve, it is s.; in certain connections "hovae" =nothing; hovae nasaametahe, he gave me nothing; hovae nameta, he gave me s.

sometime, tonexov; tonexoveva, at s.; toneš, s.; pref. ox-toneš- =s., when, whenever; oxtoneševōmo, s.,]

sometimes, totoneš, totonexoveva. [when I see him.]

someway, nohas etonšhomsta, he escaped in s.; nohas]

somewhere, nohas t'sa. [etonšhāmoxta, s. he is sick.]

son, zehēhyahestovsz, the s.; zehēhyaetōsz Maheon, the Son of God; zehēhyaestovessō, the sons; nāha, my s.; nēhya, thy s.; hēhya, one's s.; nāhahan, our s.; nēhyaevo, your s.; hēhyaevo, their s. The pl. form "our sons, your sons, their sons" ref. more to the sons of different people; in the family the name "s." was usually given to the oldest boy or to the only boy left. Hence while the pl. forms "our, your and their sons" are used, the terms "my sons, thy sons, one's sons" are rather obsolete; nahao, my sons; nēhyao, thy sons; hēhyao, one's sons; nāhahaneo, our sons (excl.); zehēhaezē, our sons (incl.); nēhyaevō, your sons; hēhyaevō, their sons; nahēhyaevōemo, I count, value him as a s.; nahēhya, I have a s.; nahēhyaenoz, he is my s.; nihēhyaetovaz, thou art my s.; nihēhyaetove, I am thy s.; nahēhyaetan, I want a s.; nahēhyaetanotovo, I want him to be my s.; nahēhyaetovāzetan, I want to be a s.;

nahēhyaetovàzetanotovo, I want to be his s.; hēhyaeto-
vatahâ, be s. to one! Hēhyaetovàzenehâ, be s.! Hēhyaet-
tōehâ, let him be his s.! Zehēhyaetto, I who have a s.;
zehēhyaetton, I having sons; nahēhyaemàzheme, we are
sons together; nahēhyaemo, I am s. with him; zemahae-
taz nāha, my older s.; zehaaxcetaz nēhya, your younger
s.; māha, a s., that which is s.

song, nemeooxz, nemeotoz (pl.); enemeozeve or enemeoox-
zeve, it is a s., a tune; ovaxenōoxz, -nōotoz (pl.),
dream s., also magical, enchanted s. (which one has re-
ceived or learned in a dream); náenōoxz, doctoring s.
(sung by the doctors); mātasoomanōoxz, spiritual s.;
vovēnōoxz, song of praise; voešetano-nōoxz, s. of re-
joicing; haōnanōoxz, s. of prayer; momhōnanōoxz, s. of
supplication, pleading; vehootazistoz, the singing
praise (to one); no-ootazistoz, the singing about one;
honehenonistoz, wolf s., tune; maheonenonistoz, sacred
tune, s.; zesenonistoz, Ch. s., tune; vovōnešenonistoz,
s. of praise; aenenonistoz, eternal s.; the suff.-noni-
stoz = the singing, melody, tune; see sing. Enōosa, he
makes songs; eohaestoenōosa, he makes many songs. On
the whole the Ch. songs have very few words and these
repeated over and over. [sounding, it sounds.

sonorous, see sound; eoxcenistonevon, it is heard]
soon, inf.-nehe- = s., following, close after; inf.-ōnehe-
= very s., immediately; eneheoz, enehestoveoz, it
is s.; enehetaha, he is high tempered; inf.-nehestov-
is similar to -vestov- = fleeting, of short or swift
duration; nehenhessonehâ, let it be s. (also said to
one when he sneezes); hotama, s. after.

soot, zemoxtavâta, that which blackens (from fire);
emoxtavâta, it is sooty.

soothe, ehaamooz, one becomes soothed; nahaomosemo, I s.,
calm him; see calm; navovoešemo, I s., comfort
one; see comfort; naoanoevaosemo, I s., calm one; see
appease.

sop, see dip; nasehasen, I s. (as a piece of bread in
liquid food); sehaseo, s.; esehaseoneve, it is a s.;
naponoena, I s. it, absorb it (also said in pumping or
carrying out water until there is none left).

soprano, see sing.

sorcerer, zeehōneheonevsz, the one who is s.; ehōnehe,
s.; eehōneheoneve, he is a s.; zehenisimōnamsz,
s., the one having a familiar spirit; see shaman. The
"zeehōneheonevsz" is the one who condemns, curses in a
magic way, inflicting bad luck, disease, misfortune, etc.
sorcery, ehōnestoz; ehōneheonevestoz, s., the being sor-]
sordid, see mean, stingy. [cerer.

sore, naōoen, I have s. eyes, am blind; navohen, I have a
s. eye (white spot in the eye); naóeàta, I have
a s. foot; naóheona, I have a s. hand; naōesta, I have a

- s.ear; evovoàz, he has s.lips; naonšeàtaxena, I have s. feet, my feet hurt me; naanēškosē, I have a s.(pricking) toe (as from a corn); nianēškosēmā, we have s. toes; anēškosēhestoz, the having a s. toe (corn); na-anēàtaoz, I have a s., pricked foot; namoešq éóoepaon, the back of my finger is s.; naoestoona, I have a s. throat; nahemaneta, I have sores; nazhemanetàtoz, my sores; emāmaneta, he is full of sores; enehevaneoxz, it grows s.; voheneozistoz, s.eyes (having white spots); ehemaen, one has a s.face; ehavsevomoxta, he feels bad, s.(physically and otherwise); evenomoxta, he feels s., aggravated, sorry; ehavsevetan, he feels s., bad, irritated; venomoxtastoz, the being s.or feeling aggravated; havsevetanoxtoz, the feeling s., bad, irritated.
- sorrow, see grieve, sad; eanovetan, he sorrows; eōometan, I s., grieve; ôometanoxtoz, s., grieving, mourning; ôomstahàtoz, s.of heart; ôometanonavoomenhestoz, a condition of s.; ôometan and anovetan, the s.(itself); naôometanoho, I prompt s.to one, grieve him; also na-anovetanoho, I sadden him.
- sorrowful, eōometanona, he is s.; eanovetanona, he is s.. sad; eōometanooz, he becomes s.; ôomastoz, anovastoz, sorrowfulness.
- sorrow-stricken, eanovetanonavoomen or eōometanonavoomen, he is s.; ôometanonavoomenhestoz, the being s.; emasó-anovetanooz, he becomes s.
- sorry, evenomoxta, he is, feels s.; naanhootan and naanovetan, I am s., sad; see sore. Ehavsevoomen, he is in a s.plight, condition; heto zeheševetto nahesshavsevomoxta, I feel s., bad to have done this; nathavs nahesshavsevomoxtaeta, I feel bad, s.about my evil, sin.
- sort, naoáehana, I s.it; see apart, asunder, separate; he-ovasz, all sorts, kinds of (in.); heovasz hešemenoz, all sorts of berries; heovaz zehessevon, all sorts of noises, sounds; heovasz heševostanestove, all kinds, sorts of peoples, nations; eneevaevé, what s.of man, person is he? See class, kind.
- Sota, Sotaeo; pr.name of a band of Indians whose language differed but little from the Ch. They met the Ch.in the "northern country, on the other side of the Missouri" and a battle would have ensued, had not the Ch.heard the Sotäo address each other in Ch. From that time on the Sotäo became a part of the Ch.tribe. While their language was only a dialect of the Ch. it brot many new terms which were gradually added to the Ch.vocabulary. Following names are also given to the Sotäo or their subdivisions: Maxeomeetaneo and Maxeomēsoneo, Biglodge people; Neomätaneo and Neomäsoneo, Sandhill people; Noxzevaheo and Noxzevaheon, (?).
- soul, mätasooma, s., spirit; vostanemätasooma, person's s.; see spirit.

sound, enistonevon, it sounds; enistonevonensz, they
 (in.) s.; hovae zenistonevon, something sounding;
 eohāvevon, it is a dreadful s.; heovaz zehessevon, all
 sorts of sounds; ehāavevon, it sounds of wind; emomoe-
 von, the s. of bubub; eomomonevon, it is a s. of wailing,
 weeping; ensoevon, it is a muttering s.; ehovēvon, it
 sounds weak, not clear; etovevon, it sounds muffled;
 zeheševonez' hestovoozevo, as it sounds to their ears;
 epevevon, it sounds well; esaapevevonehan, it does not
 s. well; esaanistonevonehan, it does not s.; taomeame-
 oxzehe esaanistonevonehe, the automobile (or.) makes
 no s.; eaxxevon, the bell is sounding; axxevonsonoz
 eaxxevonensz, the little bells (as jingle bells) are
 sounding, jingling; eemevon, it sounds far away; etox-
 zeevon, it sounds clinking; epōevon, emaxepōevon, it
 makes a loud s., report; en'nisevon, the sound comes
 nearer, hither; ececevon, it sounds squeaking (as
 shoes, harness, leather); epepeevon, it sounds discord-
 ant; ehōepepevon, a discordant s. comes out, issues;
 enistonevax, it sounds rubbing, grating; enscevax, it is
 a grating s. (small); enscevasen, it is a gnawing s.;
 enistonevāo, it sounds whizzing; ekokoevon, it sounds
 rattling, knocking, clattering; enistonevāvesevo, the
 rushing s. of flowing water; enistonevavōmahā, the s. of
 roaring waves; eneamevon, it sounds coming on; emomo-
 esta, it is the s., noise of a crowd, din; enistonevan-
 oxz, it sounds clattering; enistōhe, it or one is
 heard; tāpen zenistōhetto, the trumpet shall s., be
 heard; ehōhevovoeš, it (or., as of a tree) is heard
 crashing; ehōhevovoeha, it is heard crashing; suff.
 -von ref. to s. in general; suff.-esta ref. to s., noise
 of voice, cry; inf.-hōhe- ref. to s. heard; enistonevā,
 it is the moaning s. of wind; eētovehabe hemen, the s.
 of a dove's voice in the distance; eoxcetóvaxtōe, it
 sounds in the far away; ehohoenaoz, it sounds, is heard
 tearing; ehōhevaeoz, also ehohoevaoxeloz, it is heard
 breaking; ehōhevaveoxeloeha or ehōheoxeloz, it is heard
 falling and breaking; hāavhan eevoamevxtōe, the wind
 makes a moaning, groaning s.; enistonevaveana, he is
 heard eating (sounds of crunching); ehōxeva, one is
 heard calling, heralding; ehōevax, it sounds, is heard
 rattling shaking; honexhōevax, at the s. of rattling
 (as arrows in the quiver); ehōevanov, it is heard
 sounding; eneamevanoxz, he is heard coming; eēvātōe,
 one is heard coming; eēvātōe, one is heard moving
 about bawling; hooxka eōxan, it is a peal of thunder;
 ehōevonātōe, evonevātōe, emónātōe, it (thunder) is
 heard; etovātōe, it (thunder) is heard at a distance
 (muffled s.); eheceamātōe, it (thunder) is slightly
 heard; ehōenistōe, he is heard calling; nakokoevahas-
 en, I s. (as with cymbals), make clatter; nakokoevahāz, I

make it s., clatter (by striking, throwing, dashing against); ehōevahame axxev, the bell is heard sounding, ringing; axxev oxhōhevahamēsz, whenever the bell is rung; axxev enistonevahame, the bell is made to ring, s.; nanistonevahàz axxev, I make the bell ring, s.; the suff.-ahàz (in.), -ahamo (or.) implies throwing, shaking, dashing motion; nanistonevanen, I make s. (with hand); nanistonevana, I make it s.; nanistonevàta, I make s., noise with the feet; nakokoevàta, I make a knocking s. with the feet; ekokonoeš, it sounds rattling; enistonevavooko, it is a s. of rain; ehōhetazistove, it is a s. of battle, it is heard battling; enomoneva, he is made drowsy by s.; haestoanistoz, long s. of words; kaoanistoz, short s. of words; zceoanistoz, whispered, evanescent s. of words; oaoanistoz, syllable s.; omotomoanistoz, aspired s.; vēsēszistoz, dental s.; manxpohōnoanistoz, guttural s. The suff.-oanistoz ref. to utterance, articulation; -ēszištoz ref. to speech; vonestàtoz, s., noise; ehoveàtōe, it is heard weakly, not clear; ehoveàtōetto, it sounds weakly, not clear; emahahahetto, it sounds (voices) loud; hotam ehōhevavseš, the dog is heard lapping (while drinking); emomoxzecevon, it sounds like lapping; màp emomoxzecevon, the water makes a lapping s.; nanista màp ehoxopopōe-ha amōheszistovâ, I hear the water splash against the boat (when water is rough); nanista màp emomoxzeceva amōheszistovâ, same as preceding only in smooth or quiet water; hosz vostaneo hooxcemesevoss eoxcemomoxzekazenaxen, some people make a smacking s. with their lips in eating; hotxovesevanoxzistoz, s. of hurrying (to and fro) steps; examapevomoxta, he is s. and well.

soup, hòp; ehòpeve, it is s.; moxtavhòp, black s., coffee; hòpeva, in the s.; hòp emaomeva, the s. is frozen; eanomeōsta hòp, the s. is dark and fat.

sour, eveneeno, it is s. (of taste); evenahē, one is s., surly, crabbed; etaoven, he is s., displeased, frowning; veoxchòpāehemenoz, s. grapes; evenazesta, he has a s. disposition; navenemo, I make him s., surly, sore (in talking); evenomoxta, one feels s., sore.

source, expressed by inf. -hesse- =because of, reason, origin; hohame, s., spring, q.v.

sourness, venhastoz; venomoxtastoz, s. (in feeling).

souse, see plunge; nanhaōvano, I s., drench him.

south, sovon and sovota are ceremonial terms for s.; nomhasto, s. (common name); hetaneoxzeaneeno(?); tataenomhasto, southward, straight s.; Maōm, S. Canadian river, called Redwater by the Ch.

souvenir, hovae zèvešetoovetanoxtove. [chief.

sovereign, zemaxenitáhesz, zemaxevehonevsz, great ruler,]

sovereignty, maxenitástoz, maxevehonevestoz.

sow, naēnanoe, I s. or plant; naēnanooxta, I s., plant it;

naēnānoeta, I s., plant for, unto; esaapeveēnānoettan, it does not s., plant well (as a planting machine); ēnao-ehe, sower, planter; ēnānoevēho, white man sower, planter, farmer; nahēnehàz, I s. it broadcast; nahēnehàzenoz mazemenoz, I s. oats broadcast; mazemenoz ēšehēneham-ensz, the oats are sown.

space, nametomosan, I make s., room; nametomevo, I make s., room for him; ezceneota, it is a small s., room (enclosed); see room. Epoota, it is a s., clearing, said of open country, clearing in a forest, vacant lots in a town, empty benches in a hall or church; emaxepoota, it is a wide empty s., not occupied; esopoota, there still is s., room; napoana setov, I leave a s. in the middle, between; emhaotō, it is one empty s. (enclosed); emhatō, it is one s.; eoāeotō, it is partitioned in spaces or rooms; eāeone-oxxeoe and epopoone-oxxeoe, it is spaced (between lines of writing); eōeone-oxxeoe, it is written with spaces (between words); eoāeoxxeoe, it is spaced (between syllables); epopoota, it is spaced between (as between benches); epopooneoe, it is a s. between the single ones of a row, as between the pickets of a fence; vaoxtam, the s. in the tipi which is between the fire and the west wall; nxpeoxtam, s. before the door (in the tipi); vecéhóozeon, s. between the "vaoxtam" and either one of the side beds (in the tipi), also the s. at the foot of the beds, towards the entrance; noxsemā, s. towards the walls (on side beds); hoaxtoveš, s. in the air; hoaxtovā, coming out of s.; suff.-om and -oom denotes "s." in the sense of "area, region, canopy, dome, reach, sphere"; tãxtanoom, s. bounded by the horizon; axtonoom, underworld region; otatavoom, blue s., sky; pavoom, sphere of bliss; matāvoo, the region of the woods; see place.

spade, mxanēpemenohēo and mxanēpemenostàzeo; suff.-noz to the preceding indicates the pl.; emxanēpemenohēoneve, it is a s.; mxanēpemenostàzeoneva naveševos-ôn, I s., dig with a s.

span, natāevana, I s., measure it (by hand); natāevaha, I s., measure it (with instr.); see measure; tāheneo, s. measure; nokatāheneo, one s.; nanixaeetoham, I have a s. of horses; tohaeseo, s. of horses, team; natohaeseon enistxnovāo, my spans of horses are many; nitohaeseonane, our spans of horses, teams; zenixaehevoss, one s. of them (or.); zenonixaehevoss, two spans of them (or.); enixaeo, they (or.) are one s.; enonixaeo, they (or.) are two spans; enonixaeetoham, he has two spans of horses (or oxen, dogs, mules, etc.).

spangle, naoāseš, I have spangles (on me), am bespangled (from -oās- = to shine, glitter, glisten, a burst of flame); oāseštotoz, spangles; namanszenoz oāseštotoz, I make spangles; naoāsevsozevano, I have spangles

- at the bottom of my dress (fem.sp.); nioásevsozevano-mâ, we have spangles at the bottom of our dresses.
- Spaniard, Spañol, adapted by older men, who were acquainted with the Mexican language, otherwise the term is unknown.
- spare, nahòpsan, I s., am lenient, relent; nahòpého, I s. him, am lenient towards him; nahòpész, I s. it, relent towards it; nahòpea, I am sparing, lenient; hòpsanistoz, the sparing, leniency, relenting; namkâtaemoz hosz eheeozenz, I have money left, to s.; eaàzeosen, he has to s., left besides or over; namesaatonšeēnanohe, I cannot s. him, let him go; nasaatonšeoanhozeohe, I have not time to s., cannot pause in my work; see lean.
- spark, epóetov, it sparks, crackles (fire); ehoestazeta, it sparks (metal, rock, gun discharge); zeahasetto, the s.; hoesta eahaseoxz, fire emits sparks.
- sparkle, see shine; eoásetto, it sparkles.
- spasm, hes'saxestoz; hes'seozistoz, s., cramps, convulsions; ehes'sax, he has a s.
- spatter, naheniskomano, I s. him; see bespatter, sprinkle.
- speak, naēsz, I s.; naēszt'san, I s. (predicative); naēsz-tovo, I s. to one; naēsztomevo, I s. for one, his benefit; naēsztomotâ, I s. for one, interpret for him; naēsz(e)ta, I s. to it; naēszemo, I s. concerning one; nahotameēsztovo, I s. behind him; navovoēszzevo, I s. before he speaks; naoxceoxzemo, I always s. of, about him; nahèpeēsz, I s. beyond, more than; nashoveēsz, I s. less and less; naneheēsz, I s. soon, quickly, excitedly; namomehememo, I s. gently, agreeably, flatteringly of him; namomehemesta, I s. flatteringly of it; namomehemevamo, I prevail upon him with agreeable words, persuade him by flattery; nasaapevemohe, I do not s. well of one; nahetomemo, I s. the truth concerning him; nahetomesta, I s. the truth concerning it; suff. -emo (or.) and -esta (in.) denotes "speaking of one", suff. -enesz ref. to one's speech, language; suff. -oan, ref. to one's speaking, utterance, articulation, pronouncing; ezesenesz, he speaks Ch.; ezeseneszetan or ezeseniszetan [the "e" usually changes to "i" sound or is entirely dropped, when more syllables follow], also ezesenszetan, he wants to s. Ch.; zesenszistoz, Ch. speaking, language; evèhoenesz, he speaks English; emahevèhoenz, he speaks German; ehetanevoenesz, he speaks Arapaho; eohoomoenesz, he speaks Sioux; emēševèhoenesz, he speaks Mexican; zezeseneszz, the one speaking Ch.; zezesenszessô, the ones speaking Ch.; zesenszehe, Ch. speaker; enoxtovenesz, he is able to, can s. (as a child); esaanoxtovenészé, he cannot s., is dumb; zeheenszevoss, their speaking, language; eotovenesz, he speaks brokenly; evoveevenesz, he speaks cut up (like a little child); evhaneoneevavensz, he speaks brokenly, with an accent, pe-

- culiarly; hestovooz naoeovo, I s. into one's ear; also naemōsēsztovo, I s. in secret to him; nahestoēmo, I s. ill of one; navesseēsoemo, I s., converse with him; see converse; epevoan, he speaks, utters well; ehavsevoan, he speaks bad, mean; emaheonoan, he speaks sacredly, mysteriously; emómâtavoan, he speaks sacred, ceremonial terms; ehotoanavoan, he speaks foreboding, inspiring dread; etosetkxkomnoan, he will s. a few words; see language, sound. Natōszého, I repeat his speech (literal); nahessevoto, I s. bad to one; enxpoēsehaeo, they s. thru the nose; ehevitanovozehaéo, he speaks with heavy tongue; enonaoxtoan, he speaks cutting the syllables, plainly, articulating well. See speech.
- spear, xomō, xomōnoz (pl.); exomōneheve, it is a s.; ehe-xomōn, one is provided with a s.; matanōexomō, bow s. (of the Hematanōhess band); matanōexomō niva votsz ehoettons, four tail feathers are attached to the bow s.; maešeonon evešenō, it is tied with red cloth; eotatavox, it has a blue s. end; eotatavohe moxoz, the s. point is made blue; voxkaexomō, crooked s., in the form of a bow bent inward in the middle; mâtavóe, s. belonging to the Hematanōhess band; ehemoxensz xomōnoz, the spears are provided with a point; ehemoxensz māhozz, the arrows are speared, provided with darts; heszevezeveva eexomovo, he speared, pierced him with his horns; naxomōnòno, I s. him (with a s.); exomōnohe, he is speared; naxomōnoha, I s. it.
- special, expressed by inf. -nanos-, also -soxpstov-; ena-nosepeva, it is specially good; nanosetto, specially; zenanosetto, the s. one (in.); soxpstovetto, specially, only that, with a single purpose on that; nasoxpstomaovo, I am after him specially, single him out specially; nasoxpstohevovistomevo, I teach him specially (more than another, singly); inf. -osē- = s., above all, the only one; eosēpeva, he is specially good; eosēšivatamae, he is specially merciful, rich in mercy. See particular.
- species, zešhessemanhaoss, his s., kind (v.); see class, kind; hemanhastoz, his s., kind; hestōemanhastoz, strange s., kind; emanhaonsz, they (in.) are or grow a s.; emanhaeo, they are made a s., kind by themselves.
- specify, nanezemo, I s., select him (in words); nanezesta, I s. it; nananotano, I s. one (or.); enēhov nananosemo, I s. him; natotamēstomevo emeheševsz, I s. to him what he is to do; enezeme, one is specified, elected; zenezemessō, the specified ones.
- specimen, see example, sample. [blemish: see defile.
- speck, see speckle, spot; hehemeozistoz: tasehestoz, s.,]
- speckle, rad.-hehem- ref. to s.; ehehemén, one is speckled, freckled (in the face); ehehemeneo, they have speckled faces; heheménestoz, speckled face;

emoxtavhehem, his face is speckled black; ehehemaē, he is speckled; hehemhastoz, the being speckled; hehe-meozistoz, speckles; namxistō emoxtavhehem, my paper is black speckled; see color (of animals), horse, spot, stain.

spectacle, vehōseo, s. or spectator; navehōseoneve, I am a s. or spectator; èmehamoonatamano zèvehōseoneve, it was a beautiful s.; vōstomanistoz, s., display, show; maataevexansz, spectacles, lit. metal eyes.

specter, see ghost; màtass, seooxz.

speech, see language; ēszistoz, s., word (implying a collective meaning); zeēszz, one's s., what he speaks; naēsziſtoz, my s., word; Maheo heēsziſtoz, God's Word; etoseēs, he makes a long s.; paveēsziſtoz, a good s., word; evehoneēs, he makes a chief's s.; vehoneēsziſtoz, chief's s.; nxpoēseahestoz, nasal s.; hevitano vozeahestoz, heavy tongue s.; kaoanistoz, short s., utterance; nonaoxtōanistoz, articulate, plain s.; see speak. [histové, he is s., has nothig to say, reply.

speechless, esaanortovenszé, he is s., dumb; esaaheox-]

speed, nševhastoz, s., swiftness; enševaonsz, they (in., as bullets, arrows) have s.; nanševaovo, I s. him, make him go fast, swiftly; emaxenševaōes, it (or., celestial body) goes at a great s.; nševâhestovâ, with s., swiftness; navovistomevâhetovo, I instruct him speedily; inf.-nševe- =with s., despatch, diligence; emaxenševetto ohe, the river has a great s., flows swiftly; marevecess enševéháo, the eagle flies with]

spell, same as count or read. [s., swiftness.

spend, namathoxtova namakâtaeme, I s. all my money in buying; naēnanomoxtanōz namakâtaemoz hoevoxkôz, I s. my money for meat; namasenemoto, I s. for him; rad.-mat- (also -mase-) denotes "spend, exhaust"; namatoan, I spent my words, said all I had to say; namatohamenōz, I spent all my arrows, ammunition; emaseozensz makâtansz, the money is all spent; natóešenexova, I am spent, it is all I can do, all that my strength, power will allow me; nanxhoe. ešēva, I s. the day; haexoveva nanxhoe hen hoeva, I spent a long time in that country; ematoéſsz, he spent it all; eononisematoéſsz, he spent it all foolishly.

spendtrift, esaatāosenanoz hemakâtaemoz, he is a s., does not save his money; esaatāoszhovahe, he is a s., does not save, use judicially his property; eononisematoeszenōz hemakâtaemoz, he is a s. (with his money, spends it foolishly).

spent, esxseveoz, he is s., exhausted; see under exhaust.

sperm, mat'seno; hest'seno, one's s. [toz, s. it out!

spew, naénotoxta, I s. it out; naénotomo (or.); nixōox-]

spider, vèho (also name for white man); evèhoeve, it is a s.; maxevèho, large s., tarantula; vèhoeom, spi-

der web (also square tent); vèho eamoneana nononō, the s. spins its web; vèho eamoneanovo henononōevō (or.), the spiders spin their webs; nononō, spider web (ref. to web as a trap, snare, while vèhoeom ref. to the web as lodge of the s.); vèhoeom or nononō eakavoetto, also epanoetto, the spider web is hanging (eakavoettontsz, epanoettontsz, pl. form); moxtavèho, black s.

spigot, nxpohōo, s. or stopper; nxpohōoneve, it is a s.

spill, nahéahàz, I s. it; nahéahamo, I s. it (or.); ehéahame, it or one is spilled; ehéezetontsz veeonišsz, the entrails are spilled; heszhemaeme eōešeme, his blood is spilled; momeaevenōsàzistoz, blood spilling, bloodshed.

spin, ehestotōno qsaheva, she spins wool; ehestotōno esevonhēva, she spins buffalo wool, hair; ehestotonohe, it is spun, braided, woven; nanetoena, I make it s. (as a top); ninetoenanon, we make it s.; nanetoenen oxzem, I s. the wheel (play wheel); see top. Nimaohaseo, spinning wheel; nanimaohàz, I s., I make it s., turn (as a wheel); see turn.

spindle, makāt zevehota nimahaseoneva zevešenimaoahà, piece of iron inside of a wheel (not wagon wheel) by means of which it spins; makāt zevehota]

spindling, see slender. [zeonistàkoeoxtattoz', wagon s.

spine, mātātōn, the s.; nātātōn, my s.; hestātōn, one's s.

spinner, zehestotōnsz, the s., weaver; see braid, spin,]

spinster, maxehee. [weave.

spiral, eonimataevoxq or eonimotaevoxq, it is s., winding crookedly; nonohono easenimaoneo, it is s. shape; nonohono easenimaetovatto, it is a s. body; nonohono easenimaonemahaaetto, it is coiled in s. shape (as bed springs); see spring; maxetomsemhāo enimaoneévononeve, the tower has a winding stairway; see wind.

spirit, mātasooma, mātasooma (pl.); emātasoomaeve, it is a s.; mātasoomaeva, by, with a s.; vostonemātasoos. person, a person in s., also the soul; Maheonemātasooma, Holy S.; mātasoomhastoz, the having a s., being provided with a s.; mātasoomhestanov, the world of spirits; mātasooma-vostanehevestoz, spiritual life; ehemātasooma, he has a s., a soul; havsevemātasooma, evil s.; mashanēmātasooma, insane, evil s.; Maxemātasooma, Great S. Old informants (Chief Redmoon, Lonewolf) told writer that this name was given to the Creator of all things, the Spirit involving precedence in time and power over all other spirits. Maxemaheo (according to above informants) has practically the same meaning. Zeto hetan eveoxkōvano namātasoomaho, this man embitters my s.; eveoxkōvane namātasooma, my s. is made bitter; seozeatastoz, fear of s., superstitious fear; mista, s., ghost, also owl; nisimōn, demon, familiar s.; enisima, he has a demon, a familiar s.; nisimàtoz,

the having a demon; see demon. Maàkohotanevosans, the badger s. (deemed to be a very powerful s. invoked at certain ceremonial occasions; when a badger was cut open into halves, its coagulating blood was used as a means of divination).

spiritism, nisimàtoz; enisima, he is a spiritist, has a spiritless, see dejected. [demon.]

spiritual, expressed by inf.-màtasooma-; màtasoomavos-tanehevestoz, s. life; màtasoomātan, s. man.

spiritualism, same as spiritism.

spiritualist, same as spiritist (see spiritism).

spit, ehōsean, he spits; nahōseanoto, I s. at one; nahōe-àz, I s., spew out; nahōoxta, I s., spew it out; hōseanoxz, s.; namomeaàz, I s. blood; namomeaamos, I s. bloody saliva; see cook, roast.

spite, nseztastoz, s., hatred; nansetama, he has s. against me, hates me; pref. honš-, also hotone- and hotonš- denote "in s. of"; honšhaomenetto, in s. of my being in misfortune; hotonetaha, in s. of the wind; hotonšohāe-tonetto, in s. of the cold; hotonetooko or honšookō, in s. of the rain; inf.-ox- is used at times in the sense of "in s. of"; naoxtoxceēsztovo, in s. of my speaking to him, altho I spoke to him; zeoxetookō, in s. of the rain, tho it rained.

spiteful, is expressed by inf.-hezeva-; nahezevameto, I give it to him spitefully, out of spite, because I am angry with him; nahezevavoēta, I act spitefully, vengefully; nahezevavoého, I treat him spitefully.

spittle, hōseanoxz.

splash, ehéneomeha, it splashes; ehénehavōma and ehénevōma, it splashes up; eohāeš-ehetōma, it splashes far; naheniskomātavōva, I s. water on my feet; namaxeniskōmaoha, I make it s. (a great s.), by striking the water or liquid with something; naponōmoha, I make it s. (by striking); nanista mǎp emomoxzeceva amōheszistovǎ, I hear the water splashing (lapping) against the boat (when water is smooth, quiet); nanista mǎp ehoxopopōeha amōheszistovǎ, I hear the water splashing against the boat (when water is rough).

spleen, hestxoanoz, his s.; matxoanoz, s.

splendid, epevatamano, it is s.: see beautiful, glory; evohōoevatamano, it is s., glorious; eohāmoonatamano, it is s., magnificent.

splendor, pevatamanohestoz, vohōoevatamanohestoz, s., glory; moonatamanohestoz, s., magnificence; pevatamahestoz. vohōohevataamahestoz and moonatamahestoz ref. to a state of s., beauty, glory, magnificence.

splice, nahonaovetōneoha, I s. it by nailing; ehonaovetōneohē, it is spliced (by nailing); nahonaovetōneana, I s. a rope, thread; nahonaovetōena, I s. it (by braiding, interweaving); nihonaovetōenanon, we s. it;

nanonametoeevooxax, I s.it, as in beveling the ends to fit together.

splinter, nasēnotoeš, I have a s. (horizontally or nearly so in skin); natoxposeš, I have a s. (under the nail of finger or toe); naoxeš and naaseš, I have a s.; zeoxešenaz, the one having a s.; naoxešenàtoz ehecea, my s. is in vertically; naoxešenàtoz esēnotōe, my s. is in horizontally; sēnotoeneo, s.; nasēnotoheonax, I have a s. in my hand; nasēnotoeàtax, I have a s. in my foot; oxeàtaxenàtoz, s. in foot; sēnotoeàtaxenàtoz, s. in foot (horizontal); toxposešenàtoz, s. under finger nail.

split, naoxoha, I s.it; naoxòno, I s.it (or., as tree, pole, stone); hoxzz eoxevoemâxe (or eoxevoemxe), the tree is s. by lightning; naoxevoòno hoxzz, I s. the tree; emameoxevoòno hoxzetto, he made a yawning (or great) s. in the tree; naōha, I s. wood; see apart, break, crack, fissure.

spoil, expressed by inf.-toton- =to spoil, undo, damage, hurt, impair; natotonitana, I s.it; natotonšetan, I want to s.; natotonševe, I s. (in doings); natotonitoého, I s. him, treat him harmfully; natotonitoész, I s.it; natotonitoēta, I act harmfully; natotonšenheto, I speak damagingly, hurtfully to him; totonševestoz, the spoiling, undoing; totonitoētastoz, the act of spoiling; totonšetanoxtoz, spoiling, harmful thot, disposition; totonitanenistoz, the spoiling (by hand); nahavsevana, I s.it, make it bad; nahavsevaa, I s.it (with the foot); nhaeneo, nhaeneonoz (pl.), s., catch (as in war); see catch, plunder. [wheel,

spoke, zet'taeoneōsz or zestšetāeoneōsz, s. of wagon]

sponge, heponohaneàzehess or -zehesta: also zeàzepasehe; zeoxceotāesess (?); see absorb.

spontaneity, expressed by inf.-taom- =of self; taomes-toz, s.; etaomhoneo, it grows of itself; sometimes the verbal suff.-vaen implies "s." when denoting "without external efficient cause, without constraint or coercion"; nahesevaena, I take hold of it (automatically, instinctively); napeoxevaeno, I simply dislike him; nahōènevaeno, I let him pass out; nahox-tamevaeno, I just catch up with him; namanševaena, I]

spontaneous, see spontaneity. [just make it.

spook, see ghost.

spool, hotanon zeoxcenimaešenavoss, that on which thread is wound (lit. lies around); zevešenimaoanevoss hotanon, that with which the thread is wound; nahotomoenoz zevešenimaoanevoss, I fill the s.; nahonavoneana, I fill it again (s.); ematoneaxene, the s. is empty; nanimaoena and nanimaoneano, I wind it on s.; naevhašexotohana, I unwind it (does not necessarily imply s.); see wind.

spoon, ameškon, ameškono (pl.); eameškoneve, it is a s.;

ameškoneva, with a s.; ameškonea ehess, it is s. shaped, like a s.; maxeameškon, large s., table s.; zceameškon, small s., tea s.; eamskonazena, he makes a spoony mouth, pouts. When writer came to the Ch. many were still using wooden and horn spoons made by certain]

sport, see play.

[old men.

spot, heheozistoz, s., stain; eheheozistove, it is a s.;

zeheoxtavestoz, s. (mostly in ref. to colors); eze-

oxtav, it is a s., a dot, speck; ehoxtaeve, it is a s. (in

colors), also ref. to birthmarks; epavevovxtav, it (or.)

is beautifully colored in spots (of animals, insects,

calico prints); ehōetto, it is a s. (on clothing);

esaahoxtavhan, it is without s., spotless; énotoxkōma,

spotted robe; evovoas, he is white spotted (of a horse

or other animal); see colors of animals, horses; epa-

panooxtav, it has large spots (colors); ehehemo, it is

spotted, speckled (see speckle); esaavotōenovhan, it is

without s., dazzling, not able to be looked at; inf.

-tom- = on the s.; nitatomenahaz, I am going to kill

thee on the s.! See mark. [s., undefiled.

spotless, esaahoxtavhan, it is s.; esaatasehettan, it is]

spotted, see color of animals (especially horses).

spousal, same as marriage.

spout, see nozzle; ezhessonehao, it spouts, spurts.

sprain, nanimaehohan nazeq, I s. my leg or foot; nanimaeh-

sprawl, ehatoeš, he lies sprawled. [han naáz, I s. my hand.

spray, naheniškomōvotō hoxzetto, I s. the trees; see

sprinkle.

spread, nasèpano hōma, I s. a robe, blanket; nasèpovoeše-

monotto, I s. a blanket over one; nasèpšeneo, I s.,

stretch it (or., blanket); nasèpemaena, I s. it (some-

thing folded or rolled); nasèpaoho, I s. it (or.); nat-

seono hōma honooneva, I s. a blanket, robe on the ground

or floor; eoxcetaxsèpezenōna, he spreads his wings

over; ezeezenōnao, he spreads his wings; napapanoha, I

s. it (with instr. on a surface, like butter on bread);

napapanoena, I s. it (with hand); nazhešèàzenoz peoxko-

noz, I s., scatter the (fallen) branches; enisōenaaz, it

spreads (of branches on the tree); eōxtaeoz, it

spreads apart (as of two branches, limbs); evohoveoz,

it spreads apart; see apart; eōmomano, the clouds s.;

natahénen hoxtahanistoz, I s. the news, story; nahénev-

hōsta, I s. the tidings; namónhōsta, I s. the news

abroad; ehénevatovā, the light (from fire, lamp)

spreads, radiates; ehénevoehansz, they (in.) s., scatter

(as plants, like peanut plants); ehénevoeha, it spreads,

scatters in different directions; ehénevōvatto, it

(water) spreads out; mazhem emónhōneeshen, the blood

spreads all over (in the body); emónhōneha vostones-

toz, the people s.; inf.-héne- ref. to spreading, scat-

tering, disseminate; ehénevhistanoveo, they s. from each

other, are disseminated (as people): inf. -món- (not -mone-) ref. to spreading out, forth; inf. -sèp- ref. to spreading, stretching out; naheneenovasohē, I s. knowlege, cause knowlege; Pavhostō ehénevhōeme, the Gospel is s.; zeoxchešhénevhōeme Maheonhostō, the s. of the sacred tidings; eoxchénehāmoxstastove, the disease is spreading, scattering; eoxcemónhāmoxstastove, the disease is spreading out, abroad.

spreader, hēnehaseneo or hēneahaseneo, that which spreads by throwing, casting.

sprightliness, nonahahestoz; see brisk, blithe.

sprightly, enonahahe, he is s.; see blithe, brisk.

spring, see leap, jump; eohāhecekoōs, it has a soft s. (wagon, seat, bed); eohāenonxpoax, it springs (something on springs); amoeneo zevešenonxpoōsenavoss, wagon springs; zevešenonxpoōsenàtov nonohono easenimaone-mahaaetto, the s. is coiled spirally; ehōneō, it springs up (like a jet of water); emehōeneō, it appears springing up; eméanēoxz, it springs water, as water springs, comes up to the surface; hohame, hohamēs (pl.), water s.; ehohamēve, it is a water s.; hohameeva, in the s.; hohamē, at the s.; eohaešeo, he springs, jumps up; ehoneoz, it springs, sprouts; eexhoneo, it has sprung up, sprouted; in many instances letter "h" and "x" (in Ch.) is inserted to express "s., sudden action, by force, flow forth, originate". Mazeom, s. (season); emazeomeve, it is s.; mazeomeva, in the s.; inf. -hesse- =cause, because of, origin, source.

sprinkle, nahehemōvsan, I s. (with liquid); nahehemōvo, I s., besprinkle it; nahehemōvoto, I s., besprinkle one; naheniškomōvo, I besprinkle it; see splash; naheniškomahàz, I s. it (with force, as in spraying); nahemotoxta, I s., besprinkle it (with the mouth); nahemotomo, I s., besprinkle one (with mouth, as Indian doctors do); nahemotoxtomovo, I besprinkle his (in.); eookōxz, ehemokōxz, ehemooko, it is sprinkling (of rain); navoxpano, I s., powder one (white); voxpaneo, talcum powder; evoxpanenàz, she sprinkles, powders her face; navoxpomaoxzevana, I salt it, s. salt on it. See speckle. [is a s.]

sprinkler, heniškomahaseneo; eheniškomahaseneoneve, it] sprout, ehoneoz, it sprouts; eexhoneo, it has sprouted.

spruce, šistato, same as pine or fir.

spue, nahōoxta, I s. it out; nahōeàz, I s., sputter it out; nixhōoxtoz, s. it out! Ezevanota, it spues it upward; see raise.

spunk, see courage; hooasenaništoto, s., tinder, kindling.

spur, naaneceaovo, I s. him (by pricking); heto nszeaneceaōenoz, these (in.) shall s. thee on; heto nanešehozeovosetanoha, this spurs me to hope; verbal suff. -oho (or.) =spurring, prompting; navoešetanoho, I s. one

to rejoice; naametaneoho, I s.him to life, live; ̄xa-hē, -ēnozo (pl., in.), s. of rooster, bird; hēxahē, his s.; hēxahēnevoz, their spurs.

spurious, see false, illegitimate.

spurn, natotazetan, I s.; natotazetanotovo, I s., disdain him; see contempt, disdain; totazetanoxtoz, the spurning (in thot); natotazetanoho, I spur him on to s. spurt, ezhessonehao, it spurts out.

sputter, nah̄eàz, I s. it out; see spit, spue.

sputum, see spittle.

spy, nanoone, I s., scout; also nan̄n; nin̄nhemà, we s.; nan̄neta, I s. it; nan̄netovo, I s. him; nin̄netovoneo, we s. them (or.); n̄ne, n̄neo (pl.), the s.; Hoen̄-neohe, Arrival of the Spies river.

squander, see waste.

square, nas̄tostovevākax, I cut it s.; nas̄tovstovevākaso hohona, I cut the stone s.; nas̄tostovevākoneaso, I cut it (or., as dry goods) s.; es̄tostovevākonehe, it (or.) is s. (a piece of dry goods); es̄tostovo, it is s.; es̄tostovavxeo, it is written, drawn s.; es̄tostovavxeoensz, they (in.) are written, drawn s. See]

squash, same as melon.

[just.

squat, naakon̄, I s.; zeakon̄sz, the squatting one; ako-n̄estoz, the squatting; āneakon̄, Squatting-Hawk, pr. name.

squeak, ececevon, it squeaks; ececevonensz, they (in.) s.; esaacecevonehan, it does not s.; zeoxcececevon, the squeaking.

squeeze, nahehevāsena (also nahehevxsena), I s. it; nahehevāseno eszehen, I s. the coat (or.); nihehevās-enon, we s. it (or.); nazevxsena (also nazevāsena), I s. it out; nāshevāsena, I s. it into; also nāsezevāsena; the rad.-ze- implies pressure, force; hehevxsenazis-toz, the squeezing; zehehevxsene, that which is squeezed; see wring.

squint, eonimeexan, he squints; Tozcemazene, S.-eyes, pr.] squirm, see writhe. [name.

squirrel, nōe, nōeo (pl.); nōeson, young squirrels;] squirt, same as spurt. [enōeve, it is a s.

stab, naoaneòno, I s. him; naoaneòstòno, I s. (with one stroke); eoanēešeš, he is stabbed; eoaneova, he stabs (collective méaning).

stable, nāstano moh̄enohamemh̄aon, I s. him, put him in the s.; moh̄enohamemh̄ao, s., lit. horse house; emoh̄enohamemh̄aoneve, it is a s.

stable, adj. etoomahe, he is s., steady, does not change;] stableness, see steadiness; toomhastoz. [see steady.

stablish, natoomhekonemanisz, I s. it, make it stable; etoomhekonemanehe, it is stablished, made stable.

stack, móesz nazetozenoz, I s. hay; zeakotaesz móesz, hay

- s.; see pile; natovonoeneoéhō, I s. them up (as tipi poles stacked up in sheaf like manner, like rifles); mahaatanosz natovonoeneoészenoz, I s. up the rifles.
- staff, hokto, hoktō and hooxtō, s., cane; ehoktōneve and ehooxtoneve, it is a s.; nathokto, nathoktō and nathooxtō, my s.; hesthoktō, hesthoktō and hesthooxtō, one's s.; nathoktōonan, nathoktonan and nathooxtonan, our s.; nsthokōnevoz, nsthoktonevoz and nsthooxtonevoz, your staffs; nahesthoktō, nahesthoktōn, I have a staff; nahesthooxtona, I am provided with a s.; nahesthooxtonaovo, I provide him with a s.; hoktonistoz and hooxtonistoz, s., the act of leaning on the s. (Ger. Stütze); Maheo nahesthotonistovenoz, God is my s. (Ger. meine Stütze); Maheo zehesthooxtonistovstovaz, God who art my s., my "lean-on"; nišena natōena hoktō, I hold my s. with both hands; nahoktōonoan, I make a s.; nahoktoeō, I lean upon my s.; also nahooxtoeō; hoktoeostoz, hooxtoeostoz, the leaning upon the staff; hoxnokavo, emblematic s. of a warrior band; hesthoxnoka-] stag, hotoa vaozeva, bull deer. [vó, his s.; stagger, nahohozeš, I s.; ehohotšetto, it staggers; hohotšenàtoz, the staggering; zehohotšenaz, the staggering one; zehohotšenasso (pl.).
- staid, emómatahe, he is s., grave, solemn, austere, sober; etoomonezesta, he is s., stable; see steady.
- stain, nazemana, I s., soil it, make spots on it; ezemeoz, it gets stained, soiled; see spot. Namaena, I s. it red (see color, dye); namenokam namaenō, I s. my willow sticks (or.) red; naoxoxzevheona, my hands are stained green.
- stair, eévonō, s., ladder; honistoz, honistotoz (pl.), s. steps; naèn eévonoon, I go up the stairs; naèn heama mhão, I go upstairs; nanhoèn heama mhão, I go down stairs; eévonoonneve, it is a s. case, flight of stairs, stile, ladder.
- stake, séhoestoz, séhoestotoz (pl.), s., pin (to fix in the ground); eséhoestove, it is a s.; séhoetohamestoz, s., picket pin; naséhoena, I s. it (by hand); naséhòno, I s. him (with instr.); naséhoha, I s. it (with instr.); naséhoha vë, I s. down the tipi; séhozzz, s. the tipi! naséhohë, I s. the hide (to the ground); see pin, stick. Naséoz, I bet, put at s.; naséoz mesestoz, I s., wager food; nanisimohova, I put food at s. (in gambling); nanisimoòn, I beat one in gambling for food; nitanisimoheszhemâ, let us put food for stakes (gambling); nahotän nisimoheszystovâ, also nahotän mesestoz (or mesem), I am beaten in the staking of food; eséhoensz makätansz, money is put at s.; naséosan, I put at s. (in gambling); nanosoe, I s. food (in games); ninosohemâ, we s. food; eoxcenisimoheszystove, food is put at s. (in games); nametkâe, I s., hazard;

- nametkâetova, he stakes, hazards me; met'kâestoz, s., hazard, risk. See pin, stick down.
- stalk, naēveoxzenotto, I s., lurk for him (in order to kill), lie in wait for game; zèvêsevoeve, the s. (of plants); zesozeve, the s. (stubbles of grass, wheat, etc.); hooxzemenóe, hooxzemenósz (pl.), corn s.
- stallion, mozēnoham. [see stick.
- stall, ehotoonohoe, he is stalled, stuck (in mire, etc.);]
- stammer, eótovenesz and enitaneva, he stammers; nitanevâtoz and ótovenszistoz, the stammering; zenitanevaz, zeótoveniszz, the stammerer; see stutter.
- stamp, napâanen, I s., seal; napâana, I s., seal it; ehōme pâaneo, it is stamped, sealed (when applied with force); epâane, it is stamped, pasted against; pâaneo, s., seal; pâaneonoz, stamps (postage). Nakokoevâta, I s. with the foot; emomâtaahâz, he stamps with the feet (in anger, impatience).
- stampede, eamxestove, it is a s.; eamxeo vèhoehotoā, the cattle stampedes; amxestoz, s.; eamax, one stampedes, runs away; eamxestanov, they s. from it; eamxemovo, they s. from him.
- stanch, see check, close; naponomaena mée, I s. the blood; etoomahe, he is s., constant; see steady.
- stand, nanhē, I s. (at a place); ešenhēsz, remain standing! Nhētohamestoz, where the stock stands, pastures (has pasture room); nanhēetovo, I s. before him; nanhēeta, I s. before, or for it; enhēestove, they (indefinite) s., there is a standing; nivā zenhēsz, who is standing? Totxkōm enhē, he stands a little ways from (in the water, near shore); nahanhē, I s. from; nahanhēetovo, I s. from him; hanhēsz, s. from! Nanhēetomotâ, I s. for him; nhēestoz, the standing (at); setovōm enhē, he stands in the middle of the water (river, lake or pond); naohā, I s. up, rise; zeohāsz, the one standing up, risen; see rise. Naneoveō, I s. up (and remain stationary); neoveōsz, s. up! Nahossevá, I s. my ground; suff.-eō ref. to "s." in the sense of "stationary, still"; etahoe, he rides; etahoeō, he stands (still) riding (on horseback or on a vehicle, but stationary, not moving); eéatōeō, he stands looking up; emomoseō, he stands moving; nazeenaeō, I s. with outstretched arms; naevoeō, I s. looking all around; natâtaotoeō, I s. scanning the horizon; nanešeō, I remain standing, I s. so; ezhešeō, he stands thus, in this manner; nazhešeōetōen, he stands thus before us; nahezeoneō, I s. pointing; etomseō, he stands bolt upright; eoxoxzeveōeo, they (or, as trees) s. green; zeto hoxzetto epevatamaeōeo, these trees s. beautiful; emomenōeōeo, they (or.) s. looking beautiful; eoxoxzeveōensz, they (in.) s. green; epevatamaeōensz zepevszeavósz, the flowers (in.) s. beautiful, have a fine s., s. in all beauty; naheenseō, I

s.firmly,hold my ground; eamoneōeo,they s.in a row or in rows; eamoneōensz,they (in.) s.in rows; eohazeōeo, they s.laughing; emseōeo,they s.eating; eēveēszeōeo, they are standing and talking; etovonoeneōeo, they (or., as tipi poles, rafters, etc.) s. stacked (in sheaves); etovonoeneōensz maatanósz, the rifles s. stacked; nahooxtoeō, I s. on my staff (leaning on); enōstomaeō,he stands with face turned from; nahoeōe-tova,he stands next to me; naoomoeōetovon,we s.; hosshōsz,s.thou back! Hesshōsz,s.forth! Emetoēs, emetōesena,it (or.,of celestial bodies, also of people when on water) stands still from moving; emetōsta,in. form of preceding; emetôn, it stands still (of birds and fishes,standing still in the air or in the water); emetoonešeō,he takes a foothold and rest; nasehoeoz,I s.firm,as if rooted,staked to a place; eavhōsta,it stands leaning over (suspended); eavota, it stands,sets leaning; naneoveseš,I drink standing; napaonenhē,I s.behind; napaonenhēetovo,I s.behind one's back; ešéxaneta,it stands partly sideways (not in line); eséxanevota,it stands out of the line; ešexaneeō,he stands partly sideways (not in line with); naomotaho,naomotao,I s.by him,assist him; navistamo,I s.for,with him; nistamō,my s.by; estamō,thy s.by; hevistamō,one's s.by; nistamōnan,our s.by; estamōnan, our (incl.) s.by; estamōnevo,your s.by; hevistamōnevo,their s.by; nahevistamōn,I have a s.by; nahevistamōnenoz,he is my s.by; namanoeàzenaeō, I s. with my hands bound,tied; namanooxtaeō, I s.with bound feet; tōenišq nanoeō,I s.with a cup in hand; mxistō enoeō, he stands with a book in his hands; nasaamàtatamohe,I cannot s.him,he is not agreeable to me; Kōmeō,Standing quiet,pr.name; ekōmeō, he stands still, motionless; ekōmenhē,he is standing still (at a place); taxeohes-seo,s.(on which things are put) [s.,regulation. standard, see example,rule,measure; tēevavhoemanistoz,] standby, nhestav; nistamō, nistamōn (pl.), my s.; see] standing, expressed by suff.-eō,see under stand.[stand. standstill, is expressed by rad. -meto- in following terms: emetōes, it (or.,as celestial bodies or people on the water) is at a s.,motionless (from previous moving); emetōsta,in.form of preceding; emetôn,it is at a s.,of a bird in the air (as some hawks do) or a fish in the water. See stand.

star, hotoxc,hotoxceo (pl.,or.); ehotoxceve,it is a s.; evōmo hotoxk,he sees a s.; navōmo hotoxc, I see a s.; these examples show the change in "hotoxc" when it becomes obj.to a third pers.subj. Hotoxceva, in, with a s.; manohotoxceo,the bunch of stars, Pleiades (also title of a Ch.tale); hotoxc eamōes,the s. moves on; hotoxc easetōes, the s. starts a moving; hotoxc

enimaōes ešeheva, the s. moves around the sun; nanoxtoē-
 esetōen hotoxc, the s. moves towards us; hotoxc enševō-
 esena, the s. is moving swiftly, with speed; hotoxc ze-
 hexovenševōes, in the degree of the star's velocity;
 emetōesena hotoxc, the s. is standing still; hotoxceo
 ehevomaōesen, the stars appear yellow; hotoxceo ehaa-
 xō, the stars are shooting (scratching); enetaxō ho-
 toxceo, the stars are shooting so, in the manner men-
 tioned; hotoxc ehōesena, the s. comes out; hotoxc emeō-
 esena, the s. moves into view; nahestoxkam, my s.; tass
 nahestoxkamenoz, as it were he is my s.; nsthoxkama-
 eo, our stars (ceremonial term); vō, morning s.; meo
 hotoxc, early s., s. of the dawn; zenīšstanehetos, heart
 s.; zexhoonet, circle of stars, also zeohonevōesen-
 sō, a group of stars forming a circle; mhāo or mooxz,
 part of Ursa major; homā, beaver. These names are
 given to certain groups of stars, some of which are
 entirely different from the known constellations,
 while others are only partly the same. For instance
 the Ch. call "mooxz" the handle of the Dipper but do
 not connect the rest of the constellation with it. An
 old informant said that the Ch. used to have experts
 who knew the stars and the names of all their differ-
 ent groups, but this knowledge had been gradually neg-
 lected and forgotten.

stare, esoss navehōmo, I s. at him; see gaze, look.

stark, ehenehae, one is s., stiff, q. v.

starlight, ehotoxkoenō, it is s.

start, expressed with inf. -as- =to begin; zenxhesseas-
 etto, zenxhesseaseoz, where it starts from;
 zenxhesseaseoxzetto, where I started from; moneasetto,
 from the very s., beginning; easetoōta, he makes a s.,
 the beginning (in ceremonials); nitaasetoōtamā, let us
 begin, open, s. our doing, performance, ceremony, etc.; ea-
 setomao, it has a s., an introduction; esaa-asetomaoe-
 han, it has no s., special way of opening, beginning (as
 in ceremonies); nahóseoetōeneo, they started after we
 did (into it after we did); inf. -masó- denotes "s."
 in the sense of "sudden motion or effusion, burst,
 sally"; emasóhèpōoz, he started in fright; emasóaxae-
 meoz, she started to cry; emasóohaz, he started to,
 burst into a laugh; inf. -séhov- implies "surprise,
 startling". Naséhovaého, I s., surprise him. Aseozis-
 toz, the starting; asetoōtastoz, the starting, beginning
 of a doing; asethozechestoz, the s. of a work; asethā-
 moxtāozistoz, the s. of a disease.

startle, see surprise; naséhovaého, I s., surprise one.

starvation, avōnestoz; see famine, fast.

starve, naavōn, I s., am famished; naavōn mesestovā, I s.,
 perish of hunger; naavōn manistovā, I s., per-
 ish of thirst; naavōn màpeva, same as preceding but

also applied to some forms of fasting; naavōnoho, I s. him; avōnohàzistoz, the starving, causing one to s.; zeavōnsz, the starving one; zeavōnohesz, the starved one; see fast. [the s.

starveling, zehetoxkonasz, the s., lean one; zeavōnsz,] state, naheve, I s., say; naheto, I s. to him, tell him; ez-

hevō, he stated this; ehòtahan, he states, relates; hesthòtahanistoz, his statement, story; suff. -a(e) ref. to condition, predicative s.; epevomoxtae, he is well; epevae, he is good; ehavsevae, he is bad; ehesehena, he is with, provided with a coat; suff. -atamae, -atamano ref. to a s., condition in general; epevatamae, he is admired, esteemed (qualitative); epevatamano, it is in a fine, good s., has beauty, fine look; see condition. Suff. -aomo ref. to s. of progress; etonetāomohe, how does he progress, get along? Epavao-moe, he is in a good s. of progress, he gets on fine; zehetaomōs vòstan, the s. of progress in which a person is, how one gets along; see prosper, prosperous; zehexovstàtto, the s., condition in which I am; zehexovstas, one's s., condition; òxhesta ehesta, he is in the same s.

stately, emómâtavazhesta, one is s., grave, ceremonious; eohātamahe, he is s., imposant; eohātamano, it is s., imposant; pevatamanohestoz, stateliness, splendor; vehonatamahestoz, stateliness, kingliness; mómâtavatamanohestoz, stateliness, in a ceremonial state; mómâtavazhestàtoz, the being s.

statement, hòtahanistoz, s., relation, narration; zehēs, one's s.; oxhestoz, s., reply; heto zehestom, my s., this what I say; hestoz, s., saying; zehetāhesto eheto, his statements are true, he is true in all that he said. [neohetto, railroad s., where the train stops. station, zexhòes, where one stays, lives; maatameo zeé-] stationary, expressed by suff. -eō; see stand; inf. -to-om- =s., not changing, remaining the same; etoometto, it is s., not changing; etoomhota, it stays, sets s.

statue, vòstan (or hovàn for an animal) zemakātaevstoonāōsz or zehohonaevstoonāōsz, a person erected in metal or stone.

stature, nanhestaeta, I am thus, it is my s.; nanhestà-] stave, see stove. [toz, my s.; vāxsenhestàtoz, full s. stay, nahoe, I s.; zexhoetto, where I s. (at); nahāehoe, I

I s. long; nahāexovhoe, I s. for a long time; nakasexovhoe, I s. for a short time; nanenovhoe, I s. for a while; nasaahāehoe, I do not s. long; natoomoetova, he stayed, remained stationary on me; etoomhota, it stays, abides unchanging; etoomenhesso, it stays so, not changed; nitatoomenistxhemā, let us all s. together (as before); naeoxta, I s., tarry; toneš nitoseoxtame, how

long will you s., tarry? See check, close, stop. Ešen-hěsz, s., stop where thou art! Namaxease, I s. too long (a form adapted to Maxeas the name of a Ch. in Montana who would s. over long at night while visting); enšen-heeha, it stays standing. T'sa ehoe, where does he s.. reside, live, keep himself?

steadfast, see firm; natoahe, I am s.; natoahezesta, I keep in mind steadfastly; toometto steadfastly, with steadfastness; toahestoz, steadfastness; etoom-eonisyometan, he is s. in his faith; etoomenietam, he is s. in his trust, faith; inf. -toom- =remaining the same, not changing, permanent.

steadiness, heahestoz, s.; see steadfast. [right or left. steadily, inf. -soom- =unflinchingly, not turning to]

steady, eheahe, one is s.; navâxsheahe, I am s., steadfast to the end; nanohono, I s. him; also expressed by inf. -toom- =changeless; etoomhozeohe, he works] steak, honovoxq. [steadily.

steal, enomâz, he steals; enomâtoe, he steals (predicative); zenomâzz, the one who steals it; nanomâzenoz, I s. him (away, Ger. ich stehle ihn); enomâtoe, he has been stolen (he himself); ninomâzetovaz, I s. thee (Ger. ich stehle dich); nanomâzeton, I am stolen (myself); nanomâzetan, I want to s.; nanomâzého, I s. to one (Ger. ich stehle ihm); nanomâztomonenoz namakâtaemoz, my money has been stolen (from me); nanomâzehana, I s. for food; enomâtoham, he steals horses, stock; nomâtohamemehe, horse thief; nomâzehe, thief; naemez or naemezeoz, I s., conceal (Fr. dérober).

stealth, emōsetto, by s., secretly; inf. -emōs- =stealthily, secretly; emezeozistovâ, by s. concealment; see conceal.

steam, eéšeō, it steams, ascends as vapor, s.; zeéšeō, the s., vapor; zeéšeō navešenxpōmanōshan, the vapor, s. blinds me; zeéšeō navešenxpōmanōsého, I blind him with vapor, mist, s.; maatameo zeéšeō navešenxpōmanōshan, I am blinded, closed in by the s. of the train.

steamboat, hoestasemo, fire boat.

steel, hekonemakât, hard metal; nahekonstahaovâz, I s. my heart; nahekonstahaovâzeta, I s. my heart for it.

steep, see boil, soak; enševēanhomao, it is a s. ground (downward); meo ehāehōsta, the road is s.; zepao-mao etaohaehōsta, the hill is very s.; eohāenšev-éomao, the ground rises steeply; ehātomseomao, it is a very s., precipitous incline; nahotoanàn, I climb a s.] steeple, zehesksota heama mhāon. [hill, place.

steer, see guide; nanaeeva-amōhész, I s. the boat; hotoa, hotoao (pl.), s.; vèhoehotoa zehoxozevansz, s., a castrated "cattle".

stem, see stalk; hees, pipe s.; nazheesam, my pipe s.;

voheneozemaxsz, s. of cattail; natamonoòno hoxxz, I s. the tree (cutting all except the trunk, leaving only the stock); the rad.-tam- is found in many terms and implies that the end has been cut off; natamosôn, I truncate, leave only the s.; natamosoha, I leave only the s. of it (by cutting, chopping); Tameēs, Stem- or Stubnose (whose end has been cut off), pr. name; etame-notova, it is headless (as a doll), has only the s.; menoz zevešehoettōsz, the stems of berries; also heszevax, its tail (of berries, skillet handles, etc.).
stench, oxemeeozistoz; eoxemeeozistove, it is a s.; see smell.

step, rad.-(h)one ref. to s. (implies lifting of foot; naasethone, I start to s.; naoháone, I s. aside, make a misstep; naevhashovhone, I s. back, withdraw my steps; nahossovhone, I s. backwards; naēsthone, I s. in; nakahone, I s. over (as over a log); nakahoneeta, I s. over it; nahoné, I s. up (as on ladder); eamhooneve, it is a raised path, a stepping place; eoxceamhoonaoe, a raised path is made; zeamhooneve, where a s. way is; eoxcemxahooneve, it can be stepped on; esaamxahoonevhan, it cannot be stepped on; naheensthone (?); natotohooneoto, I tread in his steps; naametotohooneoto, I continue in his footsteps; nahonešeōstoman, I make a stationary s. way (raised like a stepladder); tahonešeōestoz, s. ladder; natahonesēōstoman, I make a s. ladder; honestoz, honestotoz (pl.), s. (as stepping stones, staircase steps, ladder rungs, etc.); ehonistove, it is a s. (also a series of steps, stepping stones); epevhonistove, there is a good stepping place (as where there are stepping stones in a brook, etc.); honehe, the stepper, graywolf; naēstax, I s. into; nahōax, I s. out; naseèn, I s. down into (usually ref. to water, river); eséeo, he has stepped into the water; emeēstax, he appears stepping in; enmeēstax, he appears stepping in (said by one inside); emehōax, he appears stepping out; enmehōax, he appears stepping out (to one outside); nathoo-neoto, I follow in his foot steps; thooneox, follow ye in my foot steps! Thooneoxz, follow thou in my foot steps! See track. Noka honistovâ, one s. (measure, ref. to the lift of the foot); noka tãehosseoneva, one s. measure (ref. to the length of the s.); natoea, I s. on it; natoeovo, I s. on him; see tread.

stepping-stone, hohona zeamhoonevsz.

stern, evovoxponahe, he is s., severe, harsh; vovoxponhas-
 toz, sternness; inf.-vovoxpon = s., exact-
 ing, strict, rigid.

sternum, màzheešeeō.

stew, nahooeto, I s. it (or., ref. to animal); nahooesz, I s., boil it; see boil; tooxsevetoxq, homsevetoxq and aksevetō, s. pan.

steward, same as servant; zehonaovenitáesz, s., the next one to the master; honaovenitáe, s., deacon, second master.

stick, nasénôhasen, I s. into (horizontally or nearly so); nasénôhaz, I s. it into; nasénoešemo, I s. it (or.) into (as into brush or standing grass); esénoešeme, it (or he) is stuck into; sénôhaseo, s. pin, skewer (also name given to the string from which the breeches hang); esénôhaseoneve, it is a s. pin, skewer; see pin, splinter. Naséonehàz, I s. it into (as into a pile of something, hay, etc.); naséonešemo, or. of preceding; natoxpozeš, I am stuck (with something entering eye, wound, etc., as thorns, sticks sticking straight in the body); natoxpeoseš, it is stuck under my finger nail; natoxpeosešena, it sticks under my finger nail; natoxpeēstax, I s. it into my ear; natoxpeexaneš, I s. it into my eye, lit. I have my eye stuck into; natoxpàzenax, I s. into my mouth; natoxpēseš, I s. it into my nose; natoxpozeōstòno, I s. it into one; such forms with rad. -toxp- only imply the "it", the literal meaning would be: I stick my eye, nose, mouth, etc. Rad. -toxp- denotes that the "s., instrument, splinter, etc." enters straight into the body, mostly into apertures like eyes, mouth, ears, nose, wounds, etc.; natoxpotosz, I s. myself into; etoxpotaoz, it becomes stuck into; natoxpotaohò, I s. (sc. something) into him (as an instr. into a wound, etc.); naséhoena, I s., stake it into the ground; see pin down, stake; màpeva naséeoetovo, I s. one into water; see plunge. - Kamax, kamaxsz, s. of wood (for fuel); peoxkonoz, small, broken sticks of branches, twigs; nakamxeam, my wood s.; hozeon, also aceohestotoz, sticks used in counting (see page 832, #9); nanōsohevox enisoxkonatto, my s. is forked; nēsohevox, game s. used in the "oxzevonistoz", see page 827, #2; nanōsohevox ox eéškos na ox enisoxkonatto, my s. is sharp at one end and forked at the other; hooseo, hooseonoz (pl.), s. used to support something, as the forked bed stakes, also the axkôo sticks (see page 827, #1); ooxnevōx, ooxnevōxzz (pl.), shinny s., see page 823, #3. Axc eoxcepäoz, gum sticks; eoxcepäoz and epaōoz, it sticks, adheres to; napanoetōe, it sticks to me; enomàkozeoneve, it is sticky; naaxceovo, I s. to one; enomàkozeheona, he has sticky hands; voozena ehekonoeta, ehekonepâeoz, or ehekonetōneoeta mhäon, the plaster sticks firmly to the wall (lit. house); see prick. Eheceō, it is stuck (in the ground); ehecea, it sticks in (as an] stickler, see particular. [ax in the wood). sticky, see glue; enomàkozeheona, he has s. hands; see stick.

stiff, ehenehae, he is s., stark; eheneho, it is s.; nahe-nehana, I make it s.; nahohoena, I feel s. all over;

nahenešeos, I have a s. finger; henehahestoz, stiffness. stiffen, nahenehana, I s. it; ehenehane, it is stiffened;] stifle, see choke. [henehanenistoz, the stiffening.

still, see appease, calm, quiet; rad. -hekoto-, -hekoze- denotes s., peaceful, calm; nahekotaeo and natoomaeo, I hold my head s.; hekotaeoxz, toomaeoxz, hold your head s.! nahechekozeō, I stand s., stationary; nahekozeamèn, I walk s., quietly; nahekozeoeoz, I become s.; nahekozetan, I am s., satisfied in mind; ehekotomae, he is s., quiet, tranquil; ehekozevostaneheve, he lives a s., quiet life; ehekotomatto, it stills; ehekotomatamano, it is s. (in general), in a state, condition, aspect of quietness; ehekotōmoeha, it is s. (of a body of water); hekotōsz and oanōsz, be s.! Rad. -hece- =s., quiet, subdued, softly; heceamènsz, walk quietly, softly! Heva hectoomoeta emeáeta, if hung without moving it would scorch (in roasting); etomseō, he stands erect and s.; suff. -eō ref. to stationary; see stand; emetoxneš, one stands s. (at a dance). Inf. -só- denotes s. in the sense of "yet, as previously"; esóeametanen, he is s. alive; esóhāmoxtae, he is s. sick; esóhóxaeta, it is s. green (or., of trees); esónhesso, it is s. so; ōvoxponetto = "s." in the sense of "after or in spite something, notwithstanding"; inf. -hoshoham- =s. more; ehoshohamhavseva, it is s. worse, lit. more bad.

stillness, hekotastoz; hekotomatamanohestoz, state of s., tranquillity; emaxhekotomatamano, it is a great s., silence.

stimulate, expressed by verbal suff. -vamo (or.), -vàta (in.); namanevamo, I s. him (can also be said of plants, trees which are made to grow by special care); see persuade, urge, spur; naaneceaovo, I s., prick, goad him (by pricking); only the connection of this term in the sentence will make it understood in the sense of "s."; navonhosemo, I s., encourage one by words; naséaoho, I rouse one.

sting, eaneova, it (or.) stings; aneovàtoz, s.; [anetōe-soz, fangs of snakes]; hànom niahanoma, the bee has stung, bitten thee.

stingy, evenaheskos, he is s.; venaheskosestoz, stinginess; see selfish; ehekonaē, he is hard, s.

stink, eōxemeeoz, it stinks, also eōxeoz; zeōxemeeozz, the one who stinks.

stir, namoxtōeha, I s. it (as soup, paint); nanxsovōeha, I s. it (liquid), also used in the fig.; nahôàz, I s. up the fire (adding fuel); naamhōàz, I s. the fire, keep it burning; namomóstaa and nahéstaa, I s., poke the fire; emomooz, he stirs, moves; esaamomoozé, he does not s.; see move; emomoxtōmeoz, the water is stirred, agitated; ševaozz, bestir thy self! Ševetanooz, bestir thyself, be diligent! Naséaoho, I s., rouse him; heva momoozétto

- nszeanao, if thou stirrest thou wilt fall; emaxehomô-ozistove, there is a great s., agitation, bustle, disturbance; see disturb.
- stitch, naheskòno, I s. into (blind s.); eheskôo, they (or., sp. of garments) are stitched (blind s.); nahàpenoe, I sew, s.; nahàpenoxta, I s. it (as leather).
- stock, expressed by suff. -ham which formerly belonged mostly to horses; natohamestoz, my s.; nanētoham, I have s. standing (sc. in the pasture); namanoham, I water the s.; namesesohan, I feed the s.; nanxpaovoham, I herd the s.; nazetaovoham, I drive the s.; zesozeve, the s., thicker end (bottom) of a plant, tree; hesoze-va, its s., thicker end, butt; voston hesozeva, buttocks; hesozevävo hooxe, the s., thicker ends of tipi poles.
- stockade, menao; emenaoeve, it is a s.; menaoeva, in the s.; see fort, pen.
- stocking, hoxeon (or.); navxeon, my stockings; nivxeonaneon, our stockings; ehvxeona, he has stockings on. [koxz, s.; navenooxta, my s.]
- stomach, matonš, ref. to s. and abdomen; venooxz or veno-]
- stone, hohona, hohonaao (pl., or.); ehohonaeve, it is a s.; hohonaeva, with a s.; hohonaxc, hohonaxceo (pl.), small s.; hohonaes, hohonaeson (pl.), young s., pebble; šenovhohona, sand s.; mahohona, red s., also a brick; moxtavhohona, black s. (also pr. name); voxphohonaao, white stones; vōstâhona, white, sacred s.; pohohonaao, gray stones; zemaoaetassô hohonaao, purple stones; hohona zemxeoe, the written, inscribed s. (in Montana); hohona is also used for rock; hohonā zeamō-es, a range of mountains (Rocky mountains); maxhohona, a great s., rock, mountain; hetanohona, stone layer, stratum of rock; oōvaevhohona, crystal, transparent s.; ehohonavomao, stony ground; zemâhoaēta, Projecting-red-s., name for the Red Hills, south east from Watonga, Oklahoma; hohona zenitâchoaēs, the chief, corner s.; nathohonaeme, my s.; nahesthohonaemenoz, he is my rock; momahaaseton, -tonoz (pl.), also momaxeasetonoz, large hail stones; haosetonz and haosetonz, small hail stones; ehohonaevstoon, it is made of s.; moesoxq, moesoxkono (pl.), s., flint dart; see arrow, spear; emoesoxkoneve, it is a flint s.; the Ch. believe that stones are animate and can move. Kâseo, kâseon (pl., or.), lodestone; Kâe, Lodestone, pr. name of a woman; kâseon eoxchesseanonotâzeo, the lodestones have a magnetic power; naoestâhemenanoz or našēstâhemenanoz, I pit, "s." berries (stone-fruit); hohonaemenao, s. fort, enclosure; see fort; ehohonaemenaoeve, it is a s. en-]
- stony, ehohonaevomao, it is s. ground. [closure.]
- stool, etahemokôz, he has bloody flux, s.; natahōèn, I go out (in euphony for evacuation of the bowels); hōènistoz, n. of the preceding; enxpetan, he retains

(purposely) his s.(evacuation of bowels); emeseka is the coarser term for ehōèn; etonitasom, how is his s. (feces)? Eotsom, he is costive. Taxesēhestoz, s., seat, chair; etaxesēhestove, it is a s., chair.

stoop, natōxeo, I stand stooped; etōxeoz, he becomes stooped; emakstho, he sits stooped; rad.-maacse- = stooping posture; mahacis, the stooped one, old man; examaeho, he is stooped bent.

stop, suff.-én- = to s., end; zeéneohetto maatameo, where the train stops; naénhozeohe, I s. working; see end; naéneohe, I s. running; inf.-nxp- = s., check, close, usually ref. to a passage, hole, aperture; see under close. Naonxpēstanàz, I s. my ears; nanxpeoz, I s., check it; máe nanxpaoz, I s., check the flow of blood; naàtonōvo, I motion one to s.; natahoeō tāno, I shall s. there [natahoeō, I stand still from riding, driving]; the difference is only in the pronunciation; nata-hóeō, I shall s., na-táhoeō, I stand still from riding; natóhaēto mohèno, I s. the horse; natóhaovo, I make him s., stem him, hold him back; eséhoeš, eséhoešena, he stops suddenly, as if planted, rooted.

stopper, nxpohaneo, s., shutter; natataenxpoheonana, I take the s. off, unstop it.

store, nahovxtana, I s. it up; nahovxthozenoz makātansz, I s. up money; ehovxtota, it sets stored, heaped up; nahovxsan, nahovoxz, I s., gather it up together; nahovsemohēananoz, I gather, s. them (in.) up; see gather, rake. Hovxtanenistoz, the storing up; hovxtosenembhāo, s. house (where things are stored up); hoxtovamhāo, s., trading house; nahovxtanomevo, I s. it up for him; ehovxtoztomevāzenoz makātansz, he stores, lays up money for himself; nahosēonoz, I s. it up, cache; nahosēonao-vo, I s., cache for one; nahosēonaoetàz, I s., cache for] storeroom, hovxsenembhāo. [myself; see cache.

storm, zenxohāoō, it is going to s. (heavy rain); emaxhāa, it is a wind s.; emomátaeoz, he storms, rages.

story, hòtaheo, s., also s. teller; hòtaheoneva, with a s.; aestomhòtaheo, false s., fable; nathòtaheo, my s.; nsthòtaheonan, our s., testimony; ehòtaheoneve, it is a s.; hòtahanistoz, the telling of a s.; vhanhòtaheo, a mere s. Among the Ch. many stories were used to teach the children; thus the word "parable" can be translated by "hòtaheo" in Ch.; hòtaheoneva navešemēstomevo hovae, I explain it to him with a parable, s.; hò-] stout, same as firm, strong. [taheo nahòtahan, I tell a s. stove, v. (imperfect and perfect of stave); esoson, it is s. in (implying several depression, not broken in); esosovoehá, esosovoehansz (pl.), it is (lies) s. in; nasosonana, I stave it in (by hand); nasosonoha, I s. it in (with instr.); esoonatto, it is stoved, pressed in

- (one depression); nasoonaohe maestō, I s.in the pillow, make a depression in the pillow; nasoonaoz he-toxq, I s., make a depression, a dent in the cup; nasoonavoha, I s., dent it.
- stove, n., homosestoz, cooking s.; ehomosestove, it is a s.; hovoestoz, heating s.; maataehoesta, s., iron fire (common name); emaataehóestave, it is a s.; amscemaataehóesta, oil s. (kerosene or gasoline); henehaheo, s. lid lifter; zešhestāo, s. poker. [times added].
- stovepipe, zevèpōsz (zevešesetovāozistove is some-]
- straggles, enotovaeoxz, he straggles, wanders apart from; enohéoxz, he straggles, goes astray; nonohono eooxseoxz, he gradually straggles, goes astray.
- straggler, zenotovaeoxzz, the s., vagabond, tramp.
- straight, rad. -xan- implies s., not deviating, right; rad. -ono- =level, correct, even; exaneta, also etataexaneta, etahoxaneta and etatahoxaneta, it stands s., in line; exaneeō, he stands s., in line with, facing s. ahead; naxaneš, I lie s.; exanovae, he is s., righteous; exanovxeo, it is written s.; exanovevostaneheve, he lives a s. life; taešxanovetto, in s. line; zexanovasz, the s., righteous one; naxanovemanisz, I make it s., in s. line; xanovhetan, onohetan, a s. man (morally); inf. -xa- =s., free from anything else, s. out, entirely so, thoru, thruout, genuine, indigenous; exahavseva, it is entirely bad; ešéxaneta, it stands not s. (sideways, not in line); meo zeonoeoz, an even, correct, s. road; eonoae, he is s., correct; naonoozész, I make it even, s., correct. Tataheamā nhasto, further up in s., direct line; tatamaeto, s. on, forward, directly in line; taheamā, s., directly above; tataenotam, tataenotametto, s., direct north, in a s. northern direction; see stretch. Inf. -sòkom- =s., in a streak, without stopping; nasòkomhooxz, I go s. home; etomozèn, one walks s., erect; etomoxtoe, he sits up s.
- straighten, naxanovanen, I s.; naxanovana, I s. it; naonoozana, I s., correct it; naxaneo, I s., stretch my legs; nixaneomā, we s., stretch our legs; see justify, righten.
- straightforward, etāxtanōva, he is s.; see frank, honest; tāxta, s., openly; tāxta naēsztovo, I spoke to him in a s. manner.
- strain, nahekonemeohe, I s., make strong efforts, exert myself; naenonemeohe, I s. to make dark (by shutting the eyes); naomomenemeohe, I s. to cry, work my face into crying; nakanemeohe, I am tired of the s., or I s. until I am tired; nanhessemeohe, I s., make effort; našenōvanen, I s., filter; našenōvana matan, I s. the milk; šenōvaneneo, strainer.
- strait, expressed by rad. -māscem-; see narrow; namāsetmetano, I am in straits, hard pressed, perplexed;

etazcesoxpo, it is a s., narrow thorufare; zesoxpeamō-moeha, a s., a strip of water. [ed; see narrow.]
 straiten, namāscemevomoxta, I feel straitened, oppress-]
 strand, see shore; zeoáehovane meq, s. of hair or fur;
 ----- eoahovaneo nimoehestoto, the yarn is in
 strands (that which is used to tie the hair with).
 strange, eotōhesso, it is s.; inf. -otōs- =s., astonish-
 ing; eotōsthoneon, he is strangely garbed; nao-
 tōstazesta, I deem it s.; naotōstatamo, I deem him s.;
 eotōstatame, it (or one) is deemed s.; eotōstatamano,
 it is a s. sight, aspect, state; eotōstoovaxena, he had a
 s. dream; otōstastoz, strangeness, wonder; xamastōe ho-
 vae, s., astonishing thing; eohōoanistove, there is, it
 is a s., dire saying; notovatto, s., alien (q.v.), outsider;
 hestōhestan, s. people; hestōehoe, s. country; rad.
 -hōme(t)- =s.; ehōmetova, he (animal) is of s. color; ehō-
 metxtav, it is of s. color; ehōmetovess, he has s. hair.
 stranger, hestōhetan, s., outsider, foreigner, alien, q.v.;
 ----- nahestōevostaneheve, I am a s.; nahestōevosta-
 nehevetovo, I am a s. to him; nahestōevostanehevevo, I
 live a strange life from his (from the way he lives).
 strangle, naekozēto, I s. him (with rope); naekotano, I s.
 him (by hand); ekotanistoz, the strangling; see
 hang; eohoxkseš, he strangles, chokes (in drinking);
 eohoxc, he strangles, chokes (in eating); naekotaoz, I
 am strangling; see choke; ohoxksešestoz, the strangl-
 ing (in drinking); ohoxcestoz, the strangling (in]
 strangulation, ekozētazistoz; see hang. [eating).
 strap, see bind, tie; tōseonoto, s., something to tie
 ----- with; setoxc, s. of leather; vèhoevxtaox-
 kōz, s. of leather (made by white man); also vèhoevxta-
 ōxz; tōseonoto navešetoetonotto, I tie him with a s.;
 nahoxpohoesz, I s. a bundle; nahoxezeena, I wear it
 strapped to the shoulder (slung); sitoxceva, with a s.
 straw, heovemóesz, yellow grass, also name for millet;
 ----- namoeevazesta, I deem it s., grass, hay; emoevatova,
 he (suff.-ova ref. to pelage of animals) is s., dead
 grass, also buckskin color; moevatovaeham, grass, s. col-
 ored horse (buckskin); zeneamaneov, reddish yellow.
 strawberry, hestaàzemen, hestaàzemenoz (pl.).
 stray, evonšena, he strays; zevonšenaz, the s., lost one;
 ----- voneozeham, s. horse.
 streak, esòkovotav, it is streaked, striped (color); see
 ----- stripe; inf. -sòkom- =s., slender, narrow strip;
 esòkomen, he has a slender face; when streaks are made
 by colors suff. -tav, -táva is used; see stripe; esò-
 komhooxz, he goes home in a s., without stopping any-
 where, in a bee line. [r.
 stream, see flow; ohe, s., river, q.v.; maxeohe, large s.,]
 streamer, hotamsetto; hestotamēn, his s. (made of feath-
 ----- ers); hestotamsetto, his s.

street, zeōmepopoota mâevèhoeno, the streets of the town; zeōmepoota, a s.; zeōmepopoota, streets; meo, s., road, q.v.

strength, hekonhastoz and hekoneozistoz; nasaaheszheko-neozistové, I have no s.; hekonhastová, with s.; naheszhekonastovenoz, he is my s.; niheszhekonastovstovaz, thou art my s.; hekonstahàtoz, s. of heart; inf. -hekon- =strong, q.v.

strengthen, nahekonanen, I s.; nahekonana, I s. it; nahekonano, I s. one; nahekonstahaovo, I s. his heart, make him strong of heart; Maheo nihekonstahananen, God strengthens our heart; nahoosoha, I s. it (ref. to heavy objects put around the tipi [outside] to s. it); hoosooxz, s. it thou!

strenuous, see strain; eohāótsetan, he is s., insistent, striving; enàkae, he is s., industrious.

stress, see special, important, strain; suff. -meohe denotes s., strain, exertion, effort; haestoanistoz, long s. (in utterance); zceoanistoz, short s. (in utterance).

stretch, rad. -sèp- ref. to s., straighten; nasèpanen, I s. (something); nasèpana, I s. it; nataxsèpšeno, I s. him upon; nasèpa, I s. myself; nasèpao, I s. it (a hide, in tanning); nasèponeano, I s. a rope (or.), or thread; nasèponeana, I s. the wire (in.); nahekononeana, I s. the wire tight; nasèpheona, I s., straighten out my hand; esèposeoz, he stretches his claws, fingers; nasèphōsen, I tie it stretched (as a hide); nasèpemaena, I s., straighten it (of something rolled, folded), s. it open; nasèpaoho, I s., spread it (or.); esèpezenōna, he stretches, spreads his wings; see spread. Naokseoenena, I s. it (as a loose tent cloth); heokseoenenoz, s. it! Eokseonetto, it is stretched (as cloth); [evovèpoenetto, it is loose]; eas'seoax, it stretches (as cloth); naas'seoaso, I s. it (or., cloth); naas'seana, I s. it (in length, as suspenders); [esévoneōetto, it is unstretched, loose (said of something extensible like cloth)]; naēstotana, I s. the bow string (making it taut); eēstotane, the bow string is stretched, made taut; naonistoenana, I s. the bow (in shooting); naxaneo, I s., straighten my leg; nixaneomā, we s., straighten our legs; naxaneš, I lie straight, stretched. Ehāeso, it is a long]

stretcher, hekononeaneo, wire s. [s., distance.

strew, nahénehàz, I s., scatter it; nahénehasen, I s., scatter; ehénehame, it is strewn, scattered; nazhešehàzenoz peoxkononoz, I s. all sorts of broken, knotty branches, twigs on the ground; napèpehàz, I s. it (throwing, casting by pinches, as small seeds, sugar, etc.); napèpehàtovo, I s. his (in.); napèpena, I s. it (not throwing).

strict, expressed with inf. -vovoxpon-; navovoxponae, I

am s.; evovoxponetan, he is s., in disposition; vovoxponetanoxtoz, strictness; eohāvovoxponae, he is very s., inexorable; eosēnitá, he is s., rigorous; osēnitàtoz, strictness, rigor.

stride, etotatohaèn, he strides; natahoe, I s., bestride; natahoenotto mohèno, I s., ride the horse; nata-] strident, same as shrill. [hoeta, I s., ride it.

strife, òniztavoehazistoz; see quarrel.

strike, naōmo, I s. him; niva zeōmata, who struck, hit thee? Naōmo zenoveto, I s. my opponent; naahanòno or nāhanòno, I s., hurl him down; naatòno, I s., hit him (with instr.); naatoesz, I struck, hit myself; nanhaéa, I s., collide with it; nanhaéovo, I s. him, collide with him; nazešehasetahàz, I s. right and left (?); naaxevaena, it struck me (automatically, accidentally); nanonoòno, I s. him (in defense, resistance); nazešeasen, I s. a match; nahekòno mozceva, I s. him with a knife; napoenèno, I s. him on the face, slap him; action done by instrumental striking is expressed with suff. -òno (or.) and -oha (in.); when the striking is done "at one sweep, blow" suff. -ōstòno (or.) and -ōstoha (in.) is use; naohòno, I s. the ball (spoken of as or.); naoxzevòno, I s. the wheel (see page 827, #2); nanosēnotoòno, I s. it (or., play wheel) to the ground; ooxnevox, ooxnevoxzz (pl.), striking stick in the "Shinny" play (see page 828, #3); naoháòno, I miss to s., hit it (or.); naevhavoòno, I s., hit it back; naēsevoòno, I s., knock it home; see bump, hit, knock. [dient.

striker, hoanaheo, one who refuses to work; see disobe-]

string, hotanon, s., thread (or.); setoxceo (or.), s., rope; also setoxc (in.); pēseonoto, s. (torn from a garment, etc., strip, strap); vhoē, vhosz (pl.), shoe string; natovhoe, I tie the shoe s.; eótoivotane, it is loose (s., rope); eshovotane, the s. is relaxed; namxēonatto, my s. (of rawhide); nanovoneoetō, I tie them (or.) in a s.; nanononhestoneoetō, I tie them (or.) one after another, in a s.; see line, row; setoxceo emaoneheo, the s. is red; setoxceo eotatavoneheo, the s. is blue; see rope. Eamoneanettoz' hemakātansz, his money was strung (as along the road); inf. -one- denotes s. shaped, thread like; natōstanoz oneavokoz, I s. beads (on s. or sinew); naamoneananoz oneavokoz, I s. beads (placing them in a row); nanonokozetōstanoz, I s. them (in.), leaving spaces between; enonokozetōstoenz, they (in.) are strung with spaces between; meoneva eamoneešenao, they (or.) are strung along the road (as cattle, etc.); eamoneōeo meoneva, they (or.) are strung, standing in line, row along the road; nokov zeamoneanēs oneavokoz, a s. of beads; naēstotana, I "s." the bow, inserting the sinew into the notch at one end of the bow to make it taut; eēstotane, it (the

- bow s.) is strung; eshovotane, it is unstrung; eótovo-tane, it is strung loosely (bow s.); the two last terms are also used for any s. or rope; nahestoena, I pull the bow s.; see bow; matanōenemenestoz, s. music (also s. instrument); nazetana matanōenemenestoz and namatanōenemen, I play a s. instr.; see thread.
- stringed, ematanoeva, it is s. (of a bow or string in-)
- stringency, vovoxponhastoz; see strict. [strument).
- stringent, expressed by inf.-vovoxpon-; evovoxponahe, he is s., strict, severe; evovoxponhoemanistove, it is a s. law.
- strip, navovokano, I s. him; evovokane, he is striped, made naked; exaeovovokae, he is entirely stripped, naked; rad.-sòkom- denotes "narrow, long s., streak"; nasòko-moéxa, I cut it in strips; nasòkomoéso, I cut it (or., as drygoods) in narrow strips; esòkomoeše, it is cut in narrow strips; zesòkomoešēs, that which (or.) is cut in narrow strips, or strips (in.) cut long and narrow; esòkomeponōmeoz, a narrow s. of water dried up; esòkomeamōmoeha, it is a long narrow s. of water; esox-peamōmoeha, it is a s., strait of water; inf. -soxp- = thru; meo esòkomeoz, the road is narrow, s. like; Sanaxce-hoe, Cherokee s., lit. Cherokee land.
- stripe, rad.-nsko- denotes "s."; nanskomaeno, I paint him in stripes (as when an Ind. paints the body of another); namaenskomaeno, I paint, make red stripes on him; naheovenskomaeno, I paint him with yellow stripes; emoxtavenskomaene, he is painted with black stripes; emoxtavenskottoz' hevxtō, his leggings are striped black; heszevevo eoxcenskomaē, he has his legs (calves) painted in stripes, streaks; etotaxomae, he has stripes of different colors; totaxomaestoz, n. of preceding; enskotäva (or.), enskotav (in.), it is colored in stripes; eheseaonatto, it has round stripes, is ribbed (like corduroy), wrinkled in string like fashion; ezekst'täva (or.), ezekst'tav (in.), it is striped up and down; ehaest'täva (or.), ehaest'tav, it has many stripes; ehotxavevxtav, it is striped crosswise; esosoxtkovxtäva (or.), esosoxtkovxtav (in.), it is striped, streaked up and down: ešéxanevxtäva (or.), ešéxanevxtav (in.), it is striped sideways, not in line, with crosswise, diagonal lines between the upright or straight ones; etotomxtäva, it (or.) has vertical stripes; emomaxeōmstäva, it (or.) has wide stripes (as a plaid shawl); esòkovotav, it is striped, streaked, has narrow stripes; zesòkovotavas, the striped one; nskovaheo, the striped one, zebra.
- strive, expressed by inf.-ótse- = to endeavor, persist, struggle, persevere: eótsetan, he strives, is minded to s.; eótsevhôna, he strives in praying; eótsepa-vevostaneheve, he strives to lead a good life; naótse-

nosenaha, I s. to reach the goal; naótsetanoho, I spur, prompt him to s.; eótseheoneve, he is one who strives, endeavors; inf.-onisi- = try, s.; naonisineševe, I s., try to do it; naonisipevoētaetan, I try, s. to do good; suff.-tan also expresses "striving" in the sense of "wanting, desiring, being in the need of"; infixes -ótse- and -onisi- are also combined; naótseonishoxtamista, I s. trying to reach it, catch up with it; ótsehes-toz, the striving, persistence, perseverance; ótsetanax-toz, the striving, zeal, endeavor.

stroke, nanhovano mohèno, I s. the horse; nanhovàno, I s. him (with an instr., as curry comb); suff. -ōsta-so, -ōstàno, -ōstòno, -ōstâno imply an action done with one s., hit, blow, knock; see Instrumental form in Ch.]

stroll, naēveamèn, I s., walk about. [gr.

strong, expressed by inf.-hekon- = s., hard, firm, settled;

ehekonò, it is s.; ehekoneoz, he is s.; zehekoneoz-zessò, the s. ones (or.); nahekonemanisz, I make it s.; nahekonana, I make it stronger, strengthen it; nahekonstahaova, he makes me s. hearted; nahēeo, I am s. again (after having been weak, sick); ehāe, he is s., brave, valiant, intense; ehohātamahe, he is s., powerful; ehāo-seoneve, he is a s., brave, valiant, intense one; Hāoseo, S., pr. name; Honeoxhāsz, S. wolf, pr. name; eohāmeeoz, it smells s., intensely; inf. -moox- = s., hardy, sturdy, flinty, immune; emooxoneta, he is s., sturdy, hardy; moo-xoevostanehevestoz, s., hardy life, living; mooxonetā-toz, the being s., hardy (or.); see durable, hard; nahekonooto, I declare one s.; nihāotaz, I declare thee s., powerful; hekoneozistoz, the being s.; ehesēso, it is s., rigid, sinewy; ehesēsa, ehesēsāo (pl.), one is s.,]

stronghold, hekonemanao; see fort. [sinewy.

structure, expressed by suff. -ešston, -ston = erected, made, built up; see make.

struggle, expressed by suff. -meohe = with effort, strain, exertion; nakanemeohe, I am tired from struggling; nahekonemeohe, I s. hard; see strain; inf.-ótse- = strive, s.; naohāótseneoxz, I s., endeavor to go; inf. -onisiótse- = trying with persistency. See battle,]

strut, emenoxceamèn, he walks with pride. [combat.

stub, expressed by inf.-tam-; natamosôn, I s., render truncated (with instr.); natamosoha, I s. it; eta-

meevseš or ekaevseš, he has a s. horn; Tameēs, S. nose; natamenaevaso, I s. his arm (with knife); etamenaevae, he has a s. arm; tamonhōxzz, s. tree, tree stump; etame-oxta, he has a s. leg; etamooxtax, he has s. hair; see cut; Tamene, S. face, pr. name; etamszeha, he has a s. head.

stubble, hessozevósz, stubbles (left standing, of grass, wheat), lit. their feet; éoešeonoz, stubbles cut; naéoešeonnevazesta, I deem it s.; ééoešeonevensz, they (in.) are stubbles; éoešeonea ehesso or eheševetovat-

- to, it is s. like; éoešeonea ehestäo, ehešetoväo, they (or.) are like the s. [stinate. stubborn, see obstinate; esaa-amàtaheoneve, he is s. ob-] stuck, ehotoonohoe, he is s., stalled; hotoonohestoz mas-
 ----- hanēhestovā, the being s., stalled in evil, in foolishness; ehecea, it is s. in (as an ax in the wood); eheceō, it is s. in the ground.
- student, mxistone; zehōstonsz, the one who studies.
- study, ehōston, he studies (ref. to book s.); eēveōhae-
 ----- tan, he studies, turns in his mind; naōhatamo, I s., examine him; naōhazesta, I s., examine, judge it; naheneenatan, I s., want to know; naheneenatanota, I s. it, want to know it; naheneenovatanotovo, I want to know him; hōestonestoz, the studying, s. (with books); hovae zeoxceōhatame, something under s., examination.
- stuff, see fill.
- stumble, eahaneš, he stumbles; ahanšestoz, ahanšenàtoz, the stumbling (also fig.); ahanšesohestoz, the cause of stumbling; naononeha hoe, I s. to the ground; naatoeoz, I s., transgress; atoeozistoz, stumbling-block; eahanšenao, he stumbles and falls; eahanseš, he stumbles (when drunk); eahaneoxseš, I s., dash against; nahohotšena, I am stumbling, staggering; nahohozeš, I s., stagger, q.v.; nahotxtaa, I s. at it; nahotxtaovo, I make him s. (with the foot); nahotxtano, I "s." him; hohotšenàtoz, the stumbling, staggering; hotxtaovazistoz, the making one s.
- stump, expressed by inf. -tam-; see stub; tamonhōxzz, tree s.; tamonhoxzetto, tree stumps; etamonhōxzezeve, it is a tree s.
- stun, natoomenaōstòno, I s. him (with a violent blow); niahanòno, thou stunnest him; hohonaeva evešeahanò, they have been stunned with stones; eahaneoešeš, he has been stunned (with one violent blow, stroke). Ahanoeszistoz, a stunning blow.
- stunt, ehōsozē, he is stunted; ehōsozēeo, they are stunted; ehōsozētto, ehōsozēttons (pl.), it is stunted, stays low; enovē, enovēeo (pl.), enovētto (in.), one is stunted (naturally); zehōsozēs, the stunted one (or.).
- stupendous, emahaatamano, it is s., of great magnitude (in aspect, in general).
- stupid, exa-nxàpetà, he is s., dull; xa-nxàpetàtoz, the being s., dull; emashanē, he is foolish, insane, s., unreasonable. [ness, insanity, unreasonableness. stupidity, xa-nxàpetàtoz; mashanēhestoz, s., foolish-] stupor, nomonomoxtastoz, s., drowsy feeling; nāozistoz, s., swoon; enāoz, he dies, is in a s.
- sturdy, emooxoneta, he is s. hardy; see strong; mooxonetàtoz, sturdiness. [nevàtoz, the stuttering. stutter, enāetaneva, one stutters; see stammer; nāeta-] style, see manner; pref. zeheše- =s.; zehešeēs, his s. of

- speaking; zehešemxistons, his s. of writing, the way, manner he writes; zeoxchešhaônàtove, the s., manner of prayer; zeoxcheš-ēs'sanistove, the s. of dressing.
- suave, see blandish.
- subdue, navovonano, I s. him; natapoého, I s., weaken him; etapahe, he is subdued; see muffled; vovonanazisto, the subduing of one (obj.); vovovonanovàtoz, power to s.; navovonoého, I s., conquer, defeat, subject him.
- subject, naexaosan, I s., overpower; naexaovo, I s., overpower him; nanitâtovo, I control, rule over, s. him; aenovoxz, s.; naaenovoxzz, my s.; heaenovoxzetto, one's s.; niaenovoxzenaneo, our subjects; niaenovoxzevō, your subjects; naheaenovoxzenoz, he is my s.; niheaenovoxzetovaz, thou art my s.; eaenovoxzeve, he is a s.; zeaenovoxzevsz, the one being s., property to one. Rad. "a" implies subjectivity, as suff. it denotes a s. in the third pers.; nameta, he gives to me; emetā, he is given unto by one; nimeta, he gives to thee; nime-tāenon, he gives it to us; nimetaenov, he gives it to you; zemetasz, the one giving to me; zemetata, the one giving to thee; zemetāes, the one by whom he is given; zemetaez, the one who gives to us; zemetaéss, the one giving to you; zemetāevoss, the one who gave to them.
- sublime, eosēmoonatamano, it is s., supremely beautiful.
- submission, amâtastoz, the submitting, consenting, obeying; vovoneozistoz, s., surrender, the becoming conquered. [yielding character.]
- submissive, eamātaeoneve, he is s., has an obedient,]
- submit, naamāta, I s., obey, consent to; navovoneoz, I s., surrender, become conquered; naamātaetovo, I s., yield to him, am obedient towards one (naamātovo, I obey him); naamātaozetomovo zexhoemaōs Maheo, I s. to God's will, lit. I become obedient to God's decree for me; navovoneozeta, I s., yield, surrender to, concerning it.
- subordinate, hoze, hozeo (pl.), s., servant; "s." is sometimes expressed by inf.-honaov- = a second; zehonaovenitāesz, the s., subprincipal, second master; ehonaovevehoneve, he is a s. chief, subchief, second chief; eaenovoxzeve, he is a s., subject; zeaenovoxzevessō, the subordinates, subjects. In the Ch. gr. the S. is the conjugation used in s. sentences. [=I use it].
- subserve, ehozesztomohetto, it subserves (from nahozesz]
- subservient, ehoeoneve, he (or it) is s., helpful, a servant.
- subside, expressed by inf.-ona- = to diminish, attenuate; eonatooko, the river subsides, abates; eonazeta-nevoneo, the crowd subsides; see abate; eanōvatto, it subsides (of water, pain, disease); inf.-nhastom- = s., relent; enhastomeoz, it has subsided, abated.
- substance, rendered by rad. -hešetova- = of the nature,

makeup; zehešetovaes, his s., nature, makeup; zehešetovatto, its s., nature; zeaeno or heaeneo, one's s., ma-] substantive, see noun in Ch.gr. [terial possessions.

substitute, nametoenen, I s., give in place of, exchange; heto nametoena, I s. this; zeto mohènoham nametoeno, I s. this horse; nametomevo, I s. it for him, give him room, place; nitao zeoxmetomonetto, tho all be given me in place, substituted for; metoe ehoezehe, he works as s., in turn; nahozeohevomotâ, I s. him in working, work in his place, for him; nahaônavomotâ, he substitutes me in prayer, prays in my place, for me. See Substitutive m. in Ch.gr.

subtile, eohâoxzezeve, he is s., subtle, crafty, cunning,] subtle, same as subtile. [q.v.]

substract, hosz naasetana, I take some away.

subway, âtonomeo.

succeed, naešhokomeovo, I s. in finding him; naešhokoméa,

I s. in finding it; nameova, I s., am successful; naevhózexanen, I cannot s.; nasaaevhózexanô, I s. in it, do not fail; etonetaomohe, how does he s.? Epevaomoe, he succeeds well; ehavsevaomoe, he succeeds poorly, badly; zehetaomôs, the way, how one succeeds; navostanevaomoe, I s. in living, lead a successful life; see prosper, follow. Hossešêva, the succeeding day; also expressed by inf. -nóov- which denotes "in line with"; nóovetto vostanehevestoz, succeeding generation; naexoêta, I s., prevail; nahoxtamista, I s. in reaching it, attain it; nahoxtamo, I reach, come up with him; namomeovatamo, I deem one especially successful.

success, see advantage; zehešetâomôs, what s. he has; epevaomoe, he has good s., is successful; see suc-]

successful, expressed by suff. -aomoe; see succeed. [ceed.]

succession, inf. -nóov-, nóovetto (detached) denotes "in s., line, one after another"; nóovenênistoz,

the being in line, s.; rad. -o- expresses "often, s., repetition, reduplication of the act"; oešêva, every day in s.; totâeva, every night in s.; epopevoêta, he does]

succor, see help, save. [good repeatedly, in s.]

such, ezhesso, it is s.; zezhesso, zezhessōsz (pl.), s.

kind (in.); zenhesso, zenhessōsz (pl.), of s. kind; zezhestasz, zezhestassô (pl.), s. kind (or.); zenhestasz, zenhestassô, of s. kind (or.); zezetotave, zezetotavêsz, s. kind (in., color); enhetotav, enhetotavensz, it or they (in.) are of s. color; zezetosô, zezetosōsz, s. length (in.); zezēstonêsz, zezēstonēssô, s. length (or., thread, rope, long body [as snakes, etc.]); zenetos, zenetosōsz, of s. length (in.); zenēstonêsz, zenēstonēssô, of s. length (or.); zezetonoto, zezetonotōsz, s. thickness; zezheševostanehevestoz, s. life, way of living; zenheševostanehevestoz, of s. life; êmānhestav, all s. like; zezhešeēszistoz, s. words; zeze-zetanenistoz, s.

working, doing (manual).

suck, nahestôn, I s.; nahestòno, I s. him; nahestoha, I s. it; nahesseōstòno, I s. him (with one drawing); nahestomosan, I s., do the sucking: all the preceding terms ref. to a drawing with the mouth, as done by Ind. doctors; nanitōvoxtovo, I s. it (liquid) out of one; nanistoevoxta, I s. it (as candy); enistovhoto meševoto, she gives s. to the infant, nurses it; nanistoevxsanesého, I cause one to be sucking; naēstoxta or naēvotoxta, I s. it (as candy); natšotxovotoxta, I s. it (holding within the mouth and sucking); ehehevsan, he sucks (predicative); ehehevoxz, he sucks it; ehehevoto, he sucks one; nahehèpoxta, I s. it (like the stem of pipe, stick candy, etc.); nahehèpomo, or. of preceding; naponoevoxta, I s. it dry; eponoevxsanetto, it sucks it dry; naponoovahàz, I s., pump it dry (with a pump).

suckling, menháson, s. colt; enistovhoto, she suckles it; zenistovhoesz, the suckled one; zeneheōettoz,]

suction, hehevxsanistoz. [s. infant; mōnazezhes, s. wolf.

sudden, séhovetto, of a s., suddenly; inf. -séhov- = suddenly, with suddenness, by surprise; eséhovhoeoxz, he arrived of a s.; séeha, instantly, suddenly, right away; eheto, s., it is s. (?); exaheoz, it happens suddenly; rad. -h- = immediate, close to; inf. -masó- = in a burst, suddenly; suddenness is expressed with instr. suff. -ōstòno, -ōstoha, -ōstaso, etc. (see Ch. gr., Instr.]

suet, hekoneam, voomeam; ehekoneamevo, it is s. [Form].

suffer, naoomen, natoomen, I s.; nahaomen, I undergo suffering, misfortune; nahestoomen, I s. on account; nahestoomenetovo, I s. on account of him, for him; nahestoomen and nahestoomeneta, I s. on its account; ehestoomenenov havsevoētastoz, they (or.) s. for wrong doing; ehestoomenenov havsevoētastoz zexhoozeohevoss havsevoētastoz, they s. wrong doing as wages for their (own) wrong doing; navistoomenemo, I s. with him; navistoomenehe, I am one suffering with; naōènovoomen, I hold on in suffering; nanšenavoomen, I am suffering; nahèpoomen, I s. more than; nahèpoomenevo, I s. more than he does; naoomen, I continue to s.; nazetoomen, I s. thus; nanetoomen, I s. so (in the manner mentioned); zehetoomenēs nanetoomen, I s. as he does; natónetoomen, I s. that (the very thing mentioned before); namomeztoovoomen, I s. torment; enšena-nonizeomevoomen, he keeps on suffering with gentleness, meekness; heovasz hešetoomeo, all sorts of sufferings; suff. -oomen denotes "endure, s., undergo". Veoomenestoz, excessive suffering, misfortune. The nouns for above terms are made by suffixing -hestoz or -estoz to the verb; toomenhestoz, the suffering (Ger. das Leiden); toomeo, suffering, (Ger. Leid), also sufferer; natoomeoého, I cause him suffering, make him s.; natoomeneš, I lie suffering;

etoomenenōhe, he looks suffering; suff.-oam denotes s., agony, pain, groaning; eēvoam, he is suffering, groaning, in agony; navistoamemo, I s., groan, am in agony with (association) him; zeamstoeno zevešeamoams Jesus, The Passion of Jesus, lit. the week in which Jesus was in agony; eastoam, he begins to s.; camoam, he keeps on suffering, being in agony; heva nasz matonitoamsz nistxevoss evistoamemàzeo, if one suffers in any way, they all s. mutually; matonitoametto, if it suffers in any way. The difference between suff. -oomen and -oam is this: -oomen denotes a condition of undergoing misfortune, reverse and the like; suff.-oam denotes actual physical suffering, pain, agony, usually acute. Naōènovoē, I s. patiently (whatever befalls me); natonitoē, I s. anything, in any way; honetonitoēsz, if he s. in any way; nahestoē, I s. for, on account of; nahestoētova, he suffers on my account; hestoēstoz, the suffering for, on account of, for the sake of: ehacšōè-novoē, he suffers long; haešōènovocstoz, long suffering; naōènovaeztovo, I am long suffering towards him. Nanšenizeovo, I s. him, allow him to; nšemesehâ, s., let him (to) eat! Nšenhâxzevaehâ, s., let him (to) come to me! Also expressed with the prohibitive inf.-vé- followed by -hestom- (=to prevent); nivéhestomano, do not prevent him, let him; inf.-nšenizeom- =s., allow (with kindness, gentleness); nšenizeomeēszeha, kindly s., let, allow him (to) speak! Eoxcemâsemetanoxtove, there is suffering, agony (with intense desire to be relieved). suffice, see sufficient.

sufficient, nheš nhessonehâ, it is s., now let it be so! Eneštāeoz, it is s. so; našivaztastoz ninetāa-otōe, my mercy is s. unto thee; eeštāpeva, it is s., well enough; rad.-eštā- =has reached it; ēštāeoz, it is s., enough; nitāoētahe, let be s.! (ref. to doing, acting), let it go at that (which you have done); rad.-nitā- ref. to something completed, done to the limit, reached; nanitāoēta, I have done sufficiently, have acted that much; ninitāemaz, this is all I say to thee; ehovoxta, it suffices (?).

suffocate, nanxpotomeoz, I s., stifle, choke (ref. to passage of air); nxpotomeozistoz, the suffocating; evešenxpotomeoz zehestoneoz' zeoxceohāēsš, he was suffocated, stifled, choked by rising fumes; nanxpotomeōstâe, I s. from intense heat; enxpotomeōstânovov, they (or.) suffocated him with intense heat; nxpotomeōstâestoz, the suffocating by a sudden outburst of heat.

suffocation, see suffocate.

sugar, vecemâp and veemâp, s., lit. sweet water; evecemâp-eve, it is s.; vecemâpsz, s. cubes, or candies; mescemaevemâp, maple s.; naveceemâpevana, I s. it, make it sugared; vecemâpemenôe, vecemâpemenósz (pl.), s.

- cane, sorghum; vecemàpevósz, s. cane hay; see sweet.
- suggest, navhanenheve, I s., merely say; tāxa nimetaase-oxzhemā, I s. that we leave, lit. let see, let us go; enēhov zevovoenhesto, he is the one who suggested, said it first. [thy s., saying.]
- suggestion, zexhétto nataneševe, I am going to do it at]
- suicide, zetaomenahàzz, zetaomenahàzessô (pl.), s., the one who kills himself; taomenahàzistoz, s., the self killing.
- Suit, momoxzemazistoz, s., entreaty, supplication; momox-zemosanistoz, the suing; napevazesta, it suits me; natāa, it suits, fits me; natāovo, it (or, sp. of garments) suits me, lit. I fit it; epevetāeoz, it suits well, is in place, will do; tāes'anistoto, s. of clothes; etāes'anistove, it is a s. of clothes; naboxtovanotto tāes'anistoto, I bought a s. of clothes.
- suitable, epevetāeoz, it is s.; napevazesta, it is s. to me, I deem it well.
- sulfer, heovhohona, yellow stone, understood as s. in connection with esēoxz = medicine, or hoesta = fire; heovhohona zeoxceoáseoz, s., yellow stone which flames, burns.
- sulk, ehavsevetan, he sulks, feels bad; evenomoxta, he] sullen, see bitter, sour. [sulks, feels crabbed.]
- sully, see defile.
- sumac, maenoaneonósz, s. (pl.); maenoaneonóe, s. (sg., but is not used); emaenoaneonóevensz, they are s. leaves.
- summer, mea (seldom used); meaneva, in s.; setovemeaneva, mid-s.; emeaneve, it is s.; nhasto meaneva, last s.; mxhossemeaneve, next s.
- summon, see bid, command, order.
- sumptuous, see gorgeous.
- sun, ešehe (or.): ešeheva, with, in the s.; ešeho, s., when obj. to a subj. in the third pers.; évōmo ešehe, he saw the s.; nēvoneešehe, s. (Ger. Tagesgestirn); niešehaman, our s. (ceremonial term); naheešeamenoz, he is my s. (some one); ešehe hemaneoxzistoz, the sun's power; ešehe henšohovàtoz, the sun's heat; "hatovsz" is a ceremonial (mythological) name for s.; enimaōes ešeheva, it orbs around the s.; ešehemahe, ešehemahoz (pl.), sun's ray, arrow; emeōs ešehe, the s. appears; ešehe emeèn, the s. rises; ešehe etāèn, the s. sets; ox-meènēsz ešehe, whenever the s. rises; homeēnsz ešehe, at the rising of the s.; emeōsesena ešehe, the s. is appearing; ešehe etoomōs, the s. stands still; ešehe eamōs or eamōes, the s. is moving on; eamōsesena, the s. is a moving on; ešehe emetōsesena, the s. is standing still (over a spot); ešehe enhâtaž, s. dog; evonszехаōstâe, he has a s. stroke; nahotxâe, the s. burns on my head; ehe-ovōmaōes, it is shining yellow (sc. s.); monemēoz, s. rise.
- Sun dance, oxheheom, also maxevonāom; the first term has

nothing to do with "hooxe =poles"; pref. ox- (sometimes hox-) is used in many pr. names; inf. -hehe- implies "father,generator" and the end syllable "-om" ref. to lodge,dome. Thus "Father-lodge" (Ger.Erzeuger's Tempel) as translation of "Oxheheom" is corroborated by the very meaning of the S.ceremony. What writer has seen and heard of the S.in the last 24 years leaves no doubt in his mind but that the whole ceremony belongs to phallic worship or veneration of the generative power. The life giving power of the sun in the form of heat and rain is represented by the bull, whose head is the "sine qua non" of both Maxevonäom ("great ceremonial sweat-bath lodge" or Sun-lodge) and Vonäom (ceremonial sweat-bath lodge). The center pole is the same symbol as the path made between the heap of stones and the ceremonial sweat-bath lodge, and to make the whole meaning as plain as daylight, a human effigy with very prominent phallus was suspended from the center pole. For some years the priests have left out this effigy, because it not only would elicit remarks from white spectators but also lead to questions which the initiated do not care to answer. The name Maxevonäom is less in use than Oxheheom and has a different meaning. Vonäom is the name for the ceremonial sweat-bath lodge; vonä means "to wipe out,destroy,lose by heat" [navonana,I wipe it (with hands); navonāno,I destroy, wipe out (by heat); evonhāe or evonä,he is destroyed by fire; Vonhāe,priestess; Vonhātan,priest] and -om =lodge, temple, dome; thus Vonäom ="Lodge of purification by heat"; Maxevonäom ="Great lodge of purification by heat". The "heat" in the S. is that of the sun together with the "heat" (suffering) of self torture. The one who vowed a S.ceremony wanted "life" or "life power" and removal of whatever was between him and that "life". What he vowed was also wished by his next friends, his band and the whole tribe,so the ceremony was to bring the life giving power,to make the sick well and promote reproduction not only among the Ch. themselves but among the animals and plants upon which they mostly depended. In order to obtain that life,a suffering or sacrifice was required and this began usually a few months before the ceremony took place,when all sorts of restrictions (including strict continence) were imposed upon the one who made the vow.- Oxhehetan,S.man,participant in the ceremony; e(h)oxeheševa,he vows a S.; ze(h)oxeheševaz, the one who vows a S.; eoxhehetaneve,he participates in the S.; oxhehemax, S. wood,foliage (for the lodge in general); oxhehevoxe,S.lodge poles (rafters,etc.); oxhehevomotōnoz,S.meat offerings; mozenaeo, sacred pipe used at the S.ceremonies (bowl in straight line with the stem),this pipe is also symbolical; onohetovātōz,

the fire spoon, about 6' in length with a bowl about 10" long with which live coals are carried during the ceremony. Nononōsz, rain bow sticks (in the S. altar); nozeo is the name of the sticks planted close to the rain bow sticks and painted white with white downy feathers stuck on; they represent the outside Indians (from other tribes); Zezestass is the name of the sticks painted red and black with black downy feathers stuck on; they represent the Ch. tribe. Hoxzz is the name of the altar foliage which represents "vostanehevestoz" = life, the living. See under torture. As to description of S. see "The Ch." by G. A. Dorsey in Publication 103 of Field Columbian Museum. Also article on S. in "Handbook of American Indians".

Sunday, Maheoneš, Maheonešiensz (pl.), also Maxemaheoneš, God's day; emaheonešēve, it is S.; Maheonešēva, on S.; nhasto Maheonešēva, the other S., last S.; zexhos-semaheonešēve, the following, succeeding S. (past); mx-hossemaheonešēve, next S.; matamaheonešēve, when it shall be S.; zèmaheonešēve, when it was S.; nistoha Maheonešēva, every S.; see week.

sunder, see break, separate.

sunflower, soxoenos. [it is s., stove in.]

sunken, evovèpotōen, he has s. eyes; see hollow; esoson,]

sunny, hiz ešēva epevatamano, it is a s., fine day.

sunrise, ešehe homeənsz, at s.

sunset, ešehe hotāənsz, at s.

sunshade, hoveoeom, s., arbor.

sunshine, ešehe hevohōovàtoz, sun's radiance, shine.

superabundance, heomhāenōhestoz. [natamahe, one is s.]

superb, eohāmoonatamano, it is s. (in general); eohāmoo-]

superfluous, ekanoma, it is s., left over and not needed,

extra; inf.-kanom- = s., extra, redundant;

zekanozxeassō, the s. ones (or.), available, not needed otherwise; ekanomoēta, he acts superfluously, independently of another action, extra, not in connection with something else.

superintend, nanitáetsen, I s.; nitáetsenehe, the superintendent, master; zenitáetsenessō, the ones who s.; see rule; naneevavōxta, I s., oversee, watch it; see watch; nanitáeta heto hozechestoz, I s. this work; nanitáetovo, I s. him. [cative].

superintendence, nitáetsenistoz, nitáetsanistoz (predi-]

superintendent, honaovenitáe, s. (implies that he is second to some one else); nitáetsenehe, s.; zenitáetsansz and zenitáetsensz, the s., one who superintends; enitáetseneheve, he is a s.

superior, expressed by inf.-(h)oham-; eohamepeva, it is s. in quality; eamhoomosan, he is s., greater; inf.-amehos- = s.; eamehosheneenovahe, he has s. knowledge; eohamatame, he is deemed s., is preferred; ehoha-

- mepevhōeme, it is s. in value.
- superiority, ohamepevhastoz, s., excellency; ohamepevhōe-
mestoz, s. in worth, value; ohamhohātamahes-
toz, s. in power. [only one), -nanos- (above all).
superlative, expressed by inf. -hosoham-, -noce- (the)
supernumary, see superfluous.
- superpose, etotahota, it is superposed; etotahotansz,
they (in.) are superposed; etotaxeévhone-
ve, ladders are superposed; etotooveha, etotoovehansz
(pl.), it lies superposed; etotooveš, etotoovešen (pl.),
it (or., as drygoods) lies superposed; see fold, layer.
- superstition, there is no special word for "s." in Ch.;
Maheonozeoxz is pr. name for "the one fear-
ing in mysterious matter" and was coined for the
"Pilgrim's Progress"; a term that may be used for s.
is noéatastoz, the taboo fear; enoéata, he is in fear
of a certain thing, taboo.
- supine, nahanoseš, I lie on my back; zehanosešenaz, the
one who is s.; hanosešenàtoz, n.
- supper, no special name; hetōevā meshestoz or hetōevā
zeoxcemsestove, evening meal; Maheonemesestoz,
Holy meal, s.; hestoxtomosanistoz, symbolical, ceremoni-
al meal. [zeq; see pliable.
- supple, ehec, it is s.; zehec, that which is s., also ze-]
- supplicate, namomoxzemosan, I s.; namomoxzemo, I s. him;
see entreat, pray; naomomhōnatovo, I s. him,
pray to him with tears.
- supplication, momoxzemazistoz; momoxzemosanistoz, the
supplicating; namomoxzemosanevomotā, I make
s. for one.
- supply, nameneovo, I s. one with food; naoneno, I s. one
with clothes; nahaestomoho, (?) I keep him sup-
plied; see procure, provide, provisions, store.
- support, nanohono, I s., uphold him; nanohōno, I s. (with
instr.), prop him (as a tree); nanohoha, I s.,
prop it; enohohe, it is supported, propped; nanohotano-
tovo, I want to s. him; nanohoovo, I s. one (when he is
in a sitting position); etahonešeō, it stands on, is
supported by; zistahonešeō, that on which it rests, by
which it is supported; nohonazistoz, the s.; vistāma-
zistoz, s., help; navistāmo, I s., help him; see standby.
Homsestono, s., tripod for cooking purposes.
- suppose, navhanenešetan, I s., merely think so; navhaneō-
hazesta, I s., merely judge; hoomevās, s., imagine;
hoomeevas nametaaseoxz, s., imagine I would leave; mo
etāevhan, I s. it was night, it no doubt was night; mo
epevaehan, I s. it is, must be, is likely good; see Hypo-
thetic m. in Ch. gr.; inf. -hōve- =supposing but being
mistaken; nahōvenešetan, I supposed, thot so (but was
mistaken); nahōveneoxx, I went there for nothing (on
the mistaken supposition that); nahōvemeto, I gave him

- by mistake, supposing it was another one; navhanezis-toxtoetan, I s., conjecture.
- supposition, vhanenešetanoxtoz, mere thinking so; zis-toxtoetanoxtoz, s.; also vhanezistoxtoetanoxtoz, s., conjecture.
- suppurate, emazeve, it suppurates, forms pus. [over all. supremacy. nanotastoz: mónenitástoz. supreme authority] notahe, he is s.; mónenitáé, s. inf.-oxsē- and s.mercy. ehoxt'taeseoneve, with a s. inf.-onisyom- =s., eonisyomahe, he ly think, have in believe, obey; ehe-geable; inf.-hoko- it is s., stedfast,
1. red it changes the ing vowel is "a" or , walks on the s., top;
- natakovoena, I bring it to the s. (of water).
- surfeit, nataheomoeno, I s., overeat; see eat.
- surge, eamōmeoxz, it is surging (of water); eonovōmeoz, it surges shoreward; see water.
- surly, evenahē, he it s., crabbed; navenemo, I make him s., sour, spleeny (by talking).
- surmise, see conjecture, suppose.
- surmount, see overcome.
- surpass, nahèpèn, I s., go, walk beyond; nahèpheneenovae-vo, I s. him in knowledge; inf. -hèp- =beyond, more than.
- surplus, expressed by inf.-kanom- =left over, extra, not needed; ekanomae, it (or., as garment) is in s., is superfluous.
- surprise, naséhovae, I am surprised (when come upon suddenly); naséhovaého, I s. him, cause him to be surprised; eotōsetan, he is surprised, astonished; see marvel, wonder; séhovanistoz, s.; rad. -séhov- implies suddenness; naohāōmo, I look at him in s.
- surrender, navovoneoz, I s., submit, give up, am conquered; vovoneozistoz, the s.; naamàtaoz, I s., yield, submit, become obedient; naamàtaozetovo, I s., yield to him; nameatovàz, I give myself, s.; nameatovàzetovo, I give myself to one; nanīnitameoz, I give up, s., become discouraged, trustless.
- surreptious, rendered by inf.-emōs- =secretly, also inf. -eme- =concealing; naemenoto hotoa, I kill

(butcher) a beef surreptitiously.

surround, naomhōe, they (or.) s.me; naomōnoneo, we s. them (or.), or naomxnoneo; naomoeōetōe, they s.me (standing); eomoeōeo, they (or.) s. standing; eomoeōensz (in.form); naomoetōe, they s. me (sitting); natāxtaohoneetōe, they s. me (in a ring); see encircle. Tāxta (also used as inf.) denotes surrounding, encircling, all around in a line; etāxtaōmoeha, the water surrounds, is all around (as an island); etāxtaeō, it (or one) stands in plain sight, all around before one; hoxzetto etāxtaeōeo mhāon, trees s., stand around the house; rad.-hov- = s.completely, encase, envelop; nahovana, I s.it on all sides (with something); Maheo ehovoenā zevónettoz', God is surrounded, envelop-

surrounding, nimaoetto, all around. [oped in, by light.

survey, etāomosan, he surveys (predicative); hesthoe natāomevo, I measure, s.it for him; see measure, scan. Naēveōhatamo, I s., examine him; etāomohe, it has been surveyed for him, he has been allotted.

surveying, tāomosanistoz, the s., measuring. [hoham, my s.

surveyor, tāonevēho, s., white man measurer; natāonevē-

survive, nahēpeametanevevo, I s.him, live longer than he lives; nahēphaēšvostanehevetovo, I s.him, live

longer than he; heto hāmortastovā nasoxpevostaneheve,

I survived this disease, sickness, went thru it living.

survivor, zehēeametanenessō, the survivors, the ones left over alive; see left.

suspect, enēhov nahessetamo, I s. him, lit."it is he I think of him"; see distrust.

suspend, see hang; naótovetanotovo, I am in suspense, hesitate concerning him; naēštaha, I am in sus-

pense, apprehension, not knowing what to do; eēvōe vec-

cess, the bird is hovering, suspended; vekseo zeēvōessō

heamā, the birds who hover above; hovae zehōsta, some-

thing suspended, hanging, floating; ehōsz, he is sus-

suspense, see doubt, hesitate, suspend. [pended, hang-]

suspension, oxhovō zehōsta, a s.bridge. [ing, floating.

suspicion, see doubt, hesitate.

sustain, see hold, keep, support; Maheo nitoaenomōenon ni-

ametaneistonan, God sustains, keeps our life.

sustenance, mātām, s., food; nātām, my s.; nīmezemeno nā-

taman, give us our s. (this covers well the

full meaning of "give us our bread"); hestām, one's

s.; nahestām, I have s.; nahestamaovo, I make him to]

swaddle, see bind, wrap. [have s.

swagger, see boast.

swallow, namhaàz, I s.; namhaesta, I s.it; namhaeto. I s.

him; zemhaēsz, the swallowed one; mahaàzz, s.!

mhaestoz, s.(thou) it! mhaēšeha, s.(thou) him! mhaesto-

mohestoz, that which swallows, the swallowing, alimentary

canal; mesoc, mesoceo (pl.), s. (bird); emesoceve, it

- is a s.; emesoceveo, they are swallows.
- swamp, eszene; zeeszeneevomao, swampy ground; hoxzeomeš, s.oak; naoxseàz semo, I s.the boat; eoxsešeme semo, the boat is swamped; see capsize.
- swap, see barter, trade.
- swarm, emanoeháo, they s.together (in flying); emaxhoe-háo, they come in swarms; evovozevoaxeo, they s. (whirling, Fr.tourbilloner); zexhevenovevoss hánomao, a s.of bees (ref.to the hives they are in).
- sway, naevoneahonon, I roast by swaying (over the fire); see influence, swing. Nahotxovahaman, I am swayed to and fro; ehotxovahame, it is swayed to and fro; nahotxovahàz, I s.it to and fro; hotxovahasenistoz, the making s.to and fro; hotxovahamazistoz, the swaying to and fro.
- swear, navistomōhan, I s., take an oath, make a covenant (with ceremony); navistomōhaovo, I s.him, make him to take an oath, q.v. Nahestosenonoan, I s., blaspheme; hetosenonoanistoz, the swearing, blaspheming; see curse; naōceno navistomōhanistoz, I s.falsely.
- sweat, nahòpeoz, I s., am sweating; nahòpenozeoz, I s. (after eating); hòpeozistoz, the sweating, s.; hòpenozeozistoz, the sweating (after eating). Nahema, I take a s.bath.
- sweat lodge, emaom (ema =concealed + om =lodge); this ref.to the common s.; vonhäom is the ceremonial s.(see under Sun dance); naemanan, I build a s.; emanhohonaéo, stones for the s.; emanós, willow rods used in the erection of a s.; emâm ehoešeme, the s.is covered (with skins or blankets); eēsevonèn, he crawls into. The ceremonial s.is built with greater care and with more rods than the common one. The sticks are stuck in the ground and then bent at their upper ends which are then tied together with withes to form a hemispherical booth. The rod that forms the middle line from east to west represents the sun's path. On the inside of a ceremonial s. the sod is removed and a circular hole (about 4" deep) is made in the center, where the heated stones are put. All this is done by a priest, who also draws symbolical signs in the interior of the hole. From the hole a straight path to the fire heap and the buffalo skull outside is cut out of the sod. These ceremonial sweat lodges, with the path to the fire and skull, used to be built with much painstaking by the officiating priest. Writer saw one of these men using the fore lower leg of a buffalo to make the imprints of the bull's foot in the cut path, the tracks leading from the buffalo skull and fire into the hole inside the Vonäom. The sun's heat that has made the wood (which is used to heat up the stones) grow, passes thru combustion into

the stones. These are carried into the circular hole of the s. along the cut path. When the water is poured upon the stones, their heat is transmitted into steam and the latter is inhaled by the people squatting in the s., cleaning them externally and internally and giving them new life power. The form of the path and its meaning is of phallic nature, not with immoral meaning or teaching but representing life coming to men in the form of heat. The same idea is represented in the Sun dance lodge which is called Maxevonäom (see Sun dance). An old priest (Lefthandbull) told writer that the ceremonial s. (Vonäom) was introduced long after the common s., which meant only a private sweat bath, often taken by single ones wherever they were and without ceremony. According to dreams which a priest may have had or copied from some other tribes certain changes are made in the ceremony, as the sticking in the ground of certain young trees (usually cotton wood or cedars, with foliage on) in front of the s., and the whole doing may receive a different interpretation. From what writer has seen of the religious ceremonies of the Ch. shows that in the past as well as in the present constant changes have taken place in them.

sweep, namxeen or namxehen, I s.; namxevomaoha, I s. the ground (with something); namxevomoha mhäo, I s. the house; namxéa, I s. it; namxena, I s. it (with the hand); namxevēnoena and namxevēnota, I s. the snow; namxevōmotoxta, I s. it (liquid, beverage) by blowing with mouth; emxevomaenena also emxena, it sweeps (said of wind, tornado, flood and the like); emxevomaoe, the ground, floor is swept; mxeenistoz, the sweeping. When an action is done with one "s., stroke, flash" it is expressed by the instr. suff. -ōstōno, etc. (see Instr. Form in Ch. gr.).

sweepings, mxeeneonoz; see débris, fragment.

sweet, eveceeno, eveeno, it is s.; esaavecenoeahan, it is not s.; naveceana and naveeana, I make it s.; moemoxšen, moemoxešsz (pl.), s. grass (aromatic herb of the mint family); evoxcemeeoz, it smells s. (as incense), pungent; epavemeeoz, it smells good. s.; hoenoxkon, s. potatoes; nahozēhe, I give a present to my s. heart; nihozēhemâ, we give presents to our s. hearts; hozēhestoz, the giving of a present to a s. heart; meōn, s. heart; hemeōn, one's s. heart, loved one; veeanō, or zevecekōkonōo, s. bread, cake or pie; vecemâp, s. water = sugar.

sweeten, naveceana and veeana, I s. it; zeveceane, that which has been sweetened; vecceanenistoz, the sweetening; esaaveceaneahan, it has not been sweetened. sweetly, expressed by inf. -nonizeom- = gently, kindly.

swell, epoheoz, it is swollen, it has swelled; mahàz eo-
 heoz, the hand is swollen; epohâta, it swells (by,
 from heat, as bread); epoaseoz, he swells, bloats up;
 examapoaseoz, he is swollen (in sick condition); eoxk-
 seaseoz, he swells (as a horse when one tightens the
 cinch); eoxkseasemeohe, he strains to s.; epohòtaoz,
 it swells, bloats (as of animals after being killed);
 ehestovome, it is swollen, inflated, blowed up; see
 blow; nahestovoxta, I make it s. by blowing into it;
 màp evešepohoxos, he has dropsy, his flesh is swollen
 by water; see dropsy; eoháo, it is a painful swelling;
 oháoxtoz, painful swelling; emahaeoxz, it swells up,
 gets large; eashāoetameoxz ohe, the river is swollen,
 is getting deeper; hessevōmeozistoz, s. (of waves), see]
swelter, naohāhòpeoz, I s., perspire profusely. [water.
swerve, enohéoz, he swerves, turns from his course, devi-
 ates, q.v.

swift, rendered by inf. -nše- and -vestov- also by suff.
 -ao; ehātao, he is s. of foot; nahoao, I arrive
 swiftly; ehao, it has arrived (as a wire message);
 nahoaoतोवो, I follow him swiftly, leap after him; enše-
 vetto ohe, the river flows swiftly; evestov'netto, it
 is s., fleeting; see quick.

swim, natohona, I s.; naametohona, I keep on swimming;
 natonševetohona, I know how to s.; nahoxovetohona, I
 s. across; naexxovotohona, I have swum across; naonone-
 tohona, I s. ashore; tohonàtoz, the swimming; zetohon-]
swindle, see cheat. [az, the swimmer.

swing, navavae, I s.; navavaeto, I s. him; zevavaēs, the
 swung one; navavahamo, I s. him (with force); na-
 evoneahamo, I s., sway one; navavaosemo, I s. him to
 sleep (in talking, singing, also fig. as when voices,
 noise or speech make one to sleep); vavaestoz enokon-
 eo, a single s., or a s. with a single rope; enisoneo, it
 has two ropes, strings; enishoszeo, they hold each other
 with the feet (in swinging, see page 834, #15); nahéne-
 heōstòno, I s. him upward; eoxcevohovevovàzeo, they
 kick apart (in the s. play); naonimotaoehàz, I s. it
 around (as a lasso); naonimotaoehamo setoxceo, I s. the
 rope; naonimotaoešemo, I s. it (or.) around; eonimotao-
 eš, it (or.) swings around; eonimotaoeha, it (in.)
 swings around; eonimotaoehame, it is swung, flung]
swirl, see whirl. [around.

switch, veceoheo, s. (to punish with). [swell.

swollen, epohoxos, his body (flesh) is swollen; see]

swoon, enāoz, one swoons, faints, is dying; nāozistoz, the
 swooning; eoxcenāoz, he has fainting spells.

swoop, ehōešeš, it (or.) swoops, alights on; naōešetova,
 he swoops down upon me, alights on me; suff. -ōstò-
 no, etc. (see Instr. Form in Ch. gr.) expresses something
 done with a s.

sword, xovatov, xovatovonoz (pl.) s.; exovatovoneve, it is a s.; zehestovonenetto xovatov, two edged (lit.toothed) s.; xovatovoneva, by, with the s.; naheszxovatovon, I have a s., am sworded; naheszxovatovoneoz, I am provided with a s.

syllable, oakoanistoz, s. (in utterance); zeoakovxeo, separate s. (in writing, print).

symbol, see represent; eoxcetomōetto, it is a s., it symbolizes; nahetomōtxevaheve, I am a s.; hetomōtxevahevestoz, the being a s.; hetomōtxeva, s.

symbolize, nahetomōto, I s. him; nahetomōxta, I s. it; nahetomōsan, I s. (predicative); zehetomōsz, the one symbolized; ehetomōhe, it (or one) is symbolized; hetomōsane, the one who symbolizes; hetomōhestoz and hetomōsanistoz, the symbolizing.

sympathetic, ešivaztaeoneve, he is s., merciful.

sympathize, našivatamo, I s. with one, have mercy upon him; navistoomenemo, I suffer, s. with him; navistavōna, I am sympathized with, have sympathizers; nahaestovistavōna, I have many sympathizers.

sympathy, šivaztastoz, s., mercy, pity; našivatametanoto-]

symptom, see sign. [vo, I show him s., mercy.

synagogue, mohēoxzemhāo, meeting house.

syrup, paneaseo, s., molasses; epaneaseoneve, it is s., molasses; paneaseoneva, with s., molasses.

system, nionone, without s., at random; also toxtomonetto and inf.-toxtomon-; eoxcseseheoneoxz hevxozevo, it affects, goes thru their body, system.

T

T in Ch. is pronounced like in "tea". When immediately followed by an apostrophe (t') it has an explosive sound. Before an "e" the "t" changes into "z" (name-to, I give it to him; emeze, he is given it; taxce, small; ez(e)ceo, it is small). At the end of a word it sounds as if a mute "o" followed it. It is used to combine an aspirate with a vowel, as, nathoe, my land, nathoeoestoz, my work, nātam, my food (instead of, nathoe, nahozeohestoz, etc.).— The sound of "t" has the etymological value of "thru" in the sense of "unobstructed, open, clear, the entire reach, from one end to the other, to a termination, over all parts, in the midst, middle".

table, taxemesestoz, eating t.; taxemxistonestoz, writing t.; the word "taxemesestoz" is used in general for t.; taxemesestotoz, tables; etaxemesestove, it is a t.; esaataxemesestovhan, it is not a t.; zeniveox-tatto, the four-legged one (in.) = t.; tamēsevota, t.

- knife; taxemesestoz zeoxcsòpao, folding t.
 taboo, enhaston, it is tabooed; see forbid.
 tack, same as nail; napanôn, I t.; napanòno, I t. it
 (or.); napanoha, I t. it (in.); napanoha mxisto hotoma mhão, I t. paper in the house; napanòno šistato hotoma mhão, I t., nail the board in the house.
 tact, otovastoz, t., wisdom, the knowing how.
 tail, maevax and mazevax; heevax, usually heszevax, its
 (animal, insect) t.; votonsz, t. feathers of birds; heszevotonsz, its t. feathers; Votona, T. feather (fem.), pr. name; natōevotonano, I hold it (or.) by the t. (t. feathers); suff. -vass ref. to t. in verbal forms; etonševass, how is it tailed? heszevax nazekseōstòno, I cut its (or.) t. short; nahešce-hevaseōstòno, I cut the tip of its t. (with a blow, stroke); nahešce-hevasseōstaso, I cut the tip of its t. (with a knife, at one cutting); namhāvasseōstòno, I cut off its t. (entirely, with one stroke); navakoéso and navakoso, also navahos, I bobtail it (or.); hotam evakoešē hetanekašgon, the dog has been bobtailed by the boy; eneševass, it is tailed that way (as mentioned or showed); eniševass, it has two tails; etósevass, it is long tailed; evoxpevass, it is white tailed; natōevaseno, I hold him by his t.; votonsz emoxtavstaettons, the t. feathers are black; nanonoevasseetō, I tie to each of their tails (something, as a tin can); also nanonoevasseetohō, I tie to each tail (something); nanoniševasseetō, I tie their tails together by twos; vohénezevósz, cattails (rushes); vohéneoxzemaxz, stem of the cattails. Heszevax, its t., is also used for anything that is t. shaped, like the handle of a skillet, dipper, etc.
 tailor, vohetxovavèho; zeoxcemaneoz vešeēsenestoz, the] taint, see defile. [one who makes trousers.
 take, nahestanen, I t. (predicative); nahestana, I t. it; nahestano, I t. him; ehestane, it or one is taken; hestaneneo, the one who takes, also the one who borrows or buys on time; hestaneonoz, that which is taken, bought on time, debts; esaaešeēnanônnoz hestaneonoz, he has not paid his debts (what he had taken); nahestanomevo, I t. it from him; nahestanomovo, I t. his (in.); nahestanamo, I t. his (or.); t'sa nihehestana, where didst thou t. it from? naesevaena, I t., seize, t. hold of it (for a while, automatically, instinctively); nahōhestana, I reach out to t. it; nahōestxtana, I come within reach of it (by putting out the hands); nahōstano, I t. him out (from an enclosure); naomano, I t. him from on top off (Fr. de dessus); nanoaseno, I t. him along, away (by force); tastanoz, t. it (when handing to one); nahōvxtōe, and navèphovxtōe, I t. out, empty (that which has been stored up); nanitovoxz and nanhoenoxz, I t. it out from inside a bag, sack, etc., also nahoèno, I t. it

(or.) out of the sack, empty the interior of a bag; nanoeha, in. of preceding; naēscozhan, I am taken in, made to enter; nahōeozhan, I am taken out, made to go out; nahechestana, I t. it easily, softly, quietly; naonēnēxana, I t. it apart, to pieces; easethoneo, it takes root; eoxceota-ninoveexov, it takes some time, awhile; nataneoxz, natanoēn, I t. it along; nahōvoenananoz, I t. them (in.) all (in games, beat); nanitoxca, I t. off my hat; nanitananoz namocanoz, I t. off my shoes; also nanitōan; nanēs'an, I t. off my clothes; nanitana, I t., pull it off (as a handle from a drawer, a ring from a finger); hosz nahēnena pen'nōo, I t., pour out some flour; nataat'san, I t. aim; navhoneno, I t. him up, lift him out by hand (at an angle); naéoneano, I t., lift him up (by means of a rope); naasetōva, I t. away (by means of water); naasetōvoxz, I t. it away (by means of water); naasetōvoto, or. of preceding; naasetōvoxtovo, I t. his (or.) away (by water); naasetana, I t., remove it; naasetanomevo, I t. it away, remove it from him; namenanon, I t. back (something previously given [this was considered worse than stealing]); namenanoēhan, it is taken back from me (as a gift that was given to me); nanoeōenoz, I t. one up (as in lifting up, taking a child in one's arms); našexano navoomoota, I t. off my collar or neck tie; naonehaootanano, našexootanano and nanitootanano, I t. off his necktie, neckwear; see necktie; našēxa, I t. meat off the bones (with knife); našēxanoz and naseseaxanoz, I t., cut them (in.) off (as the corn from the ear); naanhana, I t. it down; see catch.

tale, hoxtaheo; see story; vhanhoxtaheo, mere t.; eaes-
tomhoxtahan, he tells a t., a false story.

talisman, vonhāxa; see amulet, idol.

talk, naēsz, I t., speak, q.v.; nameseoan, I t. plainly; ehavsevoan, he talks (also pronounces) badly; epevoan, he talks well; naotoxoveēsz, I t. with experience, wisdom; eononiseēsz, he talks foolishly; ehāono-
va, he talks much, is talkative (has a busy, bad tongue); nahesshāonovatōeneo, they have quite a t. on our account; eheomenistxnoan, he talks on too many different subjects (as when a speaker touches too many topics in one speech); etxkomonoan, he talks short, not many words; eoxcetōszistoxtnoan, he is a talker, is talkative (Ger. redselig); eoxcetōszistox-
tazena, he talks too long, without ending; ezestoxtaze-
nax, he is much talked about; natotoxesta, I t. about it; natotoxemo, I t. about him; natotoxstomevo, I t. about it for (unto) him; totoxseo, that which is talk-
ed about, or the one who talks about; vhanetotoxseone-
va, by a mere t.; evhanetotoxseoneve, it is only a t.;
etotoxseoneve, it is a t., subject, topic for discus-
sion; etotoxsetaneva, he talks about, gossips, judges;

totoxsetanevatoz, the talking about, judging, gossiping; eheškovàzena, eheškovàz, he has thorny lips; enešehahe, he talks that way, it is his voice; navonevamon, we disturb him in his t.; eoxchessevonevamàzistov, disturbance is made by talking (in some games in order to confuse the player); enonosta, he talks back; enonostovo, he talks back to one; naoxceēseoetanov, we t., discuss, converse about it; navonevaosemo, I disturb him by talking; namomehememo, I t. friendly of him (also flatter); namomehemesta, in. of preceding; see flatter. Ezesenesz, he talks Ch.; see speak; eoxceēszistove, there is a t., a council. [eohāstahe, he is very t. tall, ehāstahe, he is t.; see high, measure, size; eota-] tallow, hekoneam, t., suet, hard fat; also hekona amsq, or] tally, see under play, page 831, #8. [xamaevizc. tambour, oneavo; see drum.

tame, enonizeomae, it (or.) is t., gentle, meek; nanonize-
----- omo, I t. him; nonizeomhastoz, tameness, gentle-] tamper, see meddle. [ness; enāe, he is untamed.

tan, nahónen, I t. a hide; nahoneoxta, I t. it; naexhonen, I
----- finish tanning. Following terms are used in tanning: hesthàp, liver, brain and lard mash (a mixture for tanning process); nahestàpan, I treat the hide with preceding mixture; naéohē, I soak the hide; niéohēmā, we soak the hide; maešéohēz, when we have soaked the hide; nasèpao, I stretch it (hide); hóneo, hide to be tanned; honeoó, pole on which the hide is stretched; nataešhoneonoan, I have it stretched on a pole; nasèpōsen, I tie it, stretch it, getting ready for work; ahoenovotāva, knife used in scraping the hide; namxē, I work it; namxēonatto, my string (the kind used in working the hide), string of raw hide; hekoneva naea-neòno, I go over it with a bone to see if it is well soaked; honenistoz, tanning process; honenstovā, in tanning; nasèpseòno, I stretch it (or.); naseòno, I pin it down; namaeō, I am scraping it; maen, tool used in scraping; naexōna, I take the hair off; monàzz, monà-zetto (pl.), scraper (made of an elk horn to which a sharp stone or piece of metal used to be attached); namonàzz, my scraper; hemonàzetto, her scraper; hoea, hide; nathoeanam, nathoeanamoz (pl.), my hide (in tanning); mseškan, t. (color, q. v.).

tangible, emxaoneve, it is t., can be touched.

tangle, etotahopeoz, it is tangled; etotahoponeane, it is
----- tangled (thread, rope); natotahoponeaoho, I t. him up (with a rope); eatokonsz, they (in.) are tangled (as branches); etotahopae, he is tangled, in disorder; see entangle; totahopeozistoz, the t., tangling; totahopeozistovā, in the t. [see barrel, vessel.

tank, maxevetō, large vessel; maxeveoemax, large barrel;]
tap, nakokonôn, I t. (with something); nahecekokonan, I t.

- (with the hand); kokonônistoz, kokonanistoz, the tapping, knocking.
- taper, naheškosôn, I t. (with instr.); naheškosoha, I t. it (by striking); naheškosax, I t. it (with knife); cheškos, it is tapering, pointed; naheškosemanisz, I make it tapering; hešksēsehotam, tapering nosed dog = pig; hešksēmhāo, tapering house. steeple. [t. tapeworm, mazemēmexotam; naheszemēmexotam, I have the] tarantula, moxtavèho, black spider; also maxevèho, large] tardy, see late. [spider.
- target, oneanistoz (for gun shooting); hoaniškoz, or hoaniškoxtoz, arrow t. (the arrow being used as a t.); nasz mahe eoxcenēhovetto hoaniškoz, one arrow is itself a t. (wherever it is shot and sticks in the ground or something else); nakahaeha hoaniškoz, I shoot close to the t.; ekahaehā hoaniškoto, he shoots close to the t.
- tarry, zeo nanethoe, I t. here, at this place; ešenethōsz, t. on! naohāeoxta, I t., stay long; nanovhoeoxz, I] tart, see acid. [t. on the way, come slow, straggling.
- task, hozeohestoz, t., work; nathozeohestoz, my t., work.
- tassel, hooxz emaoxcē, the corn is tasseling; emaoxcē-netto, it tassels, heads out (like a plume), also said of grass, cereals, etc.; emaoxcēna, he has a feather on the head; ehemaoxcēno, they (or.) have head feathers, like a t. (ref. to a downy feather stuck on top of the head); maoxcē, head ornament (sticking up), tuft; namaoxcē, my head ornament, my tuft, t.; nimaoxcēnan, our head ornament, tuft; hemaoxcēnevo, their tuft, t.; paveahàtovehā nišq na èyo tass nihemaoxcēnenotto, obey well thy father and mother, they are as it were thy head ornaments, tassels [where we say crown in the fig.]. Maoxcēnahe, Feather-on-head-woman, pr. name.
- taste, naoneasen. I t., try the t.; naonéàta, I t. it, try its t. [naoneàta, I am deaf]; oneasenistoz, the tasting, trying the t.; naneoneasen, I know by t.; na-neonéàta, I know it by its t.; nameasen, I t.; nameàta, I t. it; paveasenistoz, good t., the good tasting; eve-ceeno, it tastes sweet; evoxpomàzēno, it tastes salty; evenēno, it tastes flat (like alkali); see flavor,] tattered, epēsan, he is t., ragged; see rag, torn. [savor.
- taunt, nato hosemo, I t., provoke him; naomosemo, I t., badger him; inf. -tohos- =tauntingly, with scoffing, jeer, provocation; tohosemazistoz, the taunting, t.; nato hoseohazetovo, I t. him with laughing; see] taut, see stretch. [contempt, provoke.
- tax, ēnaneonoz (pl.); from naēnana, I put. set it down; naēnaneonoz, my taxes; ēnanenistoz, the t. giving; ēnanomoxtastoz, the paying of taxes; ēnaneone-hovxsa-nehe, t. collector; ēšhoemaoe zetoshexovēnanenistove, it has been decreed, regulated, decided how much it is to

be taxed; esaavessehōemehan ēnanoeoneva, it has not been taxed along with (sc. something else), has not been counted in the t.; mazhotoz na hoe zevešeēnanomoez', t. for things and land; all the above terms are of very recent origin. [evèpozehòpeve, it is t. tea, vèpotoz, t., or leaves; vèpozehòp, t. (as beverage);] teach, navovistomosan, I teach (predicative); navovistomosen, I t. (actually); navovistomevo, I t. one; evovistomohe, he is taught; nazeomosan, I t. (by pointing, directing); nazeomevo, I t. him (by pointing); naaneeva, I t., train, q.v.; vovistomosanistoz, the teaching; vovistomevazistoz, the teaching.

teacher, vovistomosanehe and vovistomosenehe; evovistomosaneheve, he is a t.; zevovistomosansz, zeovistomosensz, the one who teaches; zeomosanehe, zeomosenehe, t. (by pointing); zezeomosansz, the one who teaches (by pointing); nha zevovistomōsz, my t., the one teaching me; navovistomosaneham, my t.; zeanee-] teaching, see teach. [vaz, t., trainer; see train.

teal, oxcem.

team, toaseo (ref. to horses); hetoaseon, one's t.; nitoaseonaneo, our teams; hetoaseonevō, their teams; etoaseoneve, it is a t.

tear, v., napeena, I t. it; napeenomevo, I t. this (in.); napooeno, I t. off a piece (sp. of drygoods, garments); napoéovo eszehen, I t. a hole in the coat; napopoahàz, I t. it by force; napopoahamo, or. of preceding; napenoxta, I t. it (with teeth); napenomo, I t. it (or., as mata = peyote); napenoahàz, I t. it in pieces (by breaking); namamepoena, I t. it off in chunks; epopoeha namocan, my shoes are torn; nszevépohàz, do not let it t. off; napoehàz, I t. a hole in it; napoešemo, or. of preceding; napopoešemo nazezexōma, I make a t. in my shawl; epopoešenaō šistato, the boards are torn, cracked (from shrinking); napēoho, I cause him to be torn to pieces; epopooneez, it tears asunder, apart (as a rope, wire); napopooneohaovo, I cause it (or.) to t.; naamoenana, I t. it (as paper); naamoenano hōmâ, I t. the robe thru; naoxoeno, I t. it (or., as a robe) in two; naoxoena, I t. it in two; naoxevoheno, I t. it (or.) off; naoxaosan, I t.; naoxaovo, I make it (or.) to be torn; eoxaomoe, it is torn; eoxaosanetto, it tears (acting); navoxkoeno, I t. it (or.) crooked; navoxkoena, in. of preceding; naamseoena, I t. it thru the width; navoeno kakoešeon, I t. the goods (calico) apart; nasōkomoena, I t. it in narrow strips; naoxana navenoz, I t. my tipi; coxeōstahâ, it is torn by wind, force; naonenxana, I d., demolish it; hāavhan eavahamō hoxzetto, the wind tears down the trees; naoxēto, I t. him (as an animal does, by pulling towards itself); navoveshano, I t. him to small pieces; navoveshana, in. of preceding;

naōxzenaoho, I t. his mouth (by pulling apart, as Samson did); naōxahamo, I t. him in two (in pulling apart); napénoxta, my pants are torn; napéeszehen, my coat (or shirt) is torn; napénoxca, my hat is torn; napénocan, my shoes are torn; napénoxeon, my stockings, socks are torn; epeeoz, it is torn; eōxevoeha, it is torn, broken up; eōxevoeš, it (or.) is, lies torn, broken up; see break, crush.

tear, n., mahän, mahänoz (pl.); nanehänèno, I wipe one's tears (with something); nanhänèno, I wipe one's tears (with the hand); nanhänènaz, I wipe my tears (with the hand); nanehänesz, I wipe my tears (with something); nahän eanhosevō, my tears run down (flow); emomeaehän, he has bloody tears; evōmo eanhosevōxtó, or eamesevōxtó, he saw him with tears running down; nasèphän, I cannot keep the tears back; naoemhän, I lament with tears; naomomhän, I wail with tears; nahos-axan, I keep the tears back, keep from crying; see cry; eōotoanao, the tears fall one after another; naomomos, I have tears (from cold); rad.-omom- ref. to the shedding of tears, weeping; eomomhōna, he prays with tears; niomomemomoxzema, he is entreating thee with tears; heexa eoxenoešenaz' mahäen, her eyes are full of tears; emomàpeō, he has tears in his eyes, looks tearful; amevōzistoz, the flowing, wetting with tears; esaa-anhosevōxzehan, it does not wet down, run down (of tears); enoneotōene, he is t. or dust stained (around the eyes). [(in words); see joke.

tease, nanasoého, I t. one (in acts); nanasoēmo, I t. him] teaspoon, zceameškon, zceameškonož (pl.), small spoon; teat, hehevon, hehevonos (pl.). [ezceameškoneve, it is a t. tedious, ehoniztavenono, it is very t.: ehoniztavez-] teem, see abound. [hess, it is t. like.

telegram, ehao hoxtaheo, a t. has come.

telegraph, hoxtahanemakät, telling wire, iron; see wire; navešotonno hoxtahanemakätaeva, I inform him by means of the t.

telephone, same as telegraph; navešeēsztovo hoxtahanemakätaeva, I speak to him by t.; natavešotonno

hoxtahanemakätaeva, I t. to one, inform him by wire, q.v. telescope, maxhekōoxtož.

tell, nahoxtahan, I t., narrate; hoxtahane, the teller, narrator; nahethoxtahan, I am telling; nanet-

hoxtahan, I am telling so or from; zehoxtahansz, the one telling; nahoxtahaovo, I t. him; nahoxtahanetovo, I t. concerning one, testify about him; nahoxtahaneta, I t., testify about, concerning it; ezethoxtahan, he tells thus; hoxtaheo, story teller or the story itself; ehoxtaheonatto, it tells, narrates (as a book); nahoxtaheonan, I t. in parables; nahosesta, I t. of it; nahosemo, I t. of one; nahosestomosan, I t., testify; hosema-

- zistoz, the telling of; ehoseme, it is told of one, or it is told; esaahosemehan, it is not told of; nahozee-mo, I let him know (by messenger, word); nahotono, I t., inform him; natoxhotonō zehetāozistove, I t. (them) thru the whole camp; nanheševaeno, I just, merely t. him; nioxzhešenhetaz, I told thee (implying that the telling was not heeded); naoxzhešenheto, altho I told him; nanitāemo, I have told him all; ninitāemaz, I have told thee all I had to say; ēvenesz, he tells lies; naheto, I t. (told) him, say to him; see say.
- temerity, hestatamahestoz; see bold.
- temper, enehestaha, he is short tempered; epavstaha, he has a good t., heart; emomátastaha, he has a] temperance, see sober. [violent t.; see heart.
- temperate, see sober; eomata, he is t. (in words or eating and drinking); inf. nhastom- =refraining, abstaining from; nhastomevostanehevestoz, t. living.
- temple, can be rendered by suff. -om =lodge, covered interior; maheonemhāo, t., sacred house; vēsta, t. (of head); navēsta, my t.
- tempt, navonhosemo, I t., influence him (by words); navonhoaovo havseveva, I t. him into evil; naavosého, I t., entice him to wrong; eavosohetto, it tempts.
- temptation, vonhoaovazistoz; vonhosemazistoz, t., persuasion, coaxing; vonhoahotanevātoz, the tempting (as a state, habit, vocation); evonhoaovazistove nito-ve, it is a t. for me; avoshāzistoz, t., enticement; avostomanistoz, t., seduction, the making inclined so; hoenovātoz, bait; ehesthoenovātov, it is a bait; Havsevevhan hesthoenovātov, the Evil's bait, t.; eavosohestove, it is a t. a cause to fall.
- tempter, vonhoahotanevahe, the t.; Maxevonhoahotanevahe, the great t., the Evil one; evonhoahotanevaheve, he is a t. (as a habit, vocation); zevonhoaosansz, the one who tempts; nha zevonhosemosansz, the one who coaxes, influences; avosohe, t., the one causing to] ten, matòt; see numeral. [fall, seductor.
- tenacious, see strong; ehekonepāoz, it is t., adheres fast; ehekonetōetan, he is t.; inf. -saapóe- = not coming off, adhering; esaapóetōetanotô heēszistoz, he holds tenaciously to his word.
- tenacity, hekonetōetanoxtoz, the holding firmly in mind, purpose; hekoneozistoz, firmness, t.
- tend, is not expressed by any particular term but is often implied by inf. -he- and -ta-; nataneševe, I will t. to it; heto nahethozeoheta, I t. to this work.
- tender, see offer; ehec, it is t., soft, q.v.; enonizeom-] tenderloin, honovoxk; see meat. [staha, he is t. hearted.
- tenderly, expressed by inf. -nizeom- =gently, t.
- tenderness, see soft; nonizeomstahàtoz, t. of heart; hòp-] tenfold, matòtov; see numeral. [sanistoz, t., leniency.

- tenor, see sing. [-meohe =straining.
tense, expressed by inf. -ohā- =very much; also suff.]
tent, expressed with suff.-om when ref.to lodge; vèhoe-
-----om, white man's lodge =square t.: see tipi; navē-
nonaovo, I make him to have, be provided with a t.; ho-
veoeom, arbor, summer shade (t. built of foliage for
summer use); oneanotxeom, drum warrior t., lodge; oxhe-
heom, Sun dance t., lodge; nocehóm, lone t., lodge (espe-
cially in ref. to a ceremonial lodge of the Sun
dance); maheoneóm, sacred t. (where ceremonial arrows
are kept); mashaóm, crazy t. (of the Crazy band); vox-
cahóm, ceremonial hat lodge; mxeeóm, ghost t.; hesta-
tōn vèhoeómē, ridge pole of square t. See tipi.
tenth, zematòtaonetto, the t.one (in.); zematòtaonsz,]
tepid, see lukewarm, warm. [the t.one(or.); see numeral.
term, nisóe ā mohéoxtoz, a t.of twenty years; see end.
terminal, maatameo zeoxceéneohetto, a railroad t.
terrestrial, hoeva ehesta, one is t.; hoeva ehesso, it is
-----t., is of the earth.
terrible, eohāo, it is t.; eohāoētastove, it is a t.
-----deed; ohāoētastoz, t.deed; niohāoeszenon, we
have done a t.deed, thing (sc.to it); rad. -hotoana- =
t., dreadful. [terrified; see fright.
terrify, naohāetanoho, I t.one; eohāetanooz, he becomes]
terror, ohāetanoxtoz; nahestohāetanoxtovetovo, I have a
-----t.of him; xaveohāetanoozistoz, genuine t.; exa-
veohāetanooz, he is in genuine t.
test, naonistazesta, I t.it; naonistatamo, I t.him; inf.
-----onisi- =try, t.; naonisetanotovo, I t.him (in my
mind); naonistoého, I t.him (in acts); naonistoész, I
t.it; naonistonetamo, I t.him (by heeding, watching);
onistaztastoz, t., trial, q.v.
testicle, mataxevoz, mataxevotto (pl.); emataxevozeve, it
-----is a t.; hestaxevotto, his testicles.
testify, nahoxtahan hoemanembāo, I t.in court; nahoxta-
-----hanetovo, I t.for, concerning one; nahoxtahaneta,
in.of preceding; nahetomemo, I t.that he is true; na-
hetomesta, I t.that it is true; nahosestomosan, I t.,
tell of it; nahosestomotâ, I t., tell for one.
testimonial, pevooseo; epevooseoneve, it is a t.(for
-----good), also, one has a good reputation; heto
matšezistoz epevooseonatto, this deed is a t.; nanee-
vatseonanetovo, I am a t.for, concerning him.
testimony, hoxtahanistoz hoemanembāon, t.in court; name-
-----ena hoxtahanistoz, I bring up t.; naneevatseo-
nanetovo, I am a t., testimonial for him; hesthoxtaheo-
nevo esaasēeznetanehez', their t.does not agree, is not
the same; hoxtahanistoz, t., telling; hossemazistoz, t.,
telling of; napevoosemo, I give a good t.of him; epevo-]
testis, see testicle. [oseoneve, he has a good t., report.
tether, nasehootoham, I t.the horse; sehootohamesōz, t.

texture, zhešhestotonohes, its t., the way it is woven, braided; see weave.

than, see comparison; rendered by inf.-hèp-, -oham-.

thank, the word "haho" now used by the Ch. was adapted from the Arapaho. Formerly the verbal expression for "thanks" was a peculiar guttural sound like a hemming or coughing grunt; otherwise the Ch. expressed their thanks in action. Haho naheve, I t., say thanks; haho naešetan, I t. in thot, am thankful; napevetan = I feel glad, but implies also the meaning "I thank, feel thankful"; haho naheto, I t. him, say thanks to him; hahoešhestoz, t. saying, giving thanks.

thankful, haho naešetan, I feel t.; hahoešetanoxtoz, thankfulness; nahāého, I cause him to be t.; nihāehaen, he makes us t.

thankless, haho esaahešetanohe, he is t., unthankful.

thanksgiving, hahoešhestoz, t. (in words); hahoešemeses-
toz, t. (in eating); ešēva zevešehahoešemes-
estove, t. day.

that, tato, t. one (or.); hato, t. (in.); hane, t. (ref. to time); han or hen ešēva, t. day; né, t. (mentioned before); hensé, is t. it? nseō, is t. him? rad.-n-, -ne- = t., the person or thing implied; enhesso, it is t. way, so; enhesta, he is t. way; eneševostaneheve, he lives t. way; pref. zeheš- = t., seeing t., for the reason t., inasmuch; naheneena zehešhāmoxtas, I know t. he is sick; pref. eme- (gov. the sub. cj.) = so t.; nahaōna emehekon-eozz, he prays t. he may be strong; naneševe emesaaase-oxzēs, I do this t. he may not go away; pref. zistose- (gov. the sub. cj.) = in order t., for to; nahoeoxz zis-tohozeohetto, I came in order to work; pref. ma- (before nouns) = all t., all the, q. v. [spell]; see melt.

thaw, ehestonēha, it is thawing (after a freezing)

the, is expressed by pref. ma- to a noun which denotes "t. whole substance of" in a collective (sg.) or distributive (pl.) meaning; maex, t. eye (in general); maexansz, t. eyes (in general); mavenov, t. home, that which is home; mavostanehevestoz, t. life, living; mamà-tasooma, t. spirit, all that which is spirit; manison, t. child or children (not any special child, but in general); mahēhyam, t. husband or husbands; mazheem, t. wife, that which is wife, wives; màzhesta, t. heart; maz-tahanoz, the hearts, hearts; màtatamōn, the shoulders; màzehess, t. foot; màzehessoz, t. feet.

thee, never expressed alone, always incorporated in the verb; nimehotaz, I love t.; nimehotae, he loves t.; see verb in Ch. gr. In this dic. the Ch. form of "you" (sg.) is always rendered by "t., thou" in Eng. to avoid confusion with "you" of the 2nd. pers. pl., thus: nime-taz, I give it to t., and nimetazenov, I give it to you (pl.); this avoids the constant mentioning or stating

that the "you" is sg.or pl.
 theft, nomàzistoz; enomàzistove, it is a t.
 them, see Ch.gr.under verbal suffixes.
 theme, totoxseo, t., topic of discussion.
 then, hane (ref.to past); neš and nheš, t., next, immediately afterward; suff.-ō (see Reflective m.in Ch. gr.) and -neo denotes "t., there"; ehetomō, t. he is true; epevaeneo, t. it is good; hoxtahaovō, t. tell him (after, when you see him).
 thenceforth, nīnitā; nīzetā, t. until now.
 theory, vhanenešetanoxtov, mere thot; evhanenešetanoxtov
 esaatōematšezistovhan, it is a t., not a fact, deed.
 there, nāno (referring); tāno, t. (pointing to, forward);
 when used indefinitely "t." is expressed by suff. -nov after verbs; emohēoxzenov, t. is a meeting (emohēoxzistove, it is or here is a meeting); emesenov, t. is an eating (emesestove, it is food, they have a feast); eēszenov, t. is a talk (eēszistove, it is [here] a talk, council); ehāmoxtanov, there is sickness (ehāmoxtastove, it is a sickness); suff.-ō is used for "t." in a similar sense to "then" (q.v.), also as an expletive; emeseōn, t. they are eating! nā, t. (ref.); hanhāno, right t. (ref.); hatāno right t. (pointing); navahāne, t. he is; enahāne, t. it is; niahāne, t. he is, he is the one; suff.-eha (in.) and -eš (or.) =t. is, ref. to horizontal position; emāpeha, t. is water.
 thereabout, hoetov, t., approximately.
 thereafter, tazetā. [by that means.
 thereby, expressed by inf.-vešhess- =thru the agency,]
 therefore, expressed by inf.-hesse- =because, for the reason that, t.; nahesseaxaem, t. I cry.
 they, enēhoveo, t. themselves, t. (emphatic); enēhovensz, also enēhovettons, t. (in.) are the ones; see Ch.gr.
 thick, etonoto, it is t. (of solids); etonetonoto, how t. is it? ehaonoto, it is t., dense; etonovemaeha, it lies folded thickly, in t. folds; etonovemaēš, it (or., as drygoods) lies in t. folds; etonovhōsta, it lies (as on surface of water, liquids, mountain sides, or clouds in the sky, etc.) thickly; natonovana, I make it thicker; natonovemanisz, I make it t.; etonovovess, one has t. hair; etonovaomoxta, the ice is t.; etonovstomoatto, the bark is t.; nahaonovana, I make it thicker, denser; ehaonovoevoeve, it is a t., dense cloud; zehonotazessō, the ones (or.) t. together, crowding; etāpetā, he is t., big, q.v.; zistonoto, its thickness; eoxzhesso, it is t., gelatinous; enhan eoxzhess, the gravy is t. [oxzhess is the name given to jelly]; naoxzhesshana, I make it thicker (as jelly); ehekomomao and eomomao, the ground is t., mushy, muddy; suff.-eše to some nouns denotes a growth of, where many of the same are "t. with"; maxe-

menoeše, apple orchard; šistatoeše, thicket of cedars; heškovoeše, a patch of thorns, it is t. with thorns; he-sozeva, its thicker end, butt (of tipi poles, needles, etc.), bottom.

thicken, natonovana, I t. it; nahaonovana, I t. it, make it denser; naoxzhesshana, I t. it (to jelly consistence).

thicket, suff.-eše =thicket, whenever the bushes or trees are of the same kind; heškovoeše, t. of thorns; šistatoeše, t. of fir, cedar or pine; see thick.

thickness, zistonoto, its t.

thief, nomàzehe, nomàzeheo (pl.); enomàzeheoneve, he is] thievery, nomàzeheonevestoz. [a t., thievish.

thigh, mazhenom; nazhenom, my t.; heszhenom, one's t.; natotaxenomaso, I gash both his thighs.

thin, inf.-kàko- =t., not thick; ekàkon, it is t.; rad.-ona- =t., of round, branch, bone like objects; nakàkoemanisz, I make it t.; nakàkoana, I make it thinner; eohāonae, he is very t.; etoxkonae, he is t., lean; namàpevōmana, I make it t., t. it (liquid); natxkomananoz maxemenoz, I t. the apples, make them (in.) few; inf.-vesse- =t., small, fine; navovessax, I cut it t., fine; vessemakātansz, t., small change.

thine, expressed by pref. ni-; niheszhov, it is t.; ni-saaheshzhové, it is not t.; zeheshzhovétto, that which is t.

thing, hováe, hovaeoxz (pl.), t., something, also nothing (when connected with the negation); hováe nasaa-vōxtō, I saw nothing; hováe navōxta, I saw something; hováe zevōxtom, the t. I saw; ehováeve, it is a t., something; esaahováevhan, it is not a t., is nothing; mazhotoz, the things (belonging to one); mazeoxz, t., property; mazhov, t. one has (similar to mazhotoz); nazhotoz, my things; heszhotoz, one's things; nszhotanoz, our things; nazhov, my t., belonging; nazhovanoz, my things, belongings; naheshzhov, I have something (belonging to me); zeheshzhovetto, that which belongs to me; naheshzhovetan, I want something (to possess, that should belong to me); heszhovetanoxtoz, the wanting something; naheshzhovaovo, I make him to have something, q.v.

think, suff.-tan denotes "mind, thinking, mentality, inward disposition"; naešetan, I t.; naēvetan, I am thinking; naēvetanota, I am thinking about it; naōhetan, I t., consider; naametana, my way of thinking; heametanoxtoz, his way of thinking; also zehešetanos, as he thinks, opines; zehešetanotto, methinks, I am of the opinion, according to my mind; suff.-zesta (in.), -tamo (or.) denotes "to t. of, deem, hold one to be"; nahessetamo, I t. of one, deem him to be; epavae nahessetamo, I deem him good; nitonhessetamohe, what doest thou t. of

- him? nahessezesta, I t., hold of it; nitonhessezesta, what doest thou t. of it? napevazesta, I deem it good; napevatamo, I deem him good; namakätaevazesta, I deem it iron; see deem, esteem; zetónešetanoss, all who t. so; nazhešetano, I t. thus; nanešetan, I t. so; matšetan, the thinking, mind; matšetanoxtoz, product of thinking, thought; natšetanoxz, my mind; natšetanoxtoz, my thot; see mind, thot; hesseztastoz, the thinking of, deeming; namasavatamo, I t. him crazy; naononistatamo, I t. him
- third, zenahaonetto; see numeral. [foolish.
- thirst, nahaōn, I t.; nahaōneta, I t. for it; zehaōnessō, the thirsty ones; naoestōna, I have a dry throat, t.; naekōvaoz naoestōnàtoz, I quench my t., wet my dry throat; naavōn màp, I perish of t.; manetanoxtoz, t., thirstiness. [toz, thirstiness; zeóomao, the t., dry land.
- thirsty, namanetan, I am t., want to drink; manetanox-
- thirteen, matòt-òtnaha; see numeral.
- thirteenth, zematòtaonetto-òtnahaonetto or zeòtnahao-]
- thirtieth, zenanóaonetto; see numeral. [netto; see]
- thirty, nanóe; see numeral. [numeral.
- this, zeto (or.), heto (in.); zeto hetan, t. man; heto mhão, t. house; hez or hiz, t. (ref. to time); hizešēva, t. day; hezezeha, t. time, now; zeo, t. place, point; zeno, t. place, hereabout; -ze- is prefixed before the verbal stem to imply "t. thus" (pointing forward); ezhesso, it is t. way, thus; nazheve, I say t.; [ze- as pref. is a characteristic of the sub. cj. (see Ch. gr.) and has a demonstrative meaning denoting "the one who"]; etsé, is it t.? niva zeneševsz heto, who did t.?
- thistle, heškovósz, thorny grasses; hānovass (hānovósz?), thistles, burrs, thorny seeded plants; hānovaeše (hānovóeše?), t. patch; none of the preceding terms ref. especially to thistles but they imply them with other thorny plants.
- thither, expressed by inf. -ta- following the pronoun particle; etazeoxz, he goes t.
- thong, setoxc (in.); [setoxceo (or.) = rope, lariat]; tōseonatto, tōseonattons (pl.), t. of rawhide; hestotonōsito, rope made of braided thongs; hestotonōsetoxc, leather covering or piping of chain traces; setoxceoxz, harness (ref. especially to the traces).
- thorax, popoxpōhepestoz.
- thorn, heškovósz, thorns (used in the pl.); eheškovóeve, it is a t., thorny; heškovemenóe, heškovemenósz (pl.), t. berry bushes; hānovass, t. (ref. to thorny burrs of certain plants); heškovoeše, a patch of thorns; naheškovoešo, I prick him with a t., lit. I "t." him; naheškovoešàz, I prick myself with a t., lit. I am "thorned".
- thorny, eheškovóeve, it is t.; eheškovae, one is t., bristling, also armed; heškovemhân, t. melon =

- cucumber; heškovetto, porcupine quills; heškovez, the t.one = porcupine; eheškovàz and eheškovàzena, he has a t.mouth, t.lips (ref.to harsh, stinging talk).
- thoru, expressed by inf.-xaenš- in the sense of "complete, perfect"; exaenšepeva, it is thoruly, perfectly good; inf. -otā- = not superficial, t., radical, thruout; eotamashanē, he is a t.fool. [narrow t. thorufare, esòpooneve, it is a t.; eotazcesòpò, it is a] thou, ninēhov, t., thyself; pref.ni- (in verbs) = t. See pers.pronouns in Ch.gr.
- tho, expressed by inf.-ox-; naoxheneena, tho I know it; eoxpeva, altho it is good; pref. honš- and zeoxeš- = t., altho, in spite of; these two pref. govern the sub. cj.; honšhāmoxtasz, he, tho being sick; zeoxešhāexov, t., altho it is a long time; eoxtoxceēsztovō, t.he would speak to them, in spite of his speaking to them; when "honš" is connected with "heva" the combination is "hevânš" = even t., even if; hevânšhāomenetto, even t.I am in misfortune.
- thot, matšetanoxtoz, matšetanoxtotoz (pl.); natšetanoxtoz, my t.; eoxsetan or eooxsetan, his thots are elsewhere; enohétan, his thots are diverted; suff.-tan implies t., thinking, mentality; napavhetšetanoxtov, I have good t., judgement.
- thotful, eheōhetanoxtov, he is t., meditative; also eōhetanoheoneve, he is t., considerate; etoxetan, he is t., mindful, attentive.
- thotless, esaaešetanetahe, he is t.; see rash.
- thousand, matòtoha-matòtnóe, 10 times 100; see numeral.
- thousandth, not in use, would be: zemaxematòtnóaonetto.
- thrash, naōena pen'nōo, I t.wheat; ōeneo, thrashing machine; see shell.
- thread, hotanon (or.); ehotanoneve, it is t.; naēstoneano, I t., put the t.into; suff.-oneano ref. to action done with t., string or rope; hotanon zeoxceveho-evoss, where the t.is = shuttle; hotanon zeoxcenimaoešenavoss, that on which t. is (lies) wound around = spool; nanimaoneano, I wind the t.around; naevhašexoneano, I unwind the t.; t.is always pl. in Ch.; see rope, spool, string. [like thread.
- threadlike, hotanonea ehesso or ehešetovatto, it is]
- threaten, nahoxemo, I t.one, curse (in words); nahoxsetaneva, I am one who threatens (from habit); navavenaemo, I speak rough words, t.to kill him; naneo-hotovatovo, I t.him; neohotovatovazistoz, the threatening; vavenaemazistoz, threat of killing.
- three, nahe; see numeral.
- threefold, nanov; see numeral.
- threshold, hesseox; hesseox anos nanhē, I stand outside]
- thrice, naha; see numeral. [of the t.
- thrift, see prosperity.

thrifty, see prosperous.

thrill, ?

thrive, see prosper, successful.

throat, maestōō; naoestoona, I have sore t. (also dry t.); oestōnàtoz, sore or dry t.; evoxpestōnaō, they (or.) are white throated; see neck.

throb, nàzhestà ekokoehà, my heart is throbbing; see]

throne, vehonhoestoz, chief's seat. [pulse.

throng, nahetaōe, they (or.) t.me; zetaovazistov, the thronging; also eoeovazistov, it is thronging;

tonovaovazistoz, the thronging, being thick; see crowd.

throw, suff.-ahasen, -ahàz (in.) and ahamo (or.) denote throwing, flinging, hurling, casting forth; naasetahàz, I t. it away (from me); naasetahamo, I t. it (or.)

away; navooohoého, I reject, discard one, put him away; navooohoész, I t. it away, discard, reject it; navoohoeto, I t. him (from hold, from me), reject him; navoohoesta (in.); evoohoe, it or one is thrown away, discarded, re-

jected; asetahasenistoz, the throwing away from; naēstahasen, I t., cast into; naēstahàz, I cast it into; naséahàz, I t. it down into; naanahaz, I t., fling it

down; naéahàz, I t., toss it upward; naheamahàz, I t. it upward; nahenehaehàz, I t. it up (by lifting); nahótaa-

hàz, I overthrow it; nazevatōahàz, I t. up dust, ashes; nahōstahàz, I t. it out (from an enclosure, interior); naavahàz, I t. it down, over; naōnstahàz, I t., fling it

shut; natatahàz, I fling it open; niszetahàzz, t. it to me! naasetahàtovo hevoxca, I t. his hat away, off; nahe-

amstahamo, I t. it (or., sp. of ball, etc. in games) man's fashion; naxanoveasetahamo, I t. it (or.) woman's fash-

ion; naomahama mohèno, the horse threw me; naomahàz, I t. it from off a higher place, surface; nahōahàz, I t. it out, also I spit it out; the passive of -ahàz, -ahamo is -ahame for the 3rd. pers.; inf. -ahan- =with force,

dash, down; eahanevaeno, he throws him down; naoešemo, I t. him prone; naēseoešemo, I t. him into (prone); naoe-

hàz, I t. it prone; naoxevoehàz, I t. it that it lies broken; naoxevoešemo, or. of preceding; eoxevoešeme, it is thrown down, broken apart; eoxevoeha, it lies broken

(from having been thrown); eoxevoešen, they (or.) lie prone and broken (having been thrown); naheōseva, I make a t., I t. (in wheel game); eheōsevàtove, it is a

t.; haeš nanisthoe, I t. far; haeš enisthoe, they (or.) t. fast, swiftly; nanovhoe, I t. it slow, am inexperienced in

throwing; naēsthoe, I t. into (in games); natakahoe, I t., make glance; this rad.-hoe implies a t. with force, swiftness; when preceded by "a" the resulting con-

traction is -âe; nahōevâe, I t. out with force (from me); naasevâe, I t. it off; navâenotto hohonaxceo, I t. stones; ehōevâestove, it is a throwing out (as out of

a catapult); naēsevâe, I t. it in with force; vâhestoz,

t., a t. (with force); zetotaomhexovâhevoss, as each can t. (each one's power of throwing); naēst'taehamo, I t. the lasso on him; see lasso; naonimaoehàz, I t., swing it around.

thru, expressed by inf.-sòp(e)-; esòpooneve, it leads t., is a t. passage; nasòpeoz, I am t., have gone t.; nasòpèn, I walk t.; nasòphaôna, I pray t.; nasòpota, I go t. it; heto naneešemäsòpota, I have gone t. all this; navèpsoetovo, I "t." him (as in shooting); navèpsoetova, it went t. me; nasòpeš, I cut my way t.; nasòpeoseoz, I press, push my finger t.; emasòpeoz setov meo, the road goes t. the middle (lengthwise); inf.-ex- denotes a process brot t.; nahoeman, I make a law; naexhoeman, I am t. making a law; naexoan, I am t. talking; eexho-neo, it is t. growing, has sprouted (finished pushing out of the ground); nasēnotoemaso, I shoot it (or., as in wheel game) t., as a pin thrust horizontally t. paper; nasēnotoehàz, I thrust it t.; nasēnotoešemo, or. of preceding; esēnotoeha, it is (lies) pinned or thrust t.; esēnotoešeme, it has been thrust t.; see splinter; inf.-oxt- = t., over all parts or portions; eoxtāen, he is overnight, passes the night t.; zeoxtooko, t. all the rain (the time it rained); zeoxtohetaomao, t. all the land; zeoxtoešemeaneve, t. the whole summer; suff.-vâ (-evâ, -ovâ) = t., by, in, with, etc.; màpeva, t. the water; vonhánistov, t. the window; enēhoveva, t. him; inf.-veš- = with, by means of, t.; hetšezistovâ navešheneenovo, I know him t., by his deeds; nitovâ, t. me, on my account; suff.-ōstaso, -ōstòno, -ostâno, etc. (see Instr. Form in Ch. gr.) denote action done without stopping, at one sweep, with one stroke; hohom navèpsoeta vèno, I shoot t. the tipi; hohom = t. and t. (Ger. hindurch).

thruout, inf.-enšsxsoe- denotes t., persistently; nioxc-heše-enšsxsoe-hoeōen, he follows us t., persistently; inf.-sxseno- (sxsoetto, detached) = t., among.

thrust, nasēnotoemaso, I t. it (in wheel game) by throwing, shooting; nasēnotoehàz, I t. it (horizontally into); esēnotoeha, it is (lies) t. in; esēnotoešeme, it has been t. into, pinned (horizontally); nasēnotoeha-sen, I t. horizontally; see pin, splinter, thru; nanosé-hoèno, I t. it (or.) so it sticks in the ground; nanoséhoemaso, I t., shoot it (or.), transfix it to the ground; naoaneeòno, I t., spear, stab him; naoaneeōstòno, I t. him with one stroke; nazeeōstâno, I t., as with a burning stick, iron rod, etc. See stick. Naasetaho, I t. him out, away; naaseto, I t., push him away.

thumb, mahaemoešq; emahaemoeškoneve, it is a t.; mahaemoeškoneva, with the t.

thump, nazetôn, I t.; nazetonaheno, I t. him; nakoeoxtaemaso, I t. one's forehead; namoeškoneva navešeamo, I t. him with my finger; see knock.

thunder, nonoma enistōe, it thunders, the t. calls, sounds; etovātōe, the t. is heard in the distance; emónātōe, it (t.) is heard in one direction; this suff. ref. to rumbling, muttering sound; see sound; nonoma eozenota, he is struck (not killed) by t. (lightning); nonoma etoomenotā, he is killed by lightning (lit. t.); nonomaevōe, t. cloud; nonoma hemāhe, the t.'s arrow, lightning; Nonomaevōxev, T. nose (pr. name); ònokavó, t. bow (ceremonial); ònokao, t. men (of the Mashaom ceremonies); Nemevota, T. or Rain god; Nemevonan, our T. god (both preceding terms are ceremonial).

Thursday, zenaheeno, t., the third day (counting Tuesday as the first day; Monday being called "day after Sunday"); matanaheeno, when it shall be T.; zènaheeno, when it was T.; hossenaheeno, the following T. (either past or future); mxhossenaheeno, next, coming T. (future); zexhossenaheeno, the following T. (past).

thus, expressed by rad.-ze- = pointing to, showing forth; ezhesso, it is t.; ezhesta, he is t.; nazheševostaneheve, I live t., in this manner; zheševostanehevestoz, the "t." living, such a way of living; nazheto, I say t., this to him; when "-n-" is infixed instead of -ze- it shows "back", referring to something mentioned; nanhesta, I am t., so, that way; enheševostaneheve, he lives t., that way; naēvenhesta, I am t., in this]

thwart, see across. [condition; enhestatto, it is t., so. thy, expressed by pref. ni-; nivoxca, t. hat; nimhāo, t. house; see possessive pron. (in Ch. gr.).

thysself, ninēhov; tāma, t. (emphatic), only understood in the sentence connection; mehotāzz tāma, love t.

tick, ekokoeha, it ticks; kokōase, the ticker, clock, watch.

ticket, hoxotavxistō, ration t. (formerly issued to Indians by the Government); hoxovistavamxistō, traveling t., paper; mxistō zevešetahoestove maatameoneva,

railroad t., paper with which one rides on the train.

tickle, naonit'kano, I t. him; naonit'komo, I t. him by biting; naonit'kanova, I am a tickler; nanxōse-]

tidings, see news. [tan, I am tickled, amused.

tie, natoosan, I t. (predicative); zetoosansz, the one who

ties; natooto, I t. him; natoosz, I t. it; natōeto, I t. him to; natoéosz (in.); natootoham, I t. the horse or horses; natōetoham, I t. the h. to....; etōhe, one is tied; naaceoesz, I t. it in a knot; nahonaoesz, I t. it together (two separate pieces [of rope, etc.] tied in a knot); napasēsz, I t. a knot at the end (as of rope, thread, etc.); see splice, wrap. Eneevaheo, they (or., ref. to pieces of drygoods, etc.) are tied as a sign; zēmamovōhe, where it is tied together; eanhōoettonsztavonsz, tail feathers are tied, attached (so they hang down); see hang; nanonisoetō, I t. two together; nano-noevasetohō, I t. to each tail; namōtoeto, I t. a feather

- to one; emētoehe, a feather is tied to him; nanonon-hestooneoetō, I t. them (or.) in a row, as one string; nanovoneoetō, I t. them (or.) one after another, in a row, string; naanhoneoeto vonhánistovâ, I t. a string to the window (so it hangs down); nasèpōsen, I t. the hide (in tanning); evešehoxpoheoz, he is tied up, hindered by, bound; see bind; natovohe, I t. my shoe string.
- tiger, nanoseham, same name for panther.
- tight, ehekonēstane, it is made t., put in firmly (as a screw, cork, stopper, etc.); nahehyoena, I make it t. (press together); ehehyoen, it is t.; ehekonhoxoeoz, it is t. (of anything hard "against", as doors, windows, boxes, etc.); nahekoneana, I make it t. (as wire); nahekononeano, I make the rope t., taut; ehekononeane, the rope is t., taut; namocanoz eneokonsz or emaseokonsz, my shoes are t., narrow; naēszezen eneokae, my coat is t., narrow; eneokāo, they (or.) are t.
- tighten, nahekonēstana, I t. it in, as stoppers, screws, etc.; nahekononeano, I t. the rope; hekonēstaneneo, hekononeanenistoz and hekononeaneneo, tightener (for rope, wire), stretcher; nahekonhoxoemanisz, I make it t.
- till, see cultivate; naéomax, I t. the ground; naeomaxova, I am tilling, cultivating; eéomâxe, it is tilled; esaaéomaxehan, it is not tilled, cultivated; naéomasō aestomamesestoto, I t., cultivate the potatoes. Noxsetto, and inf. -noxsetov- = t., until, as far as, up to; noxsetto nāestovâ, t. death; noxsetto mataešemesetto, t. I shall have eaten; enoxsetoveōēnovetan zetāešhoxtamisto, he perseveres t., until he shall attain it.
- tillage, eomaxovâtoz, the tilling, also name for culti- tiller, éomaxovahe. [vator (machine).]
- tilt, eešxovaoz, it is tilted; naešxovana, I t. it; naexovâe, I sit tilting; see bevel.
- timber, šistato (for building); zèmaó, where it is timbered, where there is wood; see wood.
- time, āneva, in winter t.; mazeomeva, in spring t.; meaneva, in summer t.; tonōeva, in the fall time; zehe-toexoveāneve, during winter season, t.; zehetoexovema-zeomeve, during spring t.; zehetoexovemeaneve, during the summer t.; zehetoexovetonōeve, during the fall (t.); rad.-exov- denotes "degree, amount of t."; ehèpexov, it is past t.; etonexov, what t. is it? also etonehōsta, how does it hang, ref. to clock; tonexoveva, at some t.; ehāexov, it is a long t.; ekasexov, it is a short t.; esaaešexovhan, it is not t.; ehonexov, t. has come; ehonexoveoz, t. has now come; nohas tonexov, at any t.; zéxov, this (present) t.; zéxoveohemahestove, in t. of need; amexov, the current t.; amexoveva, in the current t.; zistanše-enšhāexov, after a certain t. (ref. to past); matanše-enšhāexov, after a certain t. (future); nakasexovhoe, I stay for a short t.; nahāe-

xovhoe, I stay for a long t.; also nahāehoe; nahāexoveamèn, I walked for a long t.; nakasexoveamèn, I walked for a short t.; totoneš and totonexoveva, from t. to t.; nexoveva, at that t.; zéxoveva, at this t.; noxsetto zeszexoveva (or zeszexov), until this present t.; zheš, at this t., moment; eninovexov, it is for a t., a while; šeninove-xoveva, for a t., a while; noce ā etanexov, it is one year's t.; etanexov, it is that much t.; mato vezen zexoveva hane nhasto āneva, this t. last winter; mxhonexov, when the t. shall come; hako vonoom eamezhesso, from ancient (immemorable) t.; zehetoexovetāēns, at the t. of its (ref. to sun, or.) setting, at evening t.; zehetoexove-amenexov, in its due t.; totos (old term), long t. ago; maxenistaomēno, very ancient t., antiquity; suff. -om ref. to a period, cycle of t. (also ref. to space, etc.); vonoom, ancient, immemorable t.; tozanom and totanoom, the old t.; tozeha (present term), long t. ago; hezezehā, now, at this present t.; moxhezhan, just a short t., while ago; nanexovam esaaešhoēnettān, my t. has not yet come; nista, before (in t.); nista ešiensz, in former days, times; ho-oxetto, inf. -hoox(e) - =last t.; nahooxevōmo, I saw him for the last t.; noká, one t.; nixá, two times, etc.; see multiplicative numerals (under numeral); nistoha, every, each t.; nistoha oxvōmosz, every t. I see him; where we say, "I have no t.", the Ch. uses the inf. -hestom - =prevented, hindered by (whatever it be); nahestomanen, I am preoccupied, busied with (have no t.); nahestomhozeohe, I am prevented, hindered by work (have not t. for something else); zèmonātto, in my youth, when I was young (Ger. in meiner Jugendzeit); zèmxistonetto, in my school t.; hane, at that t., then; hane zèvōmess, then, at the t. you saw me; also hane nexoveva, then at that t.; toneš, tonexov, at which t., when? nivá eoxcenamanov, they (or.) pass it four times (ref. to ceremonials); ešenomaen, he is behind t., late; našenomaenatamo, I deem him behind t.; hotoma, in no t.; totāevavexov, each portion, measure of t.; en-hestōešeham, her moons are accomplished, her time is up (for childbirth); the Ch. measure the t. by the sun (for the day), the moon (for the month) and the winter (for the year); etoneōes, what t. of day is it? lit. how does it float, hang, suspend (ref. to sun formerly, now to hands of a watch or clock); this is an old term which is replaced by "etonehōsta" from the time the Ch. saw watches; the Northern Ch. call the watch "ešehe" =sun. The rad. -exov- (=t.) is related to ešehe. Following are old terms used to designate certain times of the day: meo, at dawn, early, before sunrise (still in use); ens-toseešemeèn, shortly before sunrise, lit. it is going to appear (sun); eneešemeèn, at sunrise, lit. it is coming up; eneešeamōes, earlier part of forenoon, lit. it is floating, moving on (between sunrise and about 9

o'clock; enestahaeōes, between 9 and 10 o'clock, lit. it floats higher; estoseešesetovōes, near noon, lit. it is going, moving to the middle; ešsetovōes, noon, lit. it is in the middle; ēšhèpeèn, past noon, lit. it has passed beyond; ešetahāešhèpeèn, about 2 P.M., lit. it is passed far beyond; etaešhomōes, near 3 o'clock; etakahōes, near sunset, lit. it moves close to horizon; etataèn, sunset, lit. it is setting. These terms are in the present form; the past forms would be: zèmeovōna, zistatoseešemeèns, zèneešemeèns, zèneešeamōes, zistahaehōes, zistatoseešesetovōes, zèsetovōes, zistaešhèpeèns, zistaeštahaešhèpeèns, zistahomōes, zistakahōes and zistataèns. The future forms would be: matameovōna, mans-tosemeènsz, matameènsz, mataešeamōesz, etc. Inf.-nha-on t., timely, q.v.

timely, expressed by inf.-nha-; nanhaehoèn, I come on time; also inf.-otanha- =t., opportunely, seasonably; niotanhavōxtanon, we see it in time, t., it is a t.sight for us.

timid, rad.-eov- =t.; nieovae, thou art t.; eovstaha, he is of a t., fearful heart; see afraid, timorous.

timidity, eovastoz; eovstahàtoz, t. of heart.

timorous, ehèpā, he is t.; ehèpāetan, he is t. (in thot); hèphāhestoz, timorousness; also hèpāetanoxtoz.

Hèpās, T., pr. name.

[neo, t. cup.

tin, hetoxkonemakāt; ehetoxxonemakātaeve, it is t.; tō-]

tinder, hooasenānistoto, t., kindling; hòpa, t. or pouch where t. was kept.

tingle, natovōxz enistonevon, my ear tingles, sounds, "tinkles"; napoetovāoz, I t. all over, have a shock like sensation. [tinkling; ekokoevon, it tinkles.

tinkle, axxevonsonoz exxevonensz, the little bells are]

tint, see color, hue. [eahanaxceo, it is very t., minute.

tiny, ehāaxceo, it is t.; ehāaxceta, one is t., very small]

tip, honoc, t., point; honocemēn, t. of feather; nahonokana, I t. it; naēstoena, I set a t. to it, t. it, provide it with a t. (at the point);

honoc emaestaene,

it is tipped with red; hoxtatto, horse hair dyed any

color and glued to t. of feathers; ehevstaene, it is

tipped yellow; namaestaena, I t. it red; emoxozeve, it

is tipped (with dart, head, sp. of arrow, spear); rad.

-ava- denotes tipping, leaning, falling over; eavota, it

sets tipping; eavhōsta, it tips, hangs over; see fall,

hang, tilt.

tipi, vē; zèvčetto, where my t. is; zèvēs, where his t. is;

vēstoz, that which has tipis =camp; zèvēstove, where

the tipis are, the camp is; vēno nahooxz, I come to the

t., come on a visit; navenoz, my t., tent; nivenoz, thy

t.; hevenoz, one's t.; navenotan, our t.; nivenozevo,

your t.; hevenozevo, their t.; nahoxeon, I put up a t.

(arranging the poles); nihoxeonhemâ, we put up a t.;

natoovôn,I put up a t. (the cover over the poles); na-
 oenana vê,I take off the cover of t.or square tent; na-
 oenanôn,I take down the t.cover; nioenanônhemâ, we take
 down the t.cover; naavanôn,I take down the t.(the whole
 t.,poles and cover); eavanônistove,the tipis are taken
 down (as when the camp breaks); eoenanônistove, the t.
 covers are taken off; etoovônistove, they put on the
 t.cover or the t.cover is being put on; toovôneheo, the
 ones who put up the t.(cover); natovonoeneoéhō hooxê, I
 put up the poles (in sheaf like form,as rifles); natom-
 oxtanō hooxê,I set up, raise the poles (in any way);
 etomoxtane, it is set up (said of a square tent); nahō-
 ešemo,I cover it (or.) with sheet; esaaešeahahān, it is
 not yet covered with cloth; navēnonan, I make a t.,
 tent,dwelling; navēnonaovo,I make a dwelling, tent,t.,
 shelter unto him; Maheo nanistavēnonaōenesz, God has
 provided a home,dwelling for us beforehand; evovo-oe-
 nan,he or she receives the first t. (as gift at a wed-
 ding); emavo vê,the t.is old; ehoxenono vê, the t.looks
 clean; nimō, family badge hanging from the top of t.
 pole; exhohonezetōe,it is surrounded, encircled (t.,by
 others); ehohoneta, it is a circle of tipis; hesozeva
 vê,lower part of the t.; hestonoenē also honoc, tip of
 t.pole; hoxzenaheonó,hoxzenaheonósz (pl.), smoke flap
 of t.(also pole attached to flap); nahoxzenahen, I open
 the smoke flap (one or both flaps); nihoxzenahenhemâ,
 we open the flap; nanxpōxzenahen or naomōxzenahen, I
 shut the smoke flap or flaps; mxeēomensz,mxeēom (sg.),
 painted tipis; mēnoeom,mēnoeomensz (pl.),quilled tipis;
 mēpaonaom,mēpaonaomensz (pl.),tipi whose back (center
 line) is adorned with quill or bead work; maoheom, mao-
 heomensz (pl.), t. decorated with red rattling (dew
 claws) ornaments; heovxkoheomensz, tipis with yellow
 ornaments; oešeēseo, oešeēseonoz (pl.,in.), dew claw
 ornaments; hotoxceo,ornaments in form of stars, usually
 on the back or sides of the t.; nitōheonóe, the poles
 (of tripod) tied together; nitōheonó natomoxtano, I
 raise the tripod (when beginning to put up the t.; zè-
 mamovonoenēhevoss, when they stand together (set up,
 [poles of tripod]); hohōnaseto, rope used to tie the
 tripod; nathohōnaseto,my rope (for tripod); nathohōna-
 setoaman,our rope (for tripod); evovèpoaa, evovèpoaansz
 (pl.),it (t.) flaps in the wind; eokseoenetto, it is
 well stretched (cloth of t.or tent); evovèpoenetto, it
 is loosely stretched; naokseoenena,I stretch it (cover,
 cloth); séhoestoz,séhoestotoz (pl.),stake; maesz or ma-
 cesz (smaller),maeszistoz and maceszistoz (pl.),t.,tent
 peg; namaeszz,my t.,tent peg; namaeszetanan, our tent
 peg; naséhoha vê,I pin,peg down the t.(cover); henitō,
 door flap of t.; hesseox,doorway; nxpeoxtam, right be-
 fore the door (between side beds and door,in t.); nxpe-

oxtam hōes, outside in front of t. entrance; nanhē
 nxpeoxtam hōes, I stand outside before the door; hes-
 seox anos nanhē, I stand before the threshold (out-
 side); setoesta, fire place (in the center); eama nie-
 nān, thou startest the fire on the side (not in the
 center where it belongs); hoxhōe vēno, t. wall (inside
 or outside); noos hoxhōe, next to the wall; noos hox-
 hōe naēnana, I set it down close to the wall (of t.);
 noos nahessevehōsan, I look on from the extreme out-
 circle (as of a crowd); anosemā vē, outside of the t.;
 toxehā, inner circle of t. towards fire; toxehā nātaseš,
 I will sleep on the inner side (side of bed next to
 the fire place); noxsemā nātaseš, I will sleep next to
 the wall; noxsemā, the side towards the wall (of bed);
 vaoxtam, couch or place opposite the entrance (this is
 considered the place of honor for guests); ohōma,
 either bed on left or right hand when entering the t.
 (is also said of the sides of a big crowd or an ar-
 my); ohōmā [not to confound with hohom =on this side]
 ehota, it is on one of the side beds; vecvehoozeon,
 empty corner between vaoxtam and ohōmā (also corner
 at the foot of ohōmā); hepaoneomē, at the back of t.;
 eamaomē, sides of the t. (externally); eamaom, one of
 the sides; hohoseon, line where t. cover touches the
 ground and where heavy pieces of wood, etc. are placed
 to strengthen the t.; nahoosoha, I strengthen the t. (in
 above manner); hēšeeon, its breast (above entrance);
 zēmamovōhe, where it is tied with a string (above and
 below entrance); sēpatoheo, sēpatoheonoz (pl.), sticks
 that fasten the t. in front (above the entrance); eno-
 tamaeta, it (t.) faces the wind; hehane, its neck (back
 of t., above); eshōo, eshōonoz (pl.), t. lining or dew
 cloth, a piece of cloth (formerly skin) stretched in-
 side the t., against the walls and above the beds;
 nxpōo, an arrangement of cloth (or skin) at the en-
 trance by which protection from smoke is obtained when
 wind blows against entrance of t.; hestōmoz, bed,
 couch; hoōseono, bedstead (Ind.); hoozeonoe, the up-
 right willow pieces or matting at the head and foot
 of bed; monhoōseon, general term for the willow mat-
 ting used for couches; nanēmetomaeš, I lie on bare
 ground; enēmetomaeaha, it is bare (of ground); nēmeto-
 mae ehota, it is under the bed on bare ground; nēmeto-
 mae or enotovoma naēnana šešistovā, I set it down on
 bare ground under the bed; enotovomaeaha, it is bare
 ground; mseškanom, t. of old skins (mseškan, yellow
 brownish leather); mseškanomē, in, at the old skin t.;
 vehoneom, chief's t. (suff. -om ref. to lodge, covered in-
 terior); ninov, my t., home, q.v.; maxevē, a large t.;
 evenota, the t. is full of smoke. [the walking on t.
 tiptoe, nahenecešeoxz, I walk on t.; henecešeoxzistoz,]

tire, inf. kan- denotes "tired, fatigued"; inf.-mave- or -mâe- = tired, weary; inf.-sxsev- = tired, exhausted; nakaneoz, I am now tired; ekanæ, he is tired (state, usually ref. to consumption); zekanaesz, the tired, consumptive one; zekaneozz, the tired one; nakanâta, I am tired from the heat; nakanomæoe, I am tired of sitting on the ground; nakanetan, I am tired in mind; nakane-mæoe, I am tired of making effort, also tired of running; namæezetō, I am tired of looking; namæevēhōsen, I am tired of looking on; namāvstaha, I am tired of heart, discouraged; namavhōna, I am tired of praying; namaveēsztovo, I am tired, weary of talking to him; namâetan, I am tired, wearied (in mind); namâetanoho, I weary him (in mind); namaveoz or namæeoz, I am now tired, wearied; nahanax, I am tired (from jolting, riding); namavoeseš and navovaovoseš, I am tired (in the arms); naamosemæoe, I am tired, restless, in a state of restlessness; eahanekaneoz, he is extremely tired, exhausted; also natoomeoz, navotatoomeoz and navotatoomekaneoz, I am thoruly tired; esxseveoz, he is thoruly tired, exhausted, q.v.; nahonezista, I have a tired feeling; ehāhonezista, he is lazy; nahoneztavomoxta, I have a tired feeling, feel lazy; enševemos, he is never tiring, is expert (in doing ornamental work on robes, etc.). [consumption.

tiredness, kaneozistoz, the being tired; kanastoz, t.,] tiresome, emavetanosohetto, it is t.; see tedious.

to, is not expressed by any single word, but is implied in verbal forms, usually with sound "z" or

"t"; hoxtovamhāon etazeoxz, he went t. the store, trading house; inf.-momaan- ref. to meandering line, t. and fro; inf.-ōtoxov- also denotes "t. and fro"; nisaaev-hanoze-ōtoxov-oxhestohenov, you need not discuss it again t. and fro; ehotxovessevanoxzeo, they rush t. and] toad, popeeona, popeeona (pl.). [fro.

toast, naséoxthonon, I t. (by holding against or over fire); see cook, roast.

tobacco, zenimōn (or.); pāpōeono, plug t.; onimotāeono, twisted t.; peeono, crushed or ground t. (cut fine); noaneonoz, leaves of sumac used as t.; zenimōnestoz, t. pouch, bag.

to-day, hiz ešēva or hezezeha ešēva, t., this day.

toe, moešq; same as finger, q.v.

together, inf.-mano- = t. as one; namanoananon, we put it t.; emanohāo, they (or.) are t., form a congregation; namanoezetanome, we wish to be t.; namanootō, I bind, group them (or.) t.; inf.-mohe- = gather t.; emohēoxzeo, they (or.) gather t.; namohēvamō, I call, admonish them (or.) to come t.; inf.-mamov- = to meet t.; nimamovoetazeme, I bring, join you t.; inf.-hov- denotes "t. as a whole, a collection, entirety, fold";

- nahovxsan, I put it up, store it t.; see heap, rake, lay up, store; nahovoxz and nahovxtana, I lay it up t.; nahoxpoanen, I gather, pack t.; verbal suff.-ehe ref. to "moving together"; easeheo, they move away t.; ehoxoveheo, they cross (a water course) t.; ehoeheo, they moved in, arrived t.; eamehestoveneo, they (indefinite form) traveled t.; seetóeš, t., at the same time.
- toil, expressed by suff.-meohe (in verbs); see strain.
- toilet, vaxēhestoz, the fixing up; see fix.
- token, mehoxtoētastoz, t., act of love; šivatamoētastoz, t., act of mercy; see sign.
- told, nahetan, I am t.; see tell.
- tolerable, kama (also used as inf.); kama epevomoxta, he is tolerably well; esaanizeôhan, it is not t., tolerated.
- tolerate, nanizeosan, I t., permit; enizeohe, he is tolerated; esaanizeôhan, it is not tolerated, permitted; see permission. [mitted; see allow, permit.
- toll, nazetahâz axxev, I t. the bell; axxev ezetahame, the bell is tolled; see tax. [is a t., an ax, q.v.
- tomahawk, mathoxqx, the t., ax; hoxqx, t.; ehoxqxveve, it]
- tomato, henen, heneno (pl., or.).
- tomb, âtohoestoz; see grave. [standing upon the grave.
- tombstone, hohona zetaxehosz âtohoestovâ, the stone]
- tomfool, emashanē, he is t.; zemashanēsz, the t. one.
- to-morrow, māvōna; see morrow.
- tongs, hâpanestoz, also hâpaneo; see pinchers.
- tongue, vitanov, vitanovoz (pl.); navitanov, my t.; nivitanov, thy t., etc.; the old form for my, thy, his (etc.) t., is: nitanov, etanov, hevetanov, nitanovan (our, excl.), etanovan (our, incl.), etanovevo, hevetanovevo; suff.-taneva =tongued, provided with t.; epave-taneva, he is well tongued; zeoxhešpavetanevas eotašitamae, altho well tongued he is a scoundrel; enišetaneva, he has two tongues, is double tongued; emomaxsetaneva, he has an accusing t.; evonhoahotaneva, he has an alluring t.; ezesetaneva, he is Ch. tongued; zeoxtohetae-onitavenszistove, every t., language; vohaevestoz, shoe t.; eotahestovoahe, he has a double mouth (t.), is a liar; see language.
- to-night, hiz tāeva or hezezeha tāeva.
- too, expressed by inf.-heom- =in excess; -heomeosē- =t. extreme; etaheomao, it is t. wide; etaheomaeta, it (or.) is t. wide; etaheomemese, he eats t. much; inf. heoms- =t. far, over much; naheomstoēta, I have gone t. far (in my act); mato, t., in addition, also; mato zeto, this one t.
- tool, zetaneneo, zetaneneonoz (pl.), t., implement; also meemaneo; nazetaneneo and nameemaneo, my t.; ezetaneneoneve, it is a t.; zetaneneoneva, with a t.
- tooth, vēs, vēsosz (pl.); evēsevensz, they (in.) are

teeth; navēs, my t.; navēsoz, my teeth; nahāmata navēs, my t. hurts; naonxoneniš, I have t. ache; ehevēsan, he is teething; evēsa, it is provided with teeth, is toothed; rad. -onen- ref. to t., teeth; naxaoneniš, I grate my teeth (when biting on a hard substance); ééoneniš, he has clean, sharp teeth (fig. his word is sharp, keen sure, good); naéonenešého, I cause one to have clean teeth (fig.); etapavonen, he is well toothed; etohovonen, he has a gap in his teeth (Ger. Zahnlücke); etokovonen, same as preceding, only ref. to a "small gap"; natovoeosàz, I make teeth in it, dent it; natovooneneosàz, I dent it, form teeth in it; the first term ref. to the empty space between teeth; see dent. Ekaonen, he has short teeth; moènōes, moènōesoz (pl.), elk t.; esoxàz, one is toothless.

top, hōhyos, t. of a hill, mountain; kamōnōon, tip t. of tree, crest; votocat, t., surface; tahok, tahoc, on t., surface; etahokota, it sets on t.; natahokahàz, I throw it on t. of; natahokahamo, I throw it (or., as in games) on t. of; natahokovōeno, I raise him to the t., surface (of liquids); etotaxstoon, it is built on t. of, superposed; heama noxsetto anhōtto, from t. to bottom; hekamōnōon nahōs hoxzezéva, I sit on t. of the tree; nitóheo or nitóhōn, t. (to spin); ninitohōonanoz, our tops (to spin); nanitohōonaovo, I make a t. for him; nitohōon esaa-avaohan, the t. does not fall over; nane-too-ha, I whirl, whip the t., make it spin; nitóhoeonoe, nitóhoeonosz (pl.), whip used to make the t. spin.

topic, totoxseo, t. of discussion, also the one discussing; hovae nitosetotoxstanon, we are going to discuss, talk about a t., something; heto zetotoxeme nasaheneenō, I do not know this t.

topple, eevakseoz, it topples over.

torch, hoestaono, hoestaonoz (pl.); also vohoksenanistoz.

torment, nameztomo and nameztovoého, I t. him; nameztotan, I am tormented (in mind); nameztovoomen and nameztovooeoz, I suffer t.; meztomazistoz, the tormenting; meztovoomenestoz, t., suffering t.

torn, see tear; eōxevoeha, it is torn open; eōxevoeš, it (or.) is t. open. [whirlwind.]

tornado, maxevovetas (or.), the great whirler; vovetas,]

torrent, ohevâe, t., now applied to any creek; the name implies swiftness and must have referred only]

tortoise, see turtle. [to mountain watercourses.]

tortuous, eonemxaeoz meo, the road is t.; ēstavatto, it is t., meandering.

torture, hestohoestoz or hestosanistoz, t. by dragging buffalo heads by means of thongs fastened to muscles of shoulders (on the back); nahestosan, I drag; this t. takes place at the Sun dance; évoneaxestoz, t. in which the sufferer has a wooden skewer

thrust thru a strip of skin or muscles on each side of the chest (above the nipples), or even thru the flesh below each eye. To these skewers are fastened thongs hanging from a pole (either at the Sun dance or otherwise). The torturer throws his weight backward and strains at the thongs until the skewers tear loose from their flesh. Eevoneax, he tortures himself (in the preceding manner); vononeaxestoz, a similar t. but lasting from sunset to sundown; évonenistoz, t. by hanging from a pole by means of thongs fastened to the breast's muscles by skewers; eévonen, he tortures himself (in preceding manner); enhoxtanoz mekonoz, he packs (carries) heads; this t. consists of carrying two or four buffalo skulls fastened by skewers either to each shoulder (in front or in the back) or to the muscles of each shoulder blade; popoešestoz, t. consisting of small circular cuts made on one or both arms, above and below the elbow. The cuts are made by raising the skin with a kind of pinchers and then cutting it close under the pinchers with a knife; sometimes also done by means of fire. This t. used to be frequently done until some ten years ago; women did it also. Zesztexestoz, is a t. consisting in gashing both arms transversally above and below the elbow, the greater number of gashes (usually 12) being below the elbow; oxahostoz and hoxahostoz, ref. to the piercing or cutting for the skewer [hoxaônistoz = beading, ref. to the piercing with the awl]; eoxaòno, he cuts (pierces) him, makes a cut thru the muscles for the skewer; oxahova, oxahovao (pl.), name of the one who does such a cutting; zeōszesz hevxozeva, the one offering his flesh. In all such torturing the aim is to offer part of one's flesh. Avōneoestoz, t. consisting of standing on the same spot and looking into the sun without eating or drinking the whole day; màpeva avōneoestoz, same as preceding, only the sufferer stands in the water; eavōneōe, he fasts standing; avōnšenàtoz, similar to the above only in a lying posture. Besides the ways of torturing here mentioned any Ch. may choose some other way to inflict suffering upon his body, either by fasting or otherwise. If all this is not seen or known at the present, the practice is far from having disappeared.

toss, nahenehaehàz, I t. it; nahenehaehamo (or.); naoxcé-
voahamo, I t. him up and down; see throw; ehenehae-
hame, it is tossed; henehaehasenistoz, the tossing up.

total, nšematto, t., all of it.

totter, see fall, stagger.

touch, nazeena, I t. it (with point of finger); nazeeno,
or. of preceding; zeenenistoz, the t. of fingers;
naàtoezeeno, I t. him so he listens; nazeeoz, I am

touched (with point of finger); nazeeta, I t.it (with the toe); nanēhov zezeeom, I who t.it (with toes); nazeovo, I t.him (with toes); nazeoha, I t. it (with pointed instrument); nazeòno, or. of preceding; naze-tana nemenistoz, I t., strike the music, play (with hands); nazetanen, I am busy with my hands; ezeosan, he touches with point of finger; mazeosen, name for certain religious teachers [hic "mazeosen" suis digitis tangit partes obscenas docendi vel docendae]; rad.-mxa- =coming together with, touching; namxana, I t.it (by hand); namxano, or. of preceding; namxaa, I t.it (with the foot); namxaovo, I t. one with the foot, also I make him to be touched; namxaon, I am touched, am implicated; namxeàta, I t. with the feet; emaxàz, he touches, punishes himself; also emomaxàz, in the sense of "bringing punishment upon oneself"; esaamxaooone-hevhan, it cannot be touched by feet, is not to be stepped on, ref. to floors, rugs, bottoms, anything under the feet; also used to say: it is bottomless; nszevé-mxōmaoz, do not t.it (liquid) with fingers; nszevémxō-meohaano, do not t.it (liquid) with your feet; namx-zehaovàzhemà, our heads t. together; see dip. Nananevànno, I know him by t. (with instr.); nananevaha, I know it by t. (with instr.); nananevaa, I know it by t. (of feet); nananevaovo, or. of preceding. The two rad.-z- and -mx- are used to express "t.", the first implying "with a point or only a momentary act" [hence the extensive use of the "z" in pref. and suff. -ze, -oz, -az], the second ref. more to "touching together, being tangent to"; namxiston, I t., make a delineating, drawing, writing; ešivatameoz, he is touched with pity; ehāmox-tāoz, he is touched with sickness, becomes sick; navō-màz, I see myself, the final "z" implying the "pointing to self"; zevōmo, the one I see, the "ze-" implying the "pointing (touching)": zheš, at this point (as if touching with the finger); nazeomosan, I teach by touching, pointing, demonstrating with finger.

touchiness, saahenōvātoz.

touching, see pitiful.

touchy, esaahenōvā, he is t.; zsaahenōvahes, the t. one.

tough, inf.-mooxe- =rugged, t., robust, flinty, immune to; see immune; ematáeta, it (or.) is t., rough;

matáeveho, t., rough chief; emátastaha, he is t. of heart, of rough, irritable disposition; ehēsēso, it is t., sinewy; ehēsēsāo, they (or.) are t., sinewy; esaahokoxcesahe, he is t., ref. to character; mataetātoz, toughness, roughness; hesēsaestoz, toughness, sinewiness.

toughen, see harden; mataešehāmataetavosz, when they (in.) are toughened, hardened.

tousle, see disorder; eatoeszaha, he has a tousled head.

tow, see drag; naamōena, I t.it; in speaking of a net

- the or. (naamōeno) would be used.
- towards, often expressed by inserted "t"; nahooxzeta, I go t.it; nanhooxzetova, he comes t.me; nahooxzeto-
tovo, I go t.him; nanoxzoxta, I go t.it, where it sets,
is; nanoxzoto, I go t.him, where he is; nanoxzoxta nā-
estoz, I go t.death; nanoxtaetovo, I face t.him; nanox-
taeta, I face t.it; nanoxtaešetovo, I lie facing one;
niśc-hahanevetto, more t.this way (t.speaker).
- towel, nevōenestoz, face wiper; neonaxestoz, hand wiper;
neātaxestoz, foot wiper; see wipe. [is a t.]
- tower, tomsemhāo, tomsemhāonoz (pl.); etomsemhāoneve, it]
- town, māevehoen, also māevehoēstoz; nimāevehoaman, our
t.; both terms ref.to towns of white people; mā-
estoz, t., lit.where all stay; emāestove, it is a t.;
emāestoveneo, it was a town (ancient past); zēmāesto-
ve, where the t.is.
- toy, evosoeseo, evosoeseonoz (pl.); see plaything.
- trace, naneheoto, I t., trail him; natootáenoto, I t. him;
nitootáenox, thou tracest me; namxea, I t.it (in
drawing, writing); amoxzistoz, t., footprint, track, q.v.
- track, amoxzistoz, amoxzistotoz (pl.); see trace; hotá,
hotáenoz (pl.) and hotáenov (collective), t., ref.
to a trail, continuous tracks [hotaehe =cinders of
burnt grass, when blown after a fire]; nāthotáenoz, my
tracks; nsthotáenanoz, our tracks; nahessheneenovo
hesthotáeneva, I know him by his t., imprint, mark; amo-
eneo-hotáenoz, wagon tracks; evonhotáena, his tracks
are obliterated; eātomaotáenax, his tracks are covered
(by the wind); evonhotáenavōva, the water (rain) obli-
terates his tracks; natootáenoto, I follow his tracks,
trace him; natooneoto, I follow his foot steps; tootá-
enoxsz, trace thou me, follow my tracks; tooneoxsz, fol-
low my foot steps; suff.-oxz ref.to t., imprint; eēn-
oxz, he ends his tracks, dies; heamoxzetto, his, its t.,
mark.
- tractable, enonizeomae, he is t., docile, tame, gentle.
- trade, hoxtovazistoz, the trading; hoxtovametazistoz, t.
by bartering; nahoxtova, I t.; also nahoxtov-
san (pred.); navisthoxtova, I t.with him (associated
with one in t.); hoxtovavèho, white man trader; hoxto-
vamhāo, trading house; see buy, sell.
- tradesman, zehoxtovsansz or hoxtovsanehe, the one who]
- tradition, hoxtaheo, t., tale. [trades.]
- trail, meo, t., road; nanomeoto, I follow his t.; enehota-
neva, he is trailing, chasing; natoeoxtaz, na-
ameoxtomevāz, I keep on the t.; neheoxzetsan, nehemato-
zetsan, t.hound.
- train, maatameo; same name as for railroad. See stream-
er. Eaneeva, he is training (himself or another);
naaneemo, I t., teach him; eaneemā Maheon, he is trained
by God; aneevātoz, the training; aneemazistoz, the

training of one; nahoxeeto mohèno, I t. the horse; ze-hoxeěsz, the trained one; ehoxeevosoe, he is trained in playing; eonistosoe, he trains, practices (for games); mohènoham-hoxeesóhestoz, also hoxetahoestoz, horse] trainman, maatameo-vèho. [training (for the saddle).

traitor, mesētaneva; emesētanevaheve, he is a t.; eōce-vozezeve, he is a t., cheater; ehoxovevistava, he is a t., one who passes to the other side; see betray. trammel, see entangle.

tramp, same as walk, q.v.; enistonevanoxzistove, it is a sound of tramping feet; hotxovessevanoxzistove, it is a sound of tramping feet (to and fro); vēstomo-heo, t., beggar, q.v.

trample, natotaxotovo, I t. over him; natotaxého, I t. him; natotaxész, I t. it; natotaxota, I t. over it; see tread; etotaxoēta, he is a trampler, a transgressor; totaxotovazistoz, the trampling over; napēoho, I t. upon one, crush him; nazenxamapēohan, I shall simply be] trance, see dream. [crushed under.

tranquil, see calm.

transfer, nahoxovhoxsznetan, nahoxovhoxstaetan, I want to be transferred, join another band, organization.

transfigure, enitaveveneo, he is transfigured, changed in face.

transfix, nanosēnotoòno, I t. it (or., as a play wheel) to the ground; nanosēnotoemaso, I t. it (in shooting the arrow thru the play wheel); nanoséhoèno, I t. it (or.) to the ground; see pierce, pin, stake.

transform, see change.

transgress, natotaxoēta, I t., act transgressing (treading over); natotaxetan, nataxetan, I t. (in thot; natotaxoész, I t. it, tread over it (see trample); naatoēta, I t. (in acts); naatoého, I cause him to t.; naatoész, I t. it; naatoētaetovo, I t. gainst him; naatoētaeta, in. of the preceding; zeatoētasz, zetotaxoētasz, the transgressor; zetotaxetanox, the transgressor (in thot) with his disposition; zeatoētaetōsz or zetotaxoēsz, the one (or.) transgressed against; hoema zeatoētaetoe or zetotaxoē, the transgressed law; niatoesto-von hesthoemanistoz, we transgressed his law; naatosoneta, I have temptation to t.; zsaa-atosonetahess, the ones having no temptations, trials to t.

transgression, totaxoētastoz, atoētastoz, t. in acts; taxetanoxtoz, totaxetanoxtoz, t. in disposition, feeling, intention; nioéneonan, our t., break (fig.). [t.; see transgress.

transgressor, eatoētaeoneve, etotaxoētaeoneve, he is a]

transient, evhan'netto, it has a mere passing course; nivostanehevstonan etavhan'netto (or etavhanènetto), our life is t.; zevhanènetto or zevhan'netto, that which is t.; see fleeting; suff.-vaena

- (in.), -vaeno (or.) ref. to t. actions.
transitive, see Ch.gr. [Scriptures; see interpret.
translate, nahoxovenszevxeana Maheonemxistō, I t. the]
translation, hoxovenszevxeanazistoz.
translator, zehoxovenszevxeanensz; see interpreter.
transmit, namezevaeno, I t. to him (in giving something);
_____ nahoxovemeaa, I t. it, give it across; nahoxo-
vehotonan hoxtahanemakātaeva, it (information) has
been transmitted to me by telegraph (or telephone).
transmute, see change.
transparent, esaasonoenovhan, it is not t.; esonoenov, it
_____ is t., also esoxpooxtove, it can be seen
thru; hovae zeometōenov, something t.
transpire, see sweat.
transverse, see across, crosswise.
trap, nononō, t., snare, fish line, rain-bow; monāzeom, bird
_____ t.; nitaamonāzeomanhemā, let us t. birds! Na-
hekotōno, I catch one by t.; atoaseom, t., pit fall;
older words are: ešiemōn or eššemōn and hoanātoz; na-
nonoto, I t. him; see catch, snare.
trash, see débris, rubbish.
travail, ekanemecohe, he travails, strains with work; eae-
_____ neozetan, she is in t.; eahanemecohe, she is in
great t.
travel, nahoxovistava, I t.; zehoxovistavaz, the one who
_____ travels; naamhoxoveoxzeta, I t. thru it; hoxovis-
tavātoz, t.; ehoxovistavātove, it is a t.; see journey.
traveler, hoxovistavahe.
traverse, nahoxoveoxz, I t., go across; nahoxovèn, I t.,
_____ walk across; ehoxoveoz, he has traversed; ehox-
oveoxzeta, he traverses it; see cross.
travois, amstoēseo and hoetōnó.
tray, amsetoxq, oval t.; heoxotavetoxq, feeding t.
treacherous, eocevovozezeve, he is t.; also eōceheoneve;
_____ see cheat, deceive; eocevomao, it is t.
ground; inf. -momoana- = t., dangerous; emomoanahekomao,
it is t., dangerously soft ground: naocetovo, I am t.]
treachery, ocevovozezevestoz, ōcestoz. [towards him.
tread, natotaxota, I t. upon it (several times); nataxo-
_____ ta, I t. upon it (once, as if pressing); nato-
taxotovo, or. of preceding; natotatohaèn, I walk tread-
ing; examatotaxovāzeo, they (or.) t. upon each other;
nahonešeozenoz meškson, I t. on a worm, killing it; na-
pēātaovo, I cause him to have his foot crushed, t. it;
napēātano, I t., crush his foot; napēszeaovo, I t., crush
one's head; nasososzехаovo, I stove in one's head
(either by treading or otherwise); etotaxèn, he walks
treading upon; totaxènistoz, the treading (in walk-
ing); totaxotovazistoz, the treading upon.
treason, mesētanevātoz; see betrayal.
treasure, same as riches, q.v.

treat, napevoého, I t.him well; nahavsevoého, I t. him bad; naohāoého, I t.him dreadfully; našivatamoého, I t.him with mercy; nataestovoého, I t.him in the same way, as much; zehexovoéhas natanexovoého, I will t. him as he treats me; namooto, I t. him (invite him to a meal), also nanoōmo; nazevônaova(?), he treats me with food. Nameztovoého, I t.him cruelly.

treatment, pevoētastoz, good t., act; pevoéhàzistoz, good t.to one; náestoz, t., doctoring; see doctor.

treaty, vistomōhanistoz, t., covenant, oath; hoemanistoz, t., law.

tree, hoxzz, hoxzetto (pl., or.); ehoxzezeve, it (or.) is a t.; ehoxzezeveo, they (or.) are trees; hoxzezeva, on, in the t.; maxhoxzz, a big t.; pavhoxzz, a good t.; nathoxzetam, my t.; nsthoxzetamaneo, our trees; hest-hoxzetamevō, their trees; hevetova hoxzz, t.trunk; tamonhoxzz, t.stub, stump; naéðno, I cut, hew a t.; naavòno hoxzz, I fell a t.; zeavoesz hoxzz, a felled t.; hekot-xahoxzz, a rotten t.; hoxzz zeanstahamenax tsaaēše-ex-aohanehez' hemenam, a tree whose unripe fruit is shaken down by the wind; eéasetto eonimotaoena hoxzezeva, the vine winds up around the t.; enōnoeo, the trees are dried; evokonaoeo hoxzetto, the trees stand dried up (looking white, their bark peeled); xamahoxzz, the native t. (cottonwood t.); hoxzz esóhóxae, the t. is still green (ref.to wood); hoxzetto ēševèpozevāo, the trees have leaves; evèpozevattons, they are leafing; maxemenóe, maxemenósz, apple t.; menóe, menósz, cherry t.; fruit trees (except cherry t.) have the suff.-menóe (sg.) and -menósz (pl.); šistato, pine, cedar or fir t.; amstōseo, double t.(of a wagon); amstōseo evešhotxpseoe xoeoxtanohamistovā, the double t. is fastened by means of the wagon wrench (sc.to the wagon tongue); amstōseo napâana or nahotxpstana penomāōneva, I fasten the double t.to the harrow; amstōseo enonametoevhōsta, the double t. is not evening (either end moves back and forth); see pull; hessemeohestotoz amoeneo, the single trees of the wagon; mxeomātotoz, t.buds, blossoms (ref.specially to cottonwood t.); hoxzezeme(?), t.seed; haestoha eamoneōeo hoxzetto, there are many rows of trees; hastoha eamoneōensz maxemenósz, there are many rows of apple trees; hoxzz emènevasehe or emènevas, the t. is worm eaten; mesces estaēstotano hoxzetto, the worm digs into the t.

tremble, nanonomē, I t.; ehoenonomeoxz, he arrived trembling; zenonomēsz, the trembling; enxpomaeoz, the ground trembles; see shake.

tremendous, eahanohātamahe, he is t., powerful; eahanho-toanahe, he is t., terrible, awful; inf.-ahan-
=t., extreme. [tongue; see trill.

tremor, nonomēestoz; enonomeetaneva, he has a trembling]

- trench, zeamotōe or zeamevosoe, that which is dug] trespass, same as transgress, trample. [(lengthwise). trial, oniseztastoz, t., attempt; ōhaztastoz, t., examination; oniseztaetovazistoz, t., the being tried (not in court); motahestoz, t., in the sense of tiredness, depression, weariness; oniseztaevoomenestoz, t. (in suffering, misfortune); hoesta-oniseztaetovazistoz, fiery t.; esaa-atosonetahe, he has no t., temptation, no cause to transgress; zsaa-atosonetahessō, the ones (or.) who have not trials, no cause or temptations to transgress; heovaz hešeoniseztastove evešeonistatame, he is tried with all sorts of trials; see try; ehox-tahanistove hoemanemhayon, t., court proceeding.
- triangle, zehešksaevxeo or zeohešksaevxoe, t. (drawn); exovavósz, triangular (?) grass, whose stem has three (or four?) corners; naha eexovatto, it is triangular has three corners; naohešksaevax, I cut it in triangles; naohešksaevaso, I cut it (or., as cloth) in] triangular, see triangle. [triangles; also naohešksaéso. tribe, manha or manhao, manhaō (pl.); manhastoz, manhas-totoz (pl.), t., band (substantive n.); nistxnova manha, all the tribes; also hestanestoz, hestanov, t., nation; nokov hestanov, one tribe of men; also nokov hestanistove; for the names of Ind. tribes see under Indian; see also band, organization.
- tribulation, mhaomeezistoz, overwhelming misfortune, t.; hotoanavoomenestoz, ōzetanonavoomenestoz, t.; see misfortune, suffering; naomomoomen, I am in "wailing" t. [ahetovo.
- tribute, navovēmo, I pay t., homage to one; also navovē-]
- trick, nanasoēta, I play tricks, practical jokes; nanaso-éha, he plays a t. on me; enonahoēta, he plays tricks, is a juggler; nonahoētātan, trickster, juggler; eōcevozezeve, he is tricky, crafty, wily.
- trickle, see drop, leak, rain; eheōxz, it trickles.
- trifle, nanasoéha, he trifles with me; natotatoész and nanasoész, I t. with it; nanasoēmo, I t., joke concerning one; nameemész, I handle it (without special care or attention); this term conveys "t." when important or ceremonial things are handled lightly. Totatoētastoz, trifling act; nasoētastoz, similar to pre-]
- trigger, matano, also =bow string. [ceding, implying joke.
- trill, enonomēnon, he sings with trembling.
- trim, napevanen, I t. (by hand); napevana, I t., repair it; nahoxeaxâ, I t., clean it (with knife); nat'tanoax otxxovamotäva, I t. it with shears, scissors; nit'tanoaxanon, pl. pers. of preceding; nit'tanoaso šeon, thou trimmest the cloth; natoxoéxa, I t. it along the edge (with cutting instr.): natoxoéso, or. of preceding; nahonocéxa, I t. its point (with cutting instr.); nahonocéso, or. form of preceding; natoxoexova otxxova-

- motäva, I am trimming the edge with the scissors; nahonocexova, I am trimming the point; namaného navōsto-to zetatoxsozevano, I make my dress trimmed at the bottom (with ribbons, etc.); see adorn.
- trinity, nahetovahestoz, the being three; Zenahetova-hesz, the Triune one.
- trip, nahotxtaovo, I t. him, make him stumble, q.v.; hoxo-] tripe, venooxz. [vistavàtoz, t., journey.
- triple, nanov; see numeral.
- tripod, zenaheoxtatto, the three legged one (in.); hom-sestonoe, t., for cooking purpose; hoeono, hooseono, t., stand; hoànonoe, shield t. (to hang shield on); the meaning "t." is not implied, but usually such "stands" were made of three sticks or small poles.]
- triumph, vehaoestoz; navehaovo, I t. over him. [See tipi.]
- troop, see gather; expressed by inf. -mano- =together; nokov notxeo, a t. of soldiers; inf. -momeno- = group; zemomenohasso notxeo, the groups, troops of soldiers; nimhastonan, our t., company, the "all of us". Usually the Ch. said "notxevèho" for "troops", ref. to the U.S. Army; nisov notxevèho niaezetōeneo, two troops of soldiers attacked us.
- trot, mohèno evoveoxz, the horse is trotting; hetan evoveoxz, the man walks fast (between a walk and a run).
- trouble, naôzetan, I am troubled (in mind); namâetan, I am troubled, worried; namâsemetan, I am troubled hard pressed (Ger. bin bange); naôzetanoho, I t. him; naôzetanonavstaha, I am troubled in heart; naôzetanonavoomen, I endure t., anxiety; see disturb; emomoxtōme-ōstaa, the water is troubled, stirred, agitated (by wind); ôzetanoxtoz, ôzetanoozistoz, t.; haomenhestoz, t., misfortune; ôzetanonavoomenhestoz, condition of t.
- troublesome, eôzetanosóhe, he is t.; eôzetanosohetto, it is t., also emavetanosóhetto; see meddlesome.
- trough, zeoxceveevxnoes hoxzz, t., hollowed out tree; na-veevòno hoxzz, I hollow out a tree; veevetō, veevetōnoz, t. or vessel in t. like form; eamseveevetovatto, it is t. shaped; emanohameevetovatto, it is like a watering t.; manohamevetō, watering t.
- trouser, vešeēsenostoto (pl. or.); evešeēsenostoveo, they are trousers; navešeēsenostovetan, I want trousers; mâtò or mâtohon, Ind. t., see legging.
- true, ehetometto, it is t., sure; ehetom, he is t.; eonisyometom, it is indeed t.; eonisyomahe, he is t.; eonisyomoēta, he acts t., in truth; rad. -onisyom- =indeed so, with certainty; nahetomemo, I speak t. of him; nahetomesta, I speak t. of it; mxhetom, if t.; mxhetomsz, if he is t.; nahetom, am I not t., is it not truly so? Inf. -ono- =correct, level, t.; eonisyometan, he is t., faithful, q.v.; naonisyomnietameno, I truly trust him.

truly, óosetto and óoseš, t., really, in truth; inf.-tó- = the very, exact, true, t.; etónēhov, it is t.him; etónhesso, it is t., exactly so; onisyometto, t., indeed; heto hetom, if this is t.so; esaaonisyomeneševé, he did not t.do it.

trumpet, tàpen, tàpenonoz (pl.), t., name for all mouth instruments; etàpenoneve, it is a t.; tàpenoneva, with a t.; zenistōhetto maxetàpen, the great t. shall sound; natàpenon, my t., flute, etc.; etàpen, he plays the t., or any mouth instrument.

trumpeteer, tàpenoneheo; hetàpenoneham, his t.

truncate, expressed by rad.-tam- = top cut off abruptly; etamo, it is cut level on top, on the end; natamosôn, I t.; natamosoha, I t.it, cut, chop its end or top off.

trunk, mavetov, the t. (body without legs, arms and head); hevetov, his or its t.; heēv zesēseo, the t. of the elephant; vèhoehoseo, vèhoehoseonoz (pl.), t., chest, lit. white man's box, bag.

trust, nanietam, I t.; nanietametovo, I t.in, on him; nanietameta, I t.in it; nanietamenz, I t.him, in him, depend on him; this last term is more used than "nanietametovo"; nanietametovazemen, we t.in thee or you; nanēhov zenietametto, I who t.in him; zenietamsz Maheo, the one trusting in God; zenietamezē, the ones (or.) in whom we t.; zenietametōezē, the ones who t.in us; nanietamstahaovo, I make him to have t. in his heart; nanietamstahaosemo, I inspire t. to one's heart (by words); nanethootan, it is entrusted to me; nieta-mestoz, t., the trusting; nahenietamestove, I have a t.; nahenietamestovenoz, he is my t.; nihenietamstovstovaz, thou art my t.; naonisyomnietamenoz, I fully, truly t., believe in him; onisyomnietamestoz, t., faith.

trustworthy, eonisyom, eonisyometto, it is t.; eonisyoma- he is t.; onisyomhastoz, trustworthiness.

trusty, same as trustworthy.

truth, hetomestoz; onisyomhetomestoz, the real t.; óosetto, óoseš, in t., of a t.; xanovastoz, t., straightforwardness; nahetomešsz, I speak the t.; Hetomevhan, the Truth itself.

truthful, ehetoheoneve, he is t.

try, inf.-onis-, onisetto (detached) = trying, attempting; naonisineševe, I t.to do it; naonisiztaetovo, I t., test him; see test. Naōhaztaetovo, I t., examine him, find him out; naonisezta, I t. (in doctoring, medicine); naonistaoha, I t.it (instr.form); nionisyomnietamestovevo eoxceoniseztaetoe, your faith is being tried; esaaešeoniseztaetōhan, it has not yet been; tried; naonistosoe, I t.to play, I practice (games, plays); naonistoan, I t.to pronounce, speak [confound not with inf.-ononis- = foolishly; econonistoeta, he

- acts foolishly]; toanoxa onisetto, let me t.!
- tub, nšehanenevetō, -tōnoz (pl.), wash t.; enšehanenevetō tōneheve, it is a t.; nšehanenevetō zeohotomoena, a t. full.
- tube, vehanooxz, vehanooxzz (pl.), t., lit. hollow case; vehanooxz ehohan na evèpo, the t. is round (cylindrical) and hollow; ehohanemhaaoxzeve, it is a solid t.; ehohanevèpo, it is a hollow t.; ehohanevèponsz, they (in.) are hollow tubes; rad. -ve- =concave, hollow; rad. -vèp- =hollow (with both ends open).
- tuberculosis, kaneozistoz and kanhastoz, consumption, tiredness; the latter term is mostly in]
- tubular, ehohano, it is t.; see shape, tube. [use.
- Tuesday, noceeno, the first day (because the Ch. call Monday "after Sunday"); see day. Matanoceeno, when it shall be T.; mxhossenoceno, next T.; zexhossenoceno, the next, following (past) T.; zènoceno, when it was T.; nistoha noceeno, every T.
- tuft, same as tassel, q.v.
- tug, nahessemehohe, I t.; setoxc, t., thong, q.v.
- tule, moomstas.
- tumble, ehotāoz, it tumbles over, this can also be said of a person who begins to get dizzy, also fig. going from good to bad; nonohoma ehotātanazeo, they (or.) t. over each other; ehotoanao, they (or.) t. down, one after another; nahotāoz, I make it t.; see overthrow; eavevoeāzeo, they make each other fall over, t.; toneš etoseoxseozen's na etoshotāozen's, when will it turn turtle and t. over? this was said by old Ch. who believed the earth was more like a flat mound which eventually would turn turtle and t. over; nahonotazetōe, they (or.) t. on me, crowd me; hotāozistoz, the]
- tumor, see boil. [tumbling.
- tumult, homōozistoz, t., commotion, q.v.
- tune, hešksehahestoz, high t.; see sing, voice; suff. -non, -nonistoz denotes t., melody.
- tunnel, oom ehotōtōhanov, they make a t.; vós hastoha oom ehotōtōhe, the mountain has many tunnels; hohona oom ehōtōhe, the mountain or rock is tunneled;]
- turbid, eahanōme, it looks t.; see mud, muddy. [oom =thru.
- turbulent, ehomōoz, it is t.; see commotion; eoeotōmeoz, it is t. (of a body of water, see water).
- turkey, maxen, maxeneo (pl.); emaxeneve, it is a t.; vehonemaxen, t. cock, gobbler; maxenes, young t.; tox-tōemaxen would be used for "wild t.", because the Ch.]
- turmoil, see commotion. [know the tame t. now.
- turn, naeoxsan, I t. over; naeoxsena, I t. it over; naeosehasen, I t. over (something, by throwing); naeosehàz, I t. it over by throwing (as pancakes); eoseoz, it turns over, turns turtle; naeoxseoz, I am turned around, mixed up; eosehaseo, pancake turner; navoxceta-

ho, I t. around, make a t. (in riding); rad. -voxce- = crooked, bend, corner; navoxkoeno, I make a t. (with a wagon); navoxkoan, I t. (in speaking, degress from the subject); emomotonoen, he turns around, back (with a wagon); nanimaoha, I make it t. (as a wheel); enimaooa, it turns (as the wheel of a sew machine, etc.); nanimaeozesz, I make it t. in a circle; nsthoaman enimahōsta, our earth turns, rotates (being suspended); enimaesethōsta, it turns, revolves and moves ahead (being suspended, like the earth); nanimaoenatahō, I t. the key; naotxovevistāva, I am a "turncoat", one who passes over to the other side; naevaxkax, I t. from; naevaxkaxetovo, I t. from him; naeotaenōoto, I t. away from him, leave him; nahanoxtaeoetovo, I t. my back to him; zetapeveoz, it will t. out well; napeveozhatanotovo, I want him to t. out well; nanhatae, I t., face towards; etataeoz, it has turned open (as a door, lid of a box, etc.); etataeoxz, he turns down, off, disappears from view; nanoxtaeoetovo, I t. towards, face him; enovsevoxka, he turns off (from where he was expected to go or come, as a rabbit); ehokoxceveoz, he turns into a crow; ešešenovozeveoz, it or one turns into a snake; enizeveoz, he turns into an eagle; the three preceding terms are used in the Ch. tale of the Pleiades; eamehaoemēneveoz, he turns into a dragon; nahōevoknō, I t. them (or., as horses) loose, out; naevhae, I t. about; naevhaeota, I t. back; nazetaovoham, I t. the horses (in guiding them); nazetaena, I t., place, guide him into a certain direction with the hands; nazetaovo, I make him to t. into a certain direction; naxaenōoxta, I leave it, turn away from it; nahanosšemo, I t. him on his back; nanohēn, I t. aside; nīnohēn hohom, t. ye aside this way! nohéohestoz, the turning out (from the way, course one had); -nohé- = turning away from; nazetahamo osēna, I t. the grind stone; nonameto, each by t.; rad. -meto- = by turns, alternately. Nanohēvoēta, also nanimoēta, I t. aside (in acts), do wrong; nanohēšena, I turned aside (from my course) to sleep (when I was] turpentine, šistato-beamsc, oil of pine. [not to do so]. turtle, maen, maenon (pl.); maenxkōva, a t. back; toxtoe-
maenon, land turtles; amsemaenon and heōnemaenon are two kinds of water turtles. In certain ceremonials the Ch. draw a t. for a symbol. Often it represents the womb. A large or small beaded bag in the form of a t. is also worn by younger girls; see navel. Eeoseoz, it turns t., see turn, tumble. turtle-dove, hemen, hemeneo (pl.); see dove. twain, enisovāo, they (or.) are t. tweezers, oceveenosenazistoz. twelfth, zeōtnixaonetto, or zematōtaonetto òtnixaonet-] twelve, matōtōtnix; see numeral. [to; see numeral.

twentieth, zenisóáonetto, the t.; see numeral.

twenty, nisóe; see numeral.

twice, nixa; see numeral.

twig, hesta, t., branch.

twilight, ehetoévōmano, it is t.

twin, hestaes, hestaxc (both sg.); hestaeson, hestaxce-
son are used both in the sg. and pl.; also hestaxceo, twins; ehestaxcnevōèn, she has (bears) twins; navhanenhestaesoneve, I am merely "t.", do not really belong to but sympathize with, not being a member (active member) but interested with. Hestaxcehee, T.-woman, pr. name; Hesta, T.-man (when not a pr. name this word also means "heart" or "navel").

twine, see twist; setoxceo, t., string, q.v.

twinkle, hotoxceo evohokasešen, the stars t.; zevessoe-sész, the twinkling one; epopoemazeniš, he twinkles (with the eyes).

twirl, see whirl; nanitooha, I t. it (by means of a short whip); nanitohesz(?) or nanitoena, I t. it (not with instr.).

twist, naonimotaoena, I t., wind it; naonimotaoeno, or. of preceding; eonimotaoene, it is twisted; naonimotahôheškana, I t. and wrench it (as when pinching the skin and twisting it off); naonimotaoha, I t. it (with an instr.); naonimataotohana, I t. it around; naeonimototohana, same as preceding only by a slower, more detailed process; naoneaotohana, I untwist; naanho-eonimototohana, I t. it around downward; all these terms imply "winding", q.v.; inf.-onimxa- = twistedly, tortuous; inf.-nime- denotes partial t.; enimēs, he has a twisted nose (to one side); nanimononaoz, I t. my foot (when foot is turned outward); nanimenstaneoz, I t., wrench my knee; nanimaevskoseoz, I t. my finger; enima-eōeseš, he has a twisted, wrenched finger (from falling); nstanimaevskseoház, I will t. thy finger; onimotâeonoe, twisted tobacco; zeonimaeeozēs, the twists, turns in the road; eonimaeeoz meo, the road has twists.

twitter, zeto vecess etonsesta, what kind of voice, t. has this bird? enešesesta, he twitters that way; zepevetanos ehessenesta, it twitters, chirps because it is glad.

two, nixâ; see numeral; nanisovàno, I sever it (or.) in t. (by stroke, blow); naonisovaso, I cut it (or., as potatoes, dry goods, etc.) in t.; naonisovax, in. of pre-] twofold, nisov; see numeral. [ceding.,

type, hetomōhestoz, t., symbol, trope; see represent, symbolize.

typify, ehetoimōtâ, he typifies, represents; nahetoimōto, I t. him; nahetoimōxta, I t., symbolize it; ehetoimōtxevaheve, he is one who typifies, symbolizes; hetomōtxeva, n. of preceding, also hetomōsane or zehetoimōsz.

typewrite, namxeoahasen, I write by striking, throwing;
 namxeoahàz, I t. it; emxeoahame, it is type-
 written; mxeoahaseneo, typewriter. [harshness.
 tyrannize, emátanitáetsan, he tyrannizes, rules with]
tyranny, mátaevehonevestoz, t., the being a tyrant, a
 harsh chief; also mátaenitáestoz.
tyrant, mátaeveho or mátaenitáe; emátaevehoneve, emátae-
 nitáetsaneheve, he is a t.

U

The Ch. can be written without the letter "u". In a few words like "mxistō, nistxéz", the sound of "u" as in "quit" seems present. This is due to the syncope of "o" before the "x" and the peculiar sound of "x" before "e" and "i". In some words letter "o" sounds like "u" in "nut", but is the result of rapid speech.

Udder, matanan, the u.; hetanan, her u.

ugly, eahansenova or eohāesenova, he is u. (in character, disposition); eonimoxoeszaha, he has an u. head; nasaamomenovomoxta, I feel u., ill humored; ehavseven, she has an u. face; ahansenovàtoz, ugliness; saamome-] ulcer, see boil. [novomoxtastoz, ugliness, ill humor.

ultimate, expressed by inf.-hoox- =last.

umbilical, hesta, u. cord; see navel.

umbrella, hoveokôo, hoveokôonoz (pl.); see shade; nahoveokôoavo, I provide him with an u.; nahoveokôòno, I shade him (sc. with an u.); nahoveoceoxz, I walk, go with an u.; ehoveokôoneve, it is an u.

un-, expressed at times with inf. -ne- and again with the negative particle "-saa-"; nanetoxca, I "unhat", take off my hat; nanetôan, I "unshoe", take off my shoes; esaaheneenôhan, it is unknown, not known.

unaccustomed, esaahoxeozé, he is still new, green, not yet acquainted with; see acquaint.

unacquainted, nasaahoxaztô, I am u. with it; nasaahoxatamohe, I am u. with him; zsaahoxatamehessô,]

unalloyed, eoseeka, it is u., pure, q.v. [the u. ones.

unanimous, emätanoozeo, they (or.) are u.; emätanoozistove, it is u.; oxmätanoozistovész, when (sc. people) are u., have all the same mind.

unanswered, esaanōstôhan, it is u.; mxistōnoz zsaanōstôhaneh ész, the u. letters; esaanōstoehe, he is]

unapproved, esaapevatamehan, it is u.; zetohetasaape- [u. vatamehan, all that is u.; esaapevatamehe, he is u.; zsaapevatamehessô, the u. one (or.).

unarmed, emāesena, he is u., has no weapons; zemāesenaz, zemāesenassô (pl.), the u. one.

unassuming, enōse-oneetan, he is u., unpretentious.

- unattainable, esaahoxtaméhan, esaahoešénàtovhan, it is]
 unavoidable, esaatoss-nohéozéhan. [u., unreachable.
 unbandage, naevhašexoneano, I u., unrope, unbind (as rope,]
 unbecoming, esaavotaéhan, it is u. [string tied around,]
 unbeheld, hovae zsaavōseonevhan, something u. [etc.).
 unbeknown, zsaaheneenôhan, that which is u.
 unbelief, nizestàtoz, u., doubt; tazàtoz, u., contempt.
unbeliever, zenizestaz, zenizestassô (pl.), the u. doubt-
 er; zsaaonisyomàtahessô, the unbelievers,
 the ones who do not believe; esaaonisyomàtahe, he is]
 unbind, see untie. [an u.
 unborn, esaaešhestaozé, it is u. [which is u., endless.
 unbounded, esaatāènettan; zsaahēn'nistovettan, that]
unbraid, nasevá, I have my hair loose; naonehaovana, I u.
 it; eonehaovaostá, her hair is unbraided; ese-
 vaeš, she is unbraided, has her hair loose, (usually
 ref. to having hair loose in mourning); naonehaoneano,
 I u. the rope, thread; naonehahotoena, I u. it (as
 hair); naonehahotonòno, I u. her hair; eonehahotonoe,
 she has been unbraided (ref. to braids); eonehaovess,
 her hair is unbraided (ref. to hair).
unbridle, naoneha-hoxzenāetoham, I u. the horse; zeeše-
 hoxzenāevoss, after they had been unbridled.
 unbrokenly, tatōneetto.
 unbuckle, nanit'taena, I u. it; see unharness.
unburden, nahomoena, I u. it; rad. -māsto- ref. to "free
 from burden, give relief"; namāstohano mohè-
 no, I u. the horse; namāstoheoz, I am unburdened, releas-
 ed; zemaxemāstohanevoss, the unburdened ones (or.),
 freed from burden; naénevox, also naénevevox, I am un-
 burdened (from packing, carrying); naénoxena, I am
 (state) unburdened (from carrying on shoulder); éno-
 xenàtoz, the being (state) unburdened; naénoxexoz, I go
 unburdened; naénoxenoz, I u. myself of him (from carry-
 ing him on shoulder). [ena, I u. it.
 unbutton, nanit'taeno naeszehen, I u. my coat; nanit'ta-]
uncertain, eonovetan, he is u., doubtful, does not know;
 naononoveoz, I am u., doubt, do not know well;
 see flighty; nahestovazesta, I am u. about it. [change.
 unchangeable, etoomatto, it is u.; etoomahe, he is u.; see]
 uncharitable, esaašivaztahe, he is u., unmerciful.
uncle, nxan, my u.; niš, thy u.; hešeo, one's u.; nxan, our
 u. (same as "my u."); zehešez, the one we
 have for u.; nševo, your u.; heševo, their u.; naheše-
 noz, he is my u.; nahešetova, I am his u.; zehešes-
 tovsz, an u.; nahešeton, I am an u.; navesshešemo, I am
 u. with him; zehešetto, I being u.
 unclean, esaahoxeaeahan, it is u.; esaahoxeaehe, he is u.
 unclose, see open.
uncoil, naonehaotoena, I u. it; nasèponeano, I u., stretch
 out the rope; naevhašexotoano, I u., unwind it
 (or.).

- uncommon, see strange.
- unconcerned, see lightly. [eoz, he is u. (when fainting).]
- unconscious, nasaahomatovàz, I am u., do not feel; enā-]
- uncooked, see raw; esaaexátahan, it is not cooked.
- uncouth, see awkward.
- uncover, nahotxana, I u. it; nahotxano (or.); ehotxane, it is uncovered; nahotxae, I am uncovered, revealed; ehotxaeheve, she is a widow; inf.-hotxe- =to u.
- undecided, ehestoveoz, he is u.; nahestovazesta, I am u. about it; see hesitate; naxanixkonavetan, I am u. (between two).
- under, àtono; eàtōeoz, he is u., hides u.; àtonoomehetan- eo, u. ground people, cave dwellers; àtonoom(ē), u. ground place, u. world, cave dwelling; nahoveoeoxz, I am u. shade; navèpevonōeoxz, I am u. water; nahoešetova, I u. (lying) him; nanhē àtono hoxzezeva, I stand u. a tree.
- underdone, ehospâta, it is u., cooked rare.
- undergo, see endure, suffer.
- underground, àtono hoeva.
- underskirt, eōstoz, eōstoto (pl., or.).
- understand, naheneeno, I u.; naheneena, I u., know it; see know; nanoxtovheneeno, I can u.; nanitavàto- vo, I u. him differently; noxtovetanoxtoz, the under- standing; also noxtovheneenovhastoz; matšetan, mind,]
- undertake, naaseneševe, I u., begin to do it. [under-]
- underwear, asēszehe. [standing.]
- underworld, àtonoomē. [undoes, spoils it; see open.]
- undo, see inf.-toto- under "harm, spoil"; etotonševe, he]
- undress, nanēs'an, I u. (man sp.); nanēs'ano, I u. him; na- nitōsta, I u. (fem. sp.); nanitōstano, I u. her; nanēseeszehe, I u., take off my coat, shirt, I unshirt; navovokanàz, I u., stripping off all clothing. Nēs'an- istoz, the undressing (for men); nitōstanenistoz, the undressing (for women). [with instr.].
- unearth, namenôn; namenoha, I u. it; namenòno, I u. (or.,]
- unending, esaahēn'nistovettan, it is u., has no end.
- uneven, see rough. [pectedly.]
- unexpected, esaanòzevatamehan, it is u.; hootova, unex-]
- unfit, evotanxpavs, he is u. (for anything good).
- unflinchingly, expressed by inf.-soom- =thruout, neither right nor left; inf. -vàtom- =neverthe- less; toometto, u., without change.
- unfold, nasèpemaena, I u. it (as a scroll, paper); nasèpe- maeno, I u. it (or., as a folded blanket, bolt of drygoods, etc.); esèpemaene, it has been unfolded; esèpemaeha, it is, lies unfolded; esèpemaes, it (or.) lies unfolded; easemaneoxz, it unfolds, grows "increasing" (of a plant, etc.); etataēsettons, the blossoms u., open; eametataeoz, it is unfolding, opening.
- unfortunate, ehāomen, he is u., in misfortune; zehāomen- ész, the u. one; zehāomenessô, the u. ones.

unfriendly, esaamomenovahe, he is u., disagreeable; eònez-tae, he is u., hostile, q.v.

ungodly, nha zsaatoxetanotovohessô Maheon, the u. ones, the ones not minding God; rad.-notova- implies u., frivolous, light minded; enotovae, he is u.; enotovaameoxz, he walks, goes without rule or road; zenotovaexzessô, the u. ones, sometimes used to mean "unconverted"; notovavostaneo, u. people; enotovavostaneheve, he lives an u. life.

ungrateful, hahô esaahesetanohé, he does not think to] unhandy, esaanotoxaehan, it is u.; see handy. [thank.

unharness, nanit'taeno mohèno, I u. the horse; nanit'tae-noham, I u. (implies horse or horses); nit'ta-enehâ, u. him; also nit'taenohamsz!

unhitch, našexaenoham, I u. (ref. to horses); našexaeno mohèno, I u. the horse; šexaenohamsz, u. the horse or horses. [horsed, thrown from the horse.

unhorse, naomahaman, I am unhorsed; eomahame, he is un-]

unhook, našexana, I u. it; nanit'taena, I u., unbuckle, unbutton; ešešehôsta, it unhooks of itself (some-]

unhusk, see shell. [thing hanging, suspended).

unicorn-plant, vovoxkaemenôe, vovoxkaemenósz (pl.), lit. the crooked berry plant (Martynia proboscidea); vovoxkaemenoz, the fruit of the u. By mistake the Engl. name for u. was given as "devil's claws" (Scabiosa succisa) under "devil".

unify, nanokovaosan, I u., make to be one; see unite; nanamanohaovô, I u. them (or.).

union, manohastoz, u., the being together; momenohastotoz, different unions, groups; nokovaovazistoz, the being one, the collecting in one.

unit, see numeral; inf.-naesz- =as one, a unit.

unite, emamovaneo, they have been united; namamovanô, I u. them; vistômazistovâ evešemamovaneo, they are united in marriage; emamovâo, they are united; emanhâo, they are together as one; enokovâo, they are one (as a collection); emätanoozeo, they are one, united in thot, mind; also enokaez' zehešetanovoss, they are united in purpose, mind, lit. it is one that which they think; see join, meet, together; nimanohamâ, we are united; also ninokovamanohamâ, we are as one.

unity, manohastoz, nokovamanohastoz.

universe, hestanov; this is also applied to "world".

unjust, esaapavxanovaehan, it is u.; esaapavxanovahe, he is u.; esaaonoazeonevhan, it is u., unfair, not noble, correct; zsaapavxanovahesz, the u.; zsaaxanova-hessô, the u. ones. [nevestoz, unkindness.

unkind, esaašivaztaheonevé, he is u.; saašivaztaheo-]

unknown, esaaheneenôhan, it is u.; zsaaheneenôhan, that which is u.; zeononoe, that which is u., not well known, uncertain, doubtful; rad.-ononov- =doubtfull, not

- well known, u.; ononovōestoto, u. relatives; zeononoessō
 vostaneo, u. person; zsaaheneenohesz, the u. one (or.);
 nivāsesto, some one (not known); hestōevostan, u. per-
 son, stranger.
- unlawful, esaahoemanistovhan, it is u., not the law;
 esaanizeōhan hoemanistovā, it is not allowed by
 law; evešetotaxoe hoemanistoz, it is a trespass of]
 unleavened, zsaapohanoehan kōkonōo, u. bread. [the law.
unless, óha; namesaametohe óha nhâxzevasz, I may not
 give it to him u. he comes to me.
- unlikely, expressed with "mo" or "móna" followed by
 inf.-me-; móna emehoeoxzé, it is u. that he will
 come. [esaatāōemehanehez', his knowlege is u.
 unlimited, esaatāōemehan, it is u.; heszheneenovhastoz]
unload, naomoena, I u. it; namāstohano, I u., unburden him;
 see unburden. [ohe, that which is unlocked.
unlock, natataoha, I u. it (with key or instr.); zetata-]
unloose, naonehaenen, I u.; naonehaena, I u. it.
unlucky, ehāomeneoz, he is u., unfortunate.
- unmarked, esaamxehōhan, it is u. (by branding, writing);
 esaaneevamxehōhan, it is not marked, has no]
unmerciful, same as unkind. [sign written.
- unmindful, esaatoxetanohe, he is u.; saatoxetanoxtoz, un-
 mindfulness; zsaatoxetanohesso, the u. ones;
 zsaatoxetanotohessō, the ones u. of it; zsaatoxetano-]
unmixed, see pure. [tovohessō, the ones u. of him.
unmoved, esaamomoozehan, it is u., not moved; etoometto,
 it is u., remains unchangeable, unchanging; esaa-
 homatōhanehez' heszhesta, his heart is u., without
 feeling. [cover; see naked, nude.
- unprepared, expressed by "neemes" =without backing,]
unprofitable, esaahoozenovhan, it is u.; see profitable;]
unravel, našexoneano, I u. the thread, rope. [esaatoni-]
unreasonable, emashanē, he is u. [toksohan, it]
unreprovable, esaaoxeseonevé, he is u. [is u., useless.
unrest, saahaomoxtomoxastoz, restlessness; see restless.
unrighteous, esaaxanovahe, he is u.; esaaxanovoētahe, he
 is u. (in acts); esaaxanovaehan, it is u.;
 zsaaxanovaehan, that which is u.; saaxanovahestoz, un-
 righteousness; zsaaxanovahešz, the u. one; esaaxanovhe-
 tanevé, he is an u. man; esaaxanovevostanehevé, he leads
 an u. life; see righteous, unjust; ehavsevoēta, he is
 u., an evil doer; enotovaeoxz, he is u., ungodly.
- unripe, esaaēšexatan, it is u., not yet ripe; also esaa-
 ešēexaohan, it is still u.; see ripe.
- unroll, nasèpemaena, I u., spread it (something folded,
 rolled); esèpemaene, it (also or.) has been un-
 rolled; esèpemaeha, it is (lies) unrolled, unfolded;
 esèpemaēš, it (or., as robe, blanket, bolt of drygoods)
 is, lies unrolled; see uncoil. [ones.
- unruly, ehēhetovanov, he is u.; zehehetovanessō, the u.]

unsaddle, naomana hoaxestoz, I remove the saddle (from the horse); nanithoaxeno mohèno. I u. the horse; nanithoaxenoham, same as preceding; naomahaman, I am] unsaid, nanōxtosesta, I leave it u. [unsaddled, unseated. unscrew, naniseonimotaoēstaoha, I u. it (with instr.); naniseonimotaoēstana, I u. it (by hand). unseen, esaavōseonevhan, it is u., invisible; esaavōseonevé, he is u., invisible; zsaavōseonevhanehēs, the u. things; esaavōmehan, it is not seen; esaavōmehe, he is not seen; zehetaesaavōseonevhan, all that is u. unsex, nahoxozevanoham, I u., castrate the horse. unspeakable, esaatāmeemehan, it is u. [hesz, the u. one. unthankful, hahō esaahēšetanohe; hahō zsaahēšetano-] untie, inf.-oneha- denotes "u., loosen something tied"; naonehaena, I u. it; naonehatovohe, I u. my shoe string; eonehatovoheoz, it (shoe string) is untied; naonehaeno navoota, I u. my necktie; naonehahotonôn, I u. (braid); eonehaovess, her hair is untied;] unto, see to. [naonehaoneano, I u. the rope. untrue, esaahetomettan, it is u.; zsaahetomettan, that which is u.; esaahetomé, he is u., also esaahetomahe (state). untruth, saahetomhestoz; esaahetomhestovhan, it is an u. unveil, same as uncover. unwell, esaapevomoxta, he is u., feels not well. unwilling, etóvahe, he is u., insolent, impudent. [foolish. unwise, esaaotoxovahe, he is u.; emashanē, he is u.,] unwind, naonehaotohano, I u. a rope, string from around (pole, tree, etc.); naevhašexoneano, I u. (rope), uncoil; naevhašexotohano, I u. (as a ball of string); nasèponeano, I u. (rope) and stretch it. [leave it u. unwritten, esaamxeōhan, it is not written; nanōxtxea, I] up, heama, up, above; often expressed by inserted "é" in the sense of "upward"; nataéoxz, I go up, ascend; eéomao, it is uphill ground, the ground is steep; niéènsz, walk up (where speaker is); naéatōo, I look upward; éomao-hozeohestoz, uphill work; eéōes, it floats upward; etomōxtoe, he sits up; natomōxtana, I set it up; heameohe, u. the river. [chide. upbraid, navehoeto, I u. him; navehoesta, I u. it; see] uphill, eéomao, it is u., steep; éomao-hozeohestoz, u. work. uphold, see support; naohaeštanotomovo hevostaneheves-] uplift, see lift. [toz, I u., prolong his life. upon, taxetto (detached); inf.-tax- = upon; taxetto màpeva, u. the water; nataxeamèn, I walk u.; inf.-totax- = u. (several times); etotaxeavaō, they (or.) fall u. each other; etotoovotansz, they (in.) set u. each other (superposed); etotoovehâ, it is (lies) u. each other (in layers, folds); etotoovešen, they (or., as drygoods) lie upon each other (in layers, folds); etotoovemaeš, it lies folded (with folds superposed);

- see fold; etotoovemaehansz, they (in., as sheets of paper) lie u. each other; nataxeanaotovo, I fall u. him; etaxeanao, he falls u.; etaxehoe, he stands u.; etaxota, it sets u.; etaxesē, he sits u. a chair; nataxemxiston, I write u.; nataxemxea, I write it u.
- upper, vâxsheama; also expressed by inf.-nanos- =highest; nanosetto (detached).
- uppermost, zenanosetto, that which is u.; zenitáetto, the u., most important, main thing; zenánotahesz, the u. one; Zenanotahesz Maheo, the u., supreme God.
- upright, see erect; inf.-exanov- =u., straight.
- uproot, nanit'semaoz, I u.
- upset, nahotāoz, I am u.; nahotāhāz, I u., overthrow it, make it tumble, q.v.; naevasena, I u. it (upside) [down].
- up-stream, heameohe. [down].
- upward, expressed by "é"; naéèn, I walk u.; naéōes, I float, move (suspended) u.; naéax, I flee u.; naéoxz, I go u.; eéaxenstove, it is a fleeing, running u.; naéahāz, I throw it u.; naéahamo, I throw him u.; eéahame, it (or one) is thrown u.; naéaton, I kill u. (by shooting u.); naheamoamo, I shoot u. and kill him heama, "the u.", that which is above; hohona naheamahamo, I throw a stone u. [toz, urbanity.
- urbane, ehotoae, he is u.; zehotoasz, the u. one; hotoas-]
- urge, navonhosemo, I u. him; evonhosetaneva, he has an urging tongue, is in the habit of urging, admonishing (also in a good sense); vonhosetanevātoz, and vonhosemazistoz, the urging; zevonhosetanevaz, the one who urges (from vocation, habit); zevonhosemansz, the urging one (subj.); zevonhosemsz, the urged one; navonhostomosan, I u., exhort; vonhostomohestoz, the urging, exhorting; nahénhessetaneva, I go to u., influence, incite; suff.-vamo (or.) and -vāta (in., seldom) implies "urging, coaxing, persuading"; napavevamo, I u. him to be good; namanevamo, I u., encourage him; see Persuasive m. in Ch. gr. When "u." is used in the sense of "haste, hurry", see these terms.
- urgency, vessetanoxtoz.
- urgent, evessetanonov, it is u.; emenonotoveneševstove, it should be done in a hurry, it is u. that it should be done. [etanoxtoz, the wanting to u.
- urinate, exae, one urinates; naxaetan, I want to u.; xa-]
- urine, xaestoz; nxpexaenōsestoz, dysuria; enxpexaenōse-
oz, he has dysuria.
- us, expressed in the or. accusative suff. of the verb,]
- usage, see custom, habit. [see Ch. gr.
- use, nahozeoxta, I u. it; nahozeoto, I u. him; nahozeto, I u. him; nahozesz, I u. it; the difference between "nahozeoto" and "nahozeto" is that the first indicates "direct" and the second "indirect u."; in the first I do the work myself (as with a horse) in using

him, in the second he does the work for me. upon my telling him; nahozeto can also mean: I want him to do (it) for me; nihozetaz, I need thee to do something for me; nihotševaenaz, I need thy help quick, for a minute! nahozeoxtomovo hemxistonestoz, I u. his pen; ehoā-hoozeenov, it is of great u., profit; nahest'seeseomen, I u. it for medicine; naešhoxazesta, I am used, accustomed to, acquainted with it; nasaahoozenové, I am of no u., profit; rad.-mat-, -mase- denotes "used up, entirely gone, used"; see finish; ematane namxistonestoz, my pencil is used up; hevostanehevestoz emataneoz, his life is all used up, nothing of it is left; natapavhozeoxta, I will make a good u. of it; navovònethozeoxta,] useful, ehoozeenov, it is u. [I u. it with tender care. usless, esaahoozeenovhan, it is u.; also esaatonitoksohan; esaatonitoktahe, he is u.; enšheneena zeheš-saatonitoksohanehez, he knows the uselessness of it; rad.-oxze-, -oxzheš- =u., in vain; naoxzhešenheto, it was u. to tell him, I told him in vain. usually, rendered by inf.-oxc-, becoming -oxk- before inf.-saa-; eoxcemese hezeto, he u., commonly eats here; eoxksaamané, he does not u. drink. Ute, Moxtavataneo [Moxtavàtataneo =Blackfeet], Black people; Moxtavataneo zexhoevoss, where the Utes live. The Utes were the last hostile tribe with which the Ch. made peace. This was done in the fall of 1894, by meeting the Ch. at Cantoment, Oklahoma. [child]. uterus, matxpohanoto, u.; vehōsestoz, u. (when bearing) utmost, expressed by inf.-tonoc-; zetonochaeš-voēseve hoe, the u. parts of the earth. utter, rendered by suff.-oan =to u., pronounce, articulate; epavoan, he utters well; esaoxhohe, he utters nothing; esaatonšeoanistovhan, it cannot be uttered. utterance, pavoanistoz, a good u.; havsevoanistoz, evil u.; kaoanistoz, short u.; see language, speak.

V

In Ch. "v" has a peculiar pronunciation hard to give in Eng., somewhat between "v" and "w", similar to the Fr. "ua, ué, or ou" when pronounced rapidly. The "v" sound in Ch. has the value of Eng. pref. "co-, con-", and of "together, center". [v. (sp. of a lodge, house). Vacancy, see emptiness; vèpšenastoz, v.; vèpeometàtoz,] vacant, evèpeometa mhāo, the house is v., empty; evèpše-] vacate, see leave. [na, it is empty, v.; see empty, hollow. vacuity, see emptiness. vagina, macesta. [ed. vagrancy, notovaeoxzistoz, the roving, being unrestrain-]

vagrant, enotovaeoxz, he is a v.; zenotovaeoxzz, the v., unrestrained one, homeless, not affiliated with, frivolous, ungodly.

vague, rendered by rad.ononov-; eononovazesta, he is v., indefinite; eononovezhess, it is v., indifinite.

vain, inf.-hōv- =in v., for nothing; inf.-aestom- =v., false; inf.-oxzheš- and -oxze- is used to express "in v., vainly, uselessly, with no result"; inf.-menoxc- =v., proud; esaatonitoksohan, it is in v., useless; nahōveneoxz, I went there in v., for nothing; naoxzheše-ēsztovō, it is in v. that I speak to them; see desecrate, false. Emomenoxkoan, he speaks with v. glory; epevōmsohetan, he is v., proud, craving admiration; emenoxcevōmāzetan, he is v., wants to be seen; evēpa, it is v., empty; vēpanan, vēpananeo (objective form), v., emptiness.

vainglorious, etaomemenoxcepevatamāz, he is v.; emenoxcepevōmsohetan, he is v., wants to be admired; emomenoxkoen, he is v. (with aloofness).

vainglory, momenoxkohenestoz; menoxcepevōmsohetanoxtoz, v., vanity; menoxcepevatamāzetanoxtoz, v., the wanting (with pride) to be admired.

valiant, see brave; ehātamahe, he is v.; zehātamahesz,]

valid, epeva, it is v., good. [the v. one.

valise, vehoehoseo, white man's bag, also ref. to a trunk; vēhoehoseoneva, in the v.; kaemestoz, v., hand bag.

valley, zeveetto, zeveettosz (pl.), that which is concave; zeameveetto, that which is long and concave, v.; etoxtoeoz, it is a vale, a small depression (on the prairie); zeamevoseoz ohe, v., river depression; zeōmevoveetto (zeōmevoveettosz, pl.) atoonato, v., long and low or deep depression; hotomeohe, hotomeohesz (pl.), v., river flat, land on each side of a river; zeootomevoveetto is another word for "v."; zesoxpevoveetto, a long, narrow v., gorge.

valor, hātamahestoz; ehātamahestove, it is v.; see brave.

valorous, see valiant.

valuable, ehaōeme, it is v.; eohaōeme, it is very v.; zehaōeme, that which is v., has value, q.v.

value, verbal suff.-(h)ōem and -(h)ōesta ref. to "v."; ehaōeme, it (or one) has great v.; napevōemo, I count, v. him as good; etonetōemé, what v. has it (or he)? eshovōeme, it has less v.; nanokhōesta, I v., count it worth one (sc. dollar); zeto mohènoham eanavhōemeo, these horses are cheap, down in v.; zetāōeme, its v.; zehexovōeme, the degree, amount of its v.; zehexovōems, or. of preceding; naēveōhatamo zehexovōems, I examine him to know his v.; evonhōeston, it is beyond v., priceless; haōemestoz, high v.; hohonao zenanoshaōemess, stones of very great v., valuable above all (sc. above other stones). Enokōeme, it is valued at \$1;

- enisōeme, it is valued at \$2, etc. See estimate, esteem.
 Nisó makātansz enetōeme, he is valued at \$20; see]
 vamp, vohaevestoz. [worth.
vanish, see disappear; esehovhovanē, he vanishes, dis-
 appears suddenly.
vanity, menoxcepevōmsohetanoxtoz, the wanting to be ad-
 mired; menoxcevōmāzetanoxtoz, the wanting to be
 seen; vèpanan, v., that which is v., empty, weightless-
 ness; see vain. Vèpeneot-amoētastoz, V. Fair, lit. empty,
 hollow performance; see pride.
vanquish, see conquer, subdue; navovonano, I v. him; navo-
 vonoéhō, I v., defeat them (or.).
vapor, eéšeō, it is v.; zeéšeō, the v.; zeéšeō zeamhōsta
 hāaešeeva, a v. driven by the wind. [ful; see change.
variable, eoxceonitavatamano, the weather is v., change-]
variant, expressed by rad.-nitav- =changing, differen-
 tiating; see change, different.
variation, nitaveozistoz, the changing; esaanitaveozis-
 tovhān, there is no v., change; etanitavataman-
 ooz, there is a v. in the weather; nitavatamanoozistoz,
 v. in the weather.
varied, eonitavhestanoveo, they are v. people, live vari-
 edly as peoples, nations; ehaestnovxtavensz, they
 (in.) have v., many colors; eonitavevenszeo, they have
 v. languages; eonitavhetšetanoxxeveo, they have v.
 minds, opinions.
variety, onitavevenszistoz, v. of languages; onitavemeses-
 toz, v. of food; onitavēs'anistoto, v. of clothings
 (for men); onitaveoxcasz, v. of hats. See different.
various, see different, manyfold, varied; hastoha nataox-
 ceneoxz māevèhoeno, I go to town at v. times,
 oftentimes; heovasz, v., all sorts of; heovasz hešemen-
 oz, v., all sorts of berries; inf. -estoxto- =several,
 v.; tonestoxtoe, in v., several ways; ēvestoxto-hozeo-
 heo, they work in v., several ways; natonestoxtoemaova,
 he pretends in v. ways with me; eēvhestoxtoeman, he]
varnish, same as paint. [pretexts in v. ways.
vary, see change, differ.
vast, inf.-von- expresses "vastness" in some terms,
 like: evonemahao, it is v. in width; evonoetam, it
 is of v. depth; evonhōestonstove, of v., countless num-
 ber; evonōmoeha, it is a v. body of water. [v.
vat, maxevetō or mamevetō, a bulky, large vessel, a tank,]
vault, nanosekaax, I v.; kamxeheva navešenosekaax, I v.
 with a stick; nanoskaaxetahaso, I v. with a horse;
 evoxkoston, it is a v. (made, erected); navoxkoston, I
 make it v. shaped; also navoxkoemanisz.
vaunt, see boast; emomenoxkoan, he vaunts himself; also
 etaomehāotāz (in words); emenoxcetotoxemāz, he
 speaks with pride about himself; menoxkoanistoz, the
 vaunting; ehōvohātamāz, he vaunts himself brave, power-
 ful.

veal, moksa hesthoevoxkôz, calf's meat.

veer, enimaestaotxz nonohono nomhasto, it veers gradually to the south.

vegetation, zehetāehoneo, also zehetaeoó, all that grows (as plant): emoonatamanoó, the v. is beautiful; ehavsevoó, the v., plant growth is poor; hovae esaahoneohan, there is no v., nothing grows; zehetaeoó epevetanotto, the v. rejoices.

vehement, expressed by inf.-momáta- =with anger, temper (in.sp. of people and animals); suff. -ōstaa, -ōstōno, -ōstax, etc. (see Ins. form in Ch.gr.) imply vehemence, force, blow, stroke; eoxeōstaa vē, the lodge is torn by the vehemence of the wind.

veil, nahevae, I have my head covered, veiled; nahevaēno, I cover one's head; see head; nahōmenēno, I v. one; ehōmenehe, she is veiled, has her face covered; hōmenehestoz, cover for face; hevacehestoz, head covering; zeotōenovsz, netting, anything having meshes; ehezeva-voēta, he acts veiled, in disguise, not openly, venge-] vein, mǎzemaeme. [fully.

velocity, rad.-nšev- denotes v.; enševeoēsena, it moves with v. (sp. of celestial bodies); maatameo eohāenševeohetto, the train runs with great v.

venerate, see fear, respect; naéàtovo, I v. him; éàtohestoz, veneration. [see revenge.

vengeance, nonohenomohestoz, v., resistance, retribution;]

vengeful, enonohenomoheoneve, he is v.; inf.-eās- =with wrath, vengefully; nivéeāseoxeve, speak not in anger, vengefully.

venomous, eohāonen, it (or., of reptiles) is v., is "strong of teeth"; šēšenovotto eohāoneneo, the rattle snakes are v.; see poison.

venture, nasaahzeva, I v., am bold, without disguise; nasaahzevaeztô nitov, I v. myself; see bold, risk.

veracious, see true.

veracity, hetomhestoz, truthfulness, v.

verb, the Ch. v. has two main conjugations: coordinate and subordinate, modified by persons, tenses, forms, modes, modal affixes and divers suffixes. See Ch.gr. [by law.

verdict, zehešhoemanistove, that which has been decreed]

verdure, zeoxozevoó, the v., that which is green (of growing plants, mostly grass); zepevatamanoó or zemoonatamanoó toxtō, the beautiful v. of the plain.

verge, toxē; see brink, border; inf. -tose- =at the point, v. of; etosenāeoz, he is at the v. of death.

verify, evāxshetomeoz, it becomes verified, true, truly fulfilled; nahetomesta, I v. it, declare it true,]

verily, onisyo and onisyometto, in truth. [q.v.

vermin, maevescehevotozz.

vernacular, tāma zeheenszevoss, their v., language, q.v.

vertebra, ätov, ätovonoz (pl.), lumbar vertebrae; ätovo-
toz, caudal or coccygeal vertebrae.

vertical, expressed by sound of "t" in many combina-
tions; see erect. Natomoxтана, I set it up. v.,
erect; natomooxz, I walk erect; zetomsxoz, a wall.

vertigo, eveneoizistoz; see dizzy.

very, hako; hako haeš, v. far; hako heama, v. high, far
above; inf.-ohā- =v., v. much; naohāmehotaen, he
loves us v. much; inf.-ota- and -vota- (old form) =v.,
in a high degree; eotapeva, it is v. good; evotamasha-
nē, he is v. unreasonable; inf.-tó- and -nitó- = "v." in
the sense of "real, actual, true, same", also used to
give emphasis or express identity; etónēhov, he is the
v. one; tóetto is the detached form of inf.-tó-.

vessel, rad.-ve- denotes concavity; suff.-tō and -toxq
implies "holding within"; -vetō or -vetoxq (for
a smaller v.) =v.; see kettle, kitchen utensils; maxe-
vetō, large v., tank.

vest, totamenaēszehe, the armless coat; natotamenaēsze-
he zevecenōs, where the pocket is in my v.

vex, see feel; nahomosemo, I v. him; navenomoxta, I feel
vexed; see annoy. [words]; ôzetanoxtoz, v., bother.

vexation, venomoxtastoz; homosemazistoz, the vexing (in)
vial, kaevetoxq and kaenanivsetto (of glass).

vibrate, enonxpaa, it vibrates; enonxpoax, it (or.) vi-
vice, see evil. [brates; see shake.

vice-, expressed by inf.-honaov- =next to, second in
rank; zehonaovevašitaevsz, the V. President (of
the U.S.). [ciousness.

vicious, eahansenova, he is v., evil; ahansenovàtoz, vi-]

victor, zevovonanovaz, the one who is v.; zehotävaz, the
one who wins; hotävahe, v.; nimaxhotävatoen, he
is a great v. for us; nahotävanoz, I am v. over him.

victorious, evovonanova, he is v.; see defeat.

victory, vovonanovàtoz, the being victorious; hotävàtoz,
v., the winning; vonanetanevàtoz, v. (implying
extermination of the enemy); mooxzenistoz, v. celebra-
tion (by painting black) when no loss of men occur-
red; hoose or mooxzenistoz nimetaenov, he gave you v.
(only in war); hoose means "dead coal". The victori-
ous Ch. blackened their faces with dead coals as a]

victual, see food. [symbol of peace after war; see coal.

view, naēvezetōo, I v., am looking; see scan, see; zexho-
tāoenov, where the v. is free, open; ehotāoenov, it
is in full v.; zemävōme, in v. of all; zistómonevōma-
zistove, at first v.; eàtohōmaeoz, it is hidden from
v.; nahestoemeoena, I bring it to v. (from enclosure);
inf.-me- =to come to v., appear, q.v.; zehešetanotto, my
v., opinion; zehesseztom, my v., opinion of it; niton-]
vigilant, see watchful. [hessezta, what is thy v..]

vigor, hekoneozistoz; see strength. [opinion of it?

- vigorous, ehekoneoz, he is v., strong; enàkae, he is v., has energy; see robust, sturdy.
- vile, ešénitame, it is v., loathsome; našénezesta, I deem it v.; see loathsome; etaohāhavseva, it is v., very bad; inf. -ōxenitam- = v., filthy; eōxenitamoan, he speaks v.; eōxenitamoōta, he does v. acts; eōxenitamevostaneheve, he leads a v. life; ōxenitamestoz, vile-ness; ōxenitamoanistoz, vileness in words, utterance; ōxenitamoōtastoz, vileness in deeds; see filthy. Zešénitamsz, the v. one; zešenitame, that which is v.; ze-ōxenitam, that which is v., filthy. [senovaz, the v. villain, onimeešehtan; eohāesenova, he is a v.; zeohāe-]
- villainous, expressed by inf. -ahansenov- or -ohāesenov; eohāesenovevostaneheve, he is a v. person.
- villainy, onimeešehetanevestoz, ohāesenovàtoz or ahan-]
- vine, eéasetto, v., climbing plant. [senovàtoz.
- vinegar, hoestāxemàp; màp zeex'xeeno, v., acid water;]
- violate, see transgress. [see acid.
- violence, momátahestoz; inf. -momáta- = with v.; namomá-tahestana, I take it with v.
- violent, emomátaeoz, he becomes v.
- violin, matanōenenenistoz, v., string instrument.
- virgin, zeheēvsz, zeheēvessō (pl.), the v. one; eheēve, she is a v.; heēvestoz, virginity; also kasehee, young girl, v. [is v., a man; hetanevestoz, virility.
- virile, ehetanezhessō, it is v., manlike; ehetaneve, he]
- virtue, hoxeepavhastoz.
- virtuous, ekōmae, she is v.; ekōmhēve, she is a v. woman;]
- visage, see face. [ehoxeepavae, one is v., pure and good.
- vise, hàpāneo; see pinchers.
- visible, evōseoneve, it (or one) is v.; zevōseoneve, that which is v.; zevōseonevēs, the v. things; zsaa-vōseonevhan, that which is not v.; zehetāevōseoneve, all that is v.
- vision, nahotōo, I have v., sight; nathotōstoz, my v., sight; hōeta, v., "stars" (as when stunned by a blow or at night when a sudden flash appears); nāthō-eta, my v., flash; zehetōetatto, that which is a flash, v. of fire; naevxtovō, I see in a v., also look around; ovaxenàtoz, dream, v.; naōvax, I have a v., dream, q. v.
- visit, vēno nahooxz, I v.; natotoxoeoxz zēvēstove, I v. thru the camp; see company.
- visitor, hoxovistavahe, hoxovistavaheo (pl.), a v.; usu-ally said of one who came from a distance; see]
- vitiate, ehavseveoz, it vitiates, becomes bad. [company.
- vivacious, enonahaxczhesta, he is v., brisk, q. v.
- vivacity, nonahaxczhestàtoz.
- vivify, navostaovo, I v., give him being (this term is ob-jected to by some Ch.); naametaneoho, I v. him.
- vocation, suff. -taneva implies v., calling, occupation; eonōsetaneva, he calls (as his v., occupation);

emomaxsetaneva, he accuses (from habit, occupation).
vocative, characterized by suff. -esz and -(h)asz (in the pl.); hetanész, ye men! heesz, ye women! ve-honasz, ye chiefs! kašgonasz, ye children! eōstaehasz, ye Christians! onisyometanoehasz, ye believers! kaso-vāehasz, ye young men! kaseheehasz, ye young women! hotokasz, ye stars! vóasz, ye clouds! mǎpasz, ye waters! nàko, mother! nàz, daughter! niš, grand child! niscehe, grand mother! niho, father! zehevasemetovaz, my young brother! zehemaheonametovaz, thou my God! these two last terms are given as samples taken from the sub. of the verb. See Ch.gr.

voice, hešehahestoz; zehešehahes, the v. one has; napav-hešehahe, I have a good v.; nazhešehahestoz, the way my v. is, my v.; enitavehahe, he has a different v.; etomenitavehahe, he presently has a different v.; emomátaehahe, he has an angry v.; enešehahe, he has such a v.; namxehaheztovo, I call to one with a "great", loud v.; heovaesz zexhessevon maxehahestoz, all sorts of sounding voices; see sound; nahōnevosehaheztovo, I put a v. in his defence; ezceenehahe and ehešksehahe, one has a shrill v.; etomsehahe, one has an alto v.; eōnōsehahe, he has a base v.; see sing; emaxetāpehahe, he cries, calls with a loud v.

voiceless, esaanoxtovenszé, he cannot speak, is mute, v.

void, see empty; evotanxpavseve, he is v. of good.

volcano, vós zenxhoatovāo, peak from which fire and]

voluminous, see bulky; expressed by inf.-mame-. [smoke]

voluntary, expressed by inf.-taom- =of self. [issue.

volute, evoxkaēsetto, it is v., conduplicate; see "line"

for the terms used to designate the different "-volute" forms. [heheozozistoz, the vomiting.

vomit, naheheozoz, I v. naheheoz ehōneoxz, I v. bile; he-]

voracious, emhaetsaneoneve, he is v.; eohāmesheeneve, he

is v., a greedy eater.

vouch, same as swear; navistomōhan, I v., swear.

vouchsafe, nanonizeom-nizeovo, I v. him.

vow, ezetoxeva, he makes a v. (for a religious ceremony);

hosz eoxcevešezetoxevanov, some make a v. with it; navistomōhan, I v., swear; zezetoxevaz, the one who

makes a v.; emeaevaxeva, he makes a v. (for the Arrow ceremonial); ehoxeheševa, he makes the v. for the Sun]

vowel, maāzenavoanistoz. [dance.

W

There is no "w" sound in Ch. altho "v" before and after "o" is pronounced similarly to "w" in "woe".
Wabble, see stagger.

wade, naamoxov̄, I w. across; nazoova, I w. thru water; na-zoòno hestas (or.), I w. thru snow; nazohanoz, I w. thru dry substances (as branches, etc.).

wag, naōmaeš, I w. my head; naōmacē, I sit wagging my head; naōmacèn, I walk wagging my head; hotam eaxao-eoxz, the dog wags his tail, shows friendliness; evava-evaxeš, he wags, waggles his tail; zeōmaešenaz, the one who wags his head; zevavaevaxešenaz, the one who wags his tail; ōmaešenàtoz, the wagging of the head; vavae-vaxešenàtoz, the wagging, waggling of the tail; axaoxe-oxzistoz, the wagging, showing friendliness (of dogs).

wage, nameoe, I w. war; meoestoz, the waging of war [na-meoeševa, I declare war]; hoozeemestoz, wages (obj., which I give); hoozeohestoz, wages (subj., which I get); nathoozeemestoz, my wages; nathoozeohestoz, my wages]

wager, naséoz mesestoz, I w. food; see stake. [(subj.).

waggle, see wag.

wagon, amoeneo (or., sg. and pl.); naaeno amoeneo, I own a w.; eamoeoxzetto amoeneo, the w. rolls, goes; nata-hozenoz maxsz amoeneon, I load a w. with wood; navoxko-eno amoeneo, I drive around (a corner) with a w.; namomotoneno, I turn round with a w.; etahoe amoeneon, he rides in a w.; natahoho naamoeneon, I give him a ride in my w.; suff.-oxta in connection with w. ref. to the wheels (legged); naxoeoxtano amoeneo, I grease the w. (the word "amoeneo" is often left out); xoeoxtanis-toz and xoeoxtanohamistoz, w. grease; evohoveoxta amoeneo, the w. wheels are loose, come apart; amoeneo hes-zhekonoz evohoveozez', the w. wheels (legs) become loose; amoeneo heszhekonoz evohovonattoz', the w. spokes come apart, get loose; zeonistakoeoxtatto, hub; also amoeneo zeonistakoeoxtas or zeonistakoeoxtans; amoeneo hevitanov, w. tongue; amoeneo hestatōn, w. reach, lit. its spine; amoeneo zet'tāoneōsz or zestše-tāone-ōsz, spokes of the w. wheels; zevecevhōs amoeneo, w. box; zehonaovhōs amoeneo, w. with double box (two boards high); zehotxovetomseōsz (amoeneo), w. bolster; amstō-seo, ref. to both neck yoke and double tree; to differentiate the Ch. say, amstōseo maeto vitanov, the cross piece at the front of the tongue; amstōseo evešhotxp-seō xoeoxtanohamistovâ, the double tree is fastened by means of the w. wrench; xoeoxtanohamistoz, w. wrench (also used for "w. grease"); amstōseo napâana or nahotxpstana penomaōoneva, I fasten the double tree to the harrow; hôasen, w. sheet, cover; zehoeš amoeneo, covered w.; hovxtoene-amoeneo, dray, freight w.; amoenešq, small w., top buggy; also called moktav-amoeneo, the black w. (also ref. to carriage, surrey); amoeneo zeveše-nonxpohōsenavoss, w. springs; naénhōmano amoeneo, I remove the w. cover, sheet; voxkoeōeseo, -eseonoz (pl.), w. bow; also voxkoaneo, -neonoz (pl.); henešeoxtanohamis-

- toz and tōeoxtanohamistoz, w.brake; nahenešeoxtano or natōeoxtano (sc.amoeneo), I set the brake.
- waif, nxae, nxāo (pl.); zenxavsz, zenxavessō (pl.), the one being a w.; enxave, he is a w.; nxavestoz, the being a w.; enxavstaomen, he suffers as a w., is in the condition of a w.
- wail, našeševe and nanšeševe, I w., weep; inf.-omom- = with wailing, tears; naomomhōna, I pray with wailing, tears; naomomoē, I am in a wailing, tearful condition; naomomoého, I impart wailing to one; naomomoaovo, I make him to be wailing; eomomonevon, it is a sound of wailing; examahānaem, he sets up a wailing, weeping; see cry, weep.
- waist, oxasom (of body); oxasom eneevazoetam, it is w. deep; nahekotxsen, I hold around w.; nahekotxseno] waistcoat, see vest. [(or.).
- wait, natonōsan, I w.; natonōmo, I w. for, expect one; natonōxta, I w. for it; zetonōmsz, the one waited for; zetonōsansz, the one waiting; etonōeš, he waits lying; natonōešeta, I w. for it lying; nansoto, I w. for one; nitansotoneo, let us w. for him; tóa noxa, w., let see! noxa, w.! ešenhēsz, w., stand where thou art! ešenhē, w. ye! natonezesta, I w., hold on for it; naēveoxzenoto, I lie in w. for one (to kill him); niēvenoxzenotaz, I lie in w. for thee; nāhanhestomoého, I keep one waiting, prevent him from....; navozenohovō, I w. on them, serve them (at meals); evozenohova, he is waiting (at meals); vozenohovahe, waiter, one who distributes food; vozenohovàtoz, the waiting (at meals); see distribute, serve.
- waive, naasetana naoxhestoz, I w., take back my saying; nanonizeomēnana or nanonizeomeasetana, I w. it, let it go gently (not being compelled to).
- wake, naseaovo or nasehano, I w., arouse one; etotoeš, he lies awake, q.v.; našešeoēšemo, I w. him (by noise), rouse him from sleep; našeševaosemo, I w. him by talking [examatotēšenaō, there he lies wide awake! examaaže-momamettōohō, there he is wide awake (having been supposed to be sleeping)]. [šešeoizistoz, the wakening.
- waken, ešešeoiz, he wakens; zešešeoiz, the wakened one;]
- walk, expressed by suff.-èn; naamèn, I am walking; zèzènsz, w. here, to this place! naamènevehōmo or naam'nevehōmo, I see him in walking, passing; naamèneta or naam'neta, I w. it; naamèn hoeva, I w. on foot; naamè-neman, I drink in walking; naamènevaseš, I drink (with hand) while walking (as in crossing rivers and having no time to stop); nanovoèn, I eat while walking; nanovhoèn, I w. bent forward (upper part of body); natox-èn, I w. along the edge of; nahooxèn, I w. last; nanomèn or nanomeoxz, I w. from (with) the wind; nanotamèn and nanotameoxz, I w. against the wind; naēvèn, I have my

w.,whereabouts; suff.-ènetto implies w.,course, progress; evhanènetto or evhan'netto, it has a mere course,w.,is ephemeral; evestovènetto, it has a fast course,is fleeting; ekasexovènetto or ekasexov'netto, it lasts (has a course,w.) a short while; nakaseamèn, I w.a short distance; naeamaèn,I w.sideways; natota-tohaèn,I w.with strides; naōmacèn, I w. wagging my head; natomozèn,I w.erect; nahecemàn,I w.noiselessly; nahoxovèn,I w.across; naneovoxovoèn, I w.up and down (a river?); naamevonèn,I w.crawling; nasxsenoèn mata, I w.among the woods; eametotaxèn màpeva, he walks on, upon the water; ehootōeoxz, he walks, goes looking back; eoxksenomaeoxz,he walks with any wind (rad.-se-noma- =fickle); naéèn,I w.up; nataéoxz meo,I w.,go up (ascend) the road; nataanhōoxz meo,I w.down the road; naeamaovo or naeamaènetovo,I w.at one's side; navoha-eoxz,I w.with a fast gait; eoxotomaoz, he walks with bowed legs; eamekaax,he walks a jumping,jumps on and on (going forward); navessohaeoxz, I w. with mincing (short and fast) steps; nahevaeoxz, I w.with covered head; natōxeoxz,I w.stooping,stooped; naxamaeoxz,I w. bent; nahanoeoxz,I w.with head thrown back; nazeškse-zeonaoxz,I w.with arms akimbo; nahotxaveàzenaoxz,I w. with folded arms; nataomhoto, I w., pass before,in front of one; esaataomhoeheo,they are (should not be) not to be passed,"walked" in front; the Ch. etiquette forbids to pass in front of any one having a higher standing than self; eakoseva and epopōseva, he walks hitting his heels (or toes); eoansàta and ehatonsàta, he walks with toes at an outward angle (opposite to pigeon toed), considered ill becoming to a Ch.; evovoxcàta,he walks pigeon toed; heovasz heševostanehevstov,all sorts of,various walks of life; navovoeamènevo,I w.before he does; naamènetan,I want to w.; esaaešeaméné or esaaešeam'né, he does not yet w.; enoxtoveamèn,he can w. See go. Am'nistoz,the walking; zehešeam'nistove,as the walking is; zeamènsz, zeam'-nessō (pl.),the one who walks; Ameoxzehe, Walking-woman,pr.name,very frequent among the Ch.

walking-stick, hatoeoxta (insect); hokto,w.,cane,staff.
wall, zistomsxoz; zeametomstoone,a continuous w.; haz-
 tova tass eoxeanōeveneo màp,"on each side
 were like walls (lit.bluffs) of water"; nimaoetto
 ehohonaemenaoeve, it is walled around; see fortify;
 hohonaemenao,a surrounding,enclosing w.; nihohonaeme-
 naoevstoonaōen,he builds a w.around us,for us; zeo-
 xeō,w.,partition (as in a house); zeoxeō ekamxevsto-
 on,the w.is built,made of wood; zeoxeō nakamxevstoo-
 naoxz,I make a w.with wood; pāozistoz nahōsz zeoxeō
 mhāo,I hang a picture on the w.; hotoma zeoxeō,inside
 w.; tahoc (or hōs,anos) zeoxeō,outside w.; nōxsema,

side of bed next to the w.; hoxóe vĕn, walls of lodge, tent (inside or outside); noos hoxóe naĕnana, I put it next to the w. (of tent).

wallow, naevōena, I w., roll to and fro; naevōenotàz, I w., roll myself to and fro; naevōenoxz, I w., roll it to and fro; vōenàtoz, the wallowing; emasovōena, he suddenly wallows (as buffaloes did before attacking); hotoaevōenàtoz, buffalo w., also called toaxemistoz; hotoa eoxcevōenao, the buffaloes would w., roll; eho-toaxemeo, they (buffalo bulls) roll, being angry before charging; Tāxemeō, Standing-in-buffalo-w., pr. name for a woman; Tāxem, same as preceding but for a man; zee-vōenaz, zeevōenassō (pl.), the one wallowing, rolling.

walnut, otāsemen, otāsemenoz (pl.); otāsemenóe, otāsemenósš (pl.), w. tree; otāsemenóeše, w. grove; otās- = pierced nose + -men = berry.

wander, see roam; enotovaeoxz, he wanders aimlessly; see outsider; eōmēnetto, it wanders, passes, without a special direction (as comets).

wane, expressed by inf.-shov- = to lessen; eshovevōsan, his eyesight is waning; eshovoēta, he is waning in his doings; see diminish, lessen.

want, expressed by suff.-tan = wish, desire; namakātaemetan, I w. to have money; enāetan, he wants to die; naneoxzetan, I w. to go; namesetan, I w. to eat; naheves'enetan, I w. to have a friend (male sp.); nahetanevetan, I w. to be a man; eookootanotto, it wants to rain; nahóa and nahóahe, I w., desire, covet; nahóātan, I w. (in thot); nahóānoz, I w. to have him; nihóātovaz, I w. thee; nanxhethoätova, he wants, desires of me; naohe-ma, I am in w., need; eohemeoz, he is now in w., need; see lack, need; ohemastoz and ohemeozistoz, w., lack, need; nanoxzevatan, I w., long for; nanoxzevatanotovo, I w., long for him; nanoxzevatamo, I long for him, similar to preceding; zeohemaessō, the wanting, needy ones; also zeohemeozessō. Neoxzetanoxtoz, the wanting to go; mesetanoxtoz, the wanting to eat, appetite; nāetanoxtoz, the wanting to die; henisonetanoxtoz, the wanting to have a child; hóāstoz and hohaestoz, the wanting, desire, liking, coveting.

wanton, tonšenové, w. woman; tonšenovehestoz, wantonness.

wapiti, moehe, w. (erroneously called elk); by mistake under "elk" is the Ch. name for "w." instead of for moose (moose and elk being the same animal).

war, meoestoz, w., the waging of w.; meotazistoz, w., battle; emeoestove, it is w.; ĕmeoenoveo, there was w. (ancient past); nameoeševa, I declare w.; meoeševàtoz, declaration of w.; nameoto, I w. with one, fight him; meoevsanistoz, w. dress; also meoevhoneō; meoevoham, w. horse; mohoxz, mokoxz, w. spear; hoenōenistoz, w. whoop; meoevhoestō, w. news; enoxne, he speaks about his w.

deeds (on special occasions, at dances, dedication of a tipi, etc.); evehoz, he is on the w. path; Vehozenàko, Bear-on-w. path, pr. name; mamā, w. bonnet; namoeonam, my w. servant; momo, momōn (pl.), prisoner of w., slave. The Ch. had many wars with other tribes and with the U. S. troops. Being wild and warlike they were always in preparedness for any enemy and they met him with bravery. Their warfare was far from being "civilized", torture of the wounded and prisoners was often resorted to, but as a retaliation for what had been done to them. They considered the white man an intruder, yet refrained for a long time from warring against him. In councils of w. the older men did their utmost to pacify the younger warriors who chafed under the encroachments of the white man. Under pressure of provocations, the Ch. decided to w. against the intruders and defend what they considered their "homeland", so that from 1856 to 1879 was a period of ever recurring wars and outbreaks. The so-called Dogmen (Hotamhetaneo), a powerful military organization in the Ch. tribe, bore the brunt of all these wars. Their aim was to inflict the heaviest loss to the enemy with as few casualties to themselves as possible. A returning victorious chief was not praised if he had lost too many of his men in the battle. The relatives of the slain ones would lament and promise to avenge the death of their loved ones. This they did at the first opportunity given, when wounded or captured enemies were brot to the camp. A thoro and interesting account of the Ch. wars is given by Mr. James Mooney in the "M. Am. Anthr. Ass.", Vol. I, part 6, pages 378-400. Mr. George Bird Grinnell's book on the Ch. wars is forthcoming. No doubt this new contribution to the history of the Ch. will be greatly appreciated by all interested in the history of this]

warble, see sing, trill. [country.

war-cry, hoenōenistoz; ehoenōenistove, it is a w.

ward, naheaenovoxzetova, I am his w.; naheaenovoxzenoz, he is my w.; aenovoxz, w.; naaenovoxzz, my w.; naaenovoxzetto, my wards; eaenovoxzeve, he is a w.; aenovoxzevestoz, the being a w.; nahesseto, I w. him off; nahessetonotto, I w. him off one; nanhaezeta, I w., beware of, parry it; nanhaeztovo, or. of preceding; natóhaoho, I w. one off; nitóhaozenon, we w. it off; nitóhaozenonsz atotonsōsz, we w. off dangers; nanohévoòno, I w. it (or., in games) by striking; nanohévooha, in. of preceding; also naoxsevoòno, naoxsevooha; natóhetanota hāmoxtastoz, I w. off sickness; see defend.

warden, neevavōsanehe or zeneevavōsansz; see watch.

ware, meneevetoxq, china w.; hesthoxtovō, his w., articles of merchandise; hoxtovō, wares, merchandise.

warfare, meoestoz, the waging war.

wariness, nhaetanoheonevestoz; see caution.

warlike, emeoevenōhe, lit. he appears, looks for war; meo-evenōhestoz, warlikeness.

warm, ehaehóta, it is w., hot (weather or dry substance);

ehòpotom, it is stifling w.; nahòpotomeoz, I am w.

(sweating); eexoveomeóe, the lodge, room is w.; enšeo-

meóe, the lodge, room gets warmer; eexov, it is w. (ob-

ject); hoesta eexovaovatto, the fire warms; ešhe exo-

vâha hoe, the sun warms the earth, ground; naexovâtâe.

I w. my feet; exovâtâehâ, w. (thou) his feet! naexoveo-

nâe, I w. my hands; naexovâe, I w. (the whole body); na-

exováe, I am w. (not cold); exovēszehe, w. coat; nahosko-

mâha, I w. it, make it (liquid) lukewarm; ehoskom, it is

lukew.; nahoskomhénen, I make lukew. (by pouring); na-

hoskomotoxta, I make it lukew. (by blowing); nahoskom-

osz, I make it lukew. (by dipping repeatedly); neš es-

tōneoxz, it is warmer than it was, the cold subsides;

enxatoometto, the water (any liquid) is w.; ensoomet-

to, it (water or any liquid) is w.; -nxatoometto is

not as w. as -nsoometto, see boil; nanxatoomeha mǎp, I

w. water; nansoomeha mǎp, I w., boil water; naexováemo

heēszehe, I w. his coat; naexovâhomovonoz hemocanoz, I

w. his shoes; hozeoshestoz, warming closet.

warmth, hòpotomeozistoz, w. (weather, air), also the being

stifling w.; hāehótàtoz, w., heat; exováestoz, w.

(agreeable.)

warn, nahòpemo, I w. one (of danger); naōhaevamo, I w. one,

urge him to consider; ōhaevàtomohestoz, the warning

advice; hòpemazistoz, the warning of danger; nanaheve-

vamo, I w. him, urge him to be wary, beware; zenaheve-

vamsz, the warned one; nanahevevaman, I am warned; na-

hevevamazistoz, the warning (to be wary, beware); eno-

toxeva, he warns that strangers come; notoxevàtoz, the

call, warning, alarm that strangers come; notōtao, ex-

clamation of warning, threat, as, woe to....! notōoxta,

also notōseomehā, an exclamation of warning. Eoxnahe-

vevame, altho warned, urged, advised to be wary, beware.

warp, evoxkonâe, it has been warped (by heat, something

like branches); evoxkonâta, it warps (thru heat);

evoxkâta, it warps, is warped (thru water, heat, weather).

warrior, notax, notxeo (pl.); see soldier, organization.

Notxenixitâe and notxevehoneva, w. leader, chief.

wary, enahetan, he is w.; nanaheztovo, I am w. of him; na-

nahezta, I am w. of it; see beware.

wash, nanšehanen, I w.; nanšehana, I w. it (implies rub-

bing); nanšehano, I w. him; enšehane, it or one is

washed; nšehanenistoz, the washing; nšehaneneo, the

washer; nanšešeona, I w. my hands; nanšehanaž, I w. my-

self (with hands); nanšeševōenesz, I w. my face; nanše-

ševōenèno, I w. his face; nanšešeàta, I w. my feet; nan-

šešeàtavōva, I w. my feet in water; nanšešeàtavōvoto, I w. his feet in water; nanšeōva, I w. in water; nanšeōvoto, I w. him in water; nanšeōvoxz, I w. it in water; nanšeōvoxz nanivsetto, I w. the bottle; enšeōvohe, it or one is washed; naasetōva, I w., remove by water; naasetōvoxz, I w. it away with water; naasetōvoxtovo, I w. it away (his); navonōva, I w. away, destroy, wipe; evonōva-oz, it washes away, is destroyed by water; nanšešeexanevōva, I w. my eyes; nšeōvātoz, the washing (in water); evovosevo, it washes out (as rain, river tearing the ground by flowing over or against it); eanhomaesevo, it washes out (when ground falls, as along the banks of a river, creek, etc.); esaatonšenšehanehan, it cannot be washed (when rubbing is done); esaatonšenšeōvoehān, it cannot be washed (in water); nšeševōnevetoxq and nšehaseo, w. basin; nešzhaseo, w. board; maxetō, w. boiler, also tank; nšehanevetō, w. tub; nšehanene-ešē-] washable, enšehanenistove, it is w. [va, w. day. washer, nšehaneoo and nšehaneoo, w., or wash machine. washerman, nšehanevèho; nšehanevèhoa, washerwoman. Washington, Zevašitaevsz, ref. to the U.S. Government. Washita, Hooxeeohe, W. river, lit. Pole river (in Oklahoma). washout, zevovosevo (digging holes); zeanhoemaesevo, w. (falling of the ground). [mirror and drawers. wash-stand, taxenšeševōenistoz; amōmāzevehoseo, w. with] wasp, heovehānom, yellow w.; moxtavehānom, black (blue) w. waste. namatoész, I w., spend it all; namatoészenoz nama- toészenoz namakātaemoz, I w. my money; rad. -mat-, -mas- =all used, spent, consumed; ematane, it is spent, consumed, used up; namatooxta, I w. my health (from infection, by smelling); ematoē, it is wasting; ematotae, he wastes all away, decays (see leprosy); ematanēoxz, it is in a process of wasting, decaying (as bones); naaestome-mashàz naomotom, I w. away my breath (in vain); eešeemoto, he wastes his health (with women); naneemetxsena, I make it w., naked, barren; ehosahe, he is wasted, emaciated; ehoseneven, he is lean, emaciated (ref. to marrow); ešenonaoxz, he wastes away; nonaseesz, I w. it (by carelessness); see débris, desert. watch, v., naneevavōsan, I w. (with the eyes); naneevavō- mo, I w. him; naneevavōxta, I w. it; naeveoxzenoto, I w. for one, lie in wait for him; nahesceneevavōmo, I w. him with "the corner of my eye"; natoneztovo, I w. for one, heed him steadily (in the sense of wish and wait); natonezta, in. of preceding; natonetamo, I w., observe him (in thot); natonezesta, in. of preceding; natonetōmo, I w., observe him (by look); naonistonetamo, I w. one (by trying, testing); naonistonezesta, in. of preceding; nanahetan, I w., am wary; nanahetanotovo, I w. one, am wary, beware of him; nanahetanota, in. of preceding; see beware. Naoxcetšeōhaetan, I w., consider, pon-

der; naoxcetšeōhetanota, I w., consider it, ponder over it; naoxcetšeōhaetanotovo, or. of preceding.

watch, n., neevavōsanistoz, the watching; toneztastoz, the watching, heeding, wishing and waiting for; nahetanoxtoz, the watching, being on one's guard; kokōaseo, w., clock; ekokōaseoneve, it is a w., clock.

watchful, inf.-hoomē- =with vigilance, constant watching; hoomētto, with vigilance; nahoomēvōma, I am w.; nitaevōmamâ, let us be w.; nahoomētonezta, I am w. for it, in constant waiting, expecting (with steadfastness); hoomētoneztastoz, watchfulness, the watching thereunto. [see night.]

watchman, neevavōsanehe; vōneneevavōsanehe, night w.;

water, mǎp, mǎpsz (pl.); ookoemǎp, rain w.; emǎpeve, it is w.; mǎpeva, in the w.; emǎpeha, there is w.; esēha mǎp, w. lies; zesēha mǎp, where w. is (lies); vèhoemǎp, white man's w. =whiskey; hòpāehemenemǎp, grape w., wine; mènemǎp, peppery w., beer (sometimes applied to vinegar); namǎpeme, my w.; nahemǎpem, I have w.; ametanene-mǎp, living w.; esaamǎpevhan, it is not w.; napavemǎpema, I am well provided with w.; pavemǎpemàtoz, the being well supplied with w.; nansoomeha mǎp, I boil w.; nanxatoomeha mǎp, I warm w.; zensoometto mǎp, boiling w.; zenxatoometto mǎp, warm w.; zetoōm mǎp, cool w.; zehoskom mǎp, lukewarm w.; zehoxeōme mǎp, clean w.; nanivsevōmemǎp, clear, limpid w.; mǎp ēšpavōme, the w. looks clear; ehoxeōme, it (w.) looks clean; eēstao mǎpeva, it drops into the w.; mǎp eheōxz, the w. is dropping; emaomevoxta mǎp, the w. is frozen; vèhoemax eohotomoena mǎp, the barrel is full of w.; nanoeoxz or nanoèn mǎp, I carry w. along; nanotan, I have w. along with me (as in traveling); mǎpe-moxšen, w. sweetgrass (kind of mint); naman, I drink w.; mǎp evosevo, the w. digs holes; mǎp evosaomoetto, the w. is digging, washing out; namanoham, I w. the horses (or mules), stock; nasé(a)-ovoham, I w. the horses, or stock (in a river or lake); ēšetaxceoena mǎp, there is some, a little w. left (in closed vessels, waterbags, etc.); ēšetaxceōvatto, there is a little w. left (in open vessels); hemanevetoxq, w. pail; namanoho, I w. him; namanoxz, I w. it; namanova, I give, provide w.; mahaeta zevešēstonēha mǎp, w. pipe (leading the w. into); mahaeta zevešhōstonēha mǎp, w. pipe leading out the w.; eēsevota mǎp, the w. seethes; enistonevavesevo, it sounds flowing w. (river, etc.); nahemanoe, I go for w. [nahemhan, I go for wood]; nahemanoto, I give him (sc. water) to drink; tahemanoesz, go get w. (thou)! naponoea, I dry, sop, pump the w. (sc. out of it); see dam; mǎp ehōemaneoxz, w. breaks out. Naneheanoseoz, it makes my mouth w.; ezocetam, it is shallow w.; ehāoetam, it is deep w.; moxtaemèn, w. snake; also soksokvetan, striped w. snake. Long "ō" in Ch. ref.

to liquid, not solid or compact; suff. -ōva ref. to w.; suff. -ōm ref. to a body of w. Eakōmoeha, it is a pond; zēmhaōmoeha, the sea, ocean; etahaeš-ehetōmoeha, it is a great body of w.; ehekotōmoeha, it is a quiet body of w.; enitovōmoeha, it is one body of w. (together); emome-noōmoeha, they are groups of bodies of w.; emamovōmoeha, it meets, comes together as a body of w.; esoxpeamōmoeha, it is a narrow strip, strait of w.; ehahanevōmoeha, it is near a w.; etāxtanōmoeha, it is surrounded by w. (an island); eavasēōmeoz and eavaseōvaoz, it falls back and down into (as the billows); the first term with suff. -ōmeoz ref. more to a large surface of w., a mass of w. together (as a surface); suff. -ōvaoz in the second term ref. simply to w. not implying a "body surface"; this is the rule for all the following expressions: etoomōmeoz, it piles up; etavonevōmeoxz, it is foaming; eavavovo-se-ōmeoz, eavavovoseōvaoz, it first recedes (as a billow); eonovōmeoz, eonovōvaoz, it swells, rushes onward, hurls itself shoreward (sc. the w.); ehesevōmeoz, it forms a swell, hill like wave (with a ridge or crest); enxhetōmeoz, it sets up (Ger. auftürmen) like a wall; eātohōva, the w. covers, buries; eātohōvaoz, it becomes covered under w.; eātohōvatto, it covers under; naātohōvatōe, the w. covers me under; emamxkōmeoz, it forms wavelets, ripples; ehestatōnevesevo, it flows ridge like, forming wavelets succeeding each other, lit. it flows in spine form; ehemocamōmeoxz, it bubbles; eomōvatto, the w. covers over; eevhaomōvatto, it covers over again; this ref. to the surface of water, becoming one as before; eohomōvatto, it runs over; etahōvatto, it runs upon; enovstōvatto, the w. recedes; enostōvaoz, enostōvatto, it overflows; eanōvatto, it runs down; eanōvaoz, it becomes less, down; eoeotōmeoz, it is billowing; eoeotōmeōstáa, it is a rushing, dashing billow; eonovōmeōstáa, it is dashing (as a billow) shoreward, on the shore; esoxkomeponōmeoz, a narrow strip of w. (becoming dry); eoxenōvatto, it is full to the brim (with w.); naoxenōvana, I fill it to the brim; ehotovavōva, it is loosened by w. (as bridge, posts, etc.); ehotovavōvansz, they (in.) are loosened by w.; rad.-sé- =down into, usually ref. to river or lake; nasé-èn, I step into the w.; nasé(a)ovoham, I w. the horses (at the river or lake); emasóséhetooxzeo, they descended into the w. (in a mass, of a sudden); eséōmeoxz, it sinks, forms a trough (of w.); emomoxtōmeoxz, the w. is agitated; evonōmeoxz, the w. is engulfing; nanšeōva, I wash in or with w., see wash; naasetōva, I remove, take away with w.; evonōvatto, the w. destroys; maxevonōvātoz, great destruction by w.; emhaōvatto, it is an overwhelming w., flood; naamōvanen, I irrigate; amōvanenistoz, irrigation; nahekōva, I wet; nahekōvoxz, I wet it; see wet; nanhaōva, I am caught by w., rain; nahomōva, I am sheltered from

rain, w.; nahotōma, I am kept back, hindered by w. (as when unable to cross a swollen river); hōōvaneo, w. faucet; nahōōvana, I let out the w.; ehōneō, it springs up, jets, geyser like; emeanēoxz, it springs, comes up (out of a spring); enistonevaveoeotōmāa, it roars (sound of rushing waves); etahaešehetōmāa, it splashes far; mehōmanoxzz, w. plant (hairy, fibrous); emohenoōvanen, he gathers w. (as God at the Creation); ehovxtōvana, he gathers it up together (as in a heap); emohenoōvaoz, it is gathered together; Maheo ēmomenoōvanano, God gathered it (sc. w.) in a group; veoxcemāp, bitter w.; naménoōva, I dig out by means of w.; naménoōvoto, I dig him out (done by pouring w. into the burrows of animals to cause the latter to come out); eoeoetōmahā, it waves, is agitated; namomoxtoōvana, I agitate, stir up the w.; emomoxtoēmeōstāa, the w. is suddenly agitated (as by wind); nanxpōvana, I check, stop it (issuing w.); hepan, w. lily (?) (w. lily represents the kidneys in some ceremonials); naeszevoe, I sink in w.; natakoōvōeno, I bring one to the surface of w.; naonovōeno, I take him out of w., nameovōena, I bring it to the surface of w.; waterbag, hemanoēveota, water container. [face, in view. watercourse, ohe, ohevahe; see creek, river; ohe zeameoz, where the river courses. [neo, small w. waterfall, zeanhoneo mām, falling water; zeanhosesko-] water jet, zehoneō (upward), zeanhozessoneo, (downward). water-lily, hepan (?). watermelon, mhān, mhāneo (pl., or.); mhāestaheme, w. seed. watery, emāpevōme, it is w., liquid; eekōva, it is w., wet; esēha, it is w.; exaesēha naexa, my eyes are w.; naexa eōxenoešen nahāen, my eyes are w., tearful; see eye, tear; emāpeveō, it is w., water is standing. wave, naōmstahasen, I w.; naōmstahāz navoxca, I w. my hat; eōmstahame, it is waved; nanimaohāz, I w. it in a circle, around (as a stick); nahesthon, I w. the hand, beckon; nahesthōvo, I w., beckon to him; zetōmaha mām zēnešehās hāhavano, the waves are made, produced by the wind; enistonevaveoeostōmāha, the sound of roaring waves; tass ēeotōmahanoz hoe eamhešemomooz, the earth was shaken as waves; oeotōmahanoz, waves; zeoeotōmaha, the waving water; ehetoōmaha, it waves (sc. water); enetoōmaha, it waves (towards the speaker); zenoōevosz hosta eoocsēēōvanovoz, waving their feather fans over the fire so as to purify (in peyote worship); enskāta, it waves, said of heated air (as in summer time). wavelike, see wavy. waver. nahótovetan, I w., oscillate, hesitate in mind; hótovetanoxtoz, the wavering, hesitating; nahótovstaha, I am of wavering heart; hótovstahātoz, the wavering of heart; naniskonavetan, I w. between two, am undecided which to take, do, etc.; nasaatōaheztohe, I am

wavering about it; natoahezta, I am steady, firm concerning it; nasaatoahehe, I am wavering; nisaatoahehe-hemâ, we are wavering; see fickle.

wavy, expressed by inf. -mamxk- =in waves, undulating; -emamxkaovess, one has w.hair; emamxkâe, she is w.haired; emamxkōmeoz, the water gets w., there are wave-lets.

wax, axc, w., gum; eotaeaxceve, it is waxy, sticky; see glue; emaneoxz, he waxes larger; see increase; nanxpeam, I w.it, shut, stop the holes (with grease, pitch, etc.); enomâkozeve, it is waxy, gluey.

way, meo, meonoz (pl.); emeoneve, it is a w., road; meoneva, in the w., road; nohêmeon, by the w.; eama meo, at the w.side; nameona, I am going my w.; zehešemeo-natto, its w.; nanehenovo, I follow one's w., also nanehenovhätovo (both terms have a fig.meaning); nametomosan, I make w., room; nametomevo, I make w., room for one; nanonaxetan, I try to find a w.(fig.); eoxx, out of the w., in another place; navonéha meo, I lost my w.; nahôoseoneve, I know the w. (real) to it; ētaomotto, it is in the w.; ētaomhoe, he is in the w.; ētaomeō, he stands in the w.; ētaomhota, it is, sets in the w.; zetâtōms, the w.it looks, appears to one; zetâtōma-etto, the w.it looks, appears to me; pref. zeoxcheš(e)-=the w., manner how; zeoxchešhaônâtove, the w., how to pray; zeoxcheševostanehevetto, the w.I live; zeoxchešešesztovon, the w.I speak to them; the v. amèn combines with other verbs to express "on the w., in passing"; nataam'nevehōmo, I will see him on my w.; naam'nešesztovo, I speak to him on the w.; nataam'nehestana, I will take it on my w., in passing; naam'neman, I drink on the w.; naneševostaneheve, it is my w., habit, custom; zeheševostanehevevoss xamavostaneo naneševostaneheve (also naneševostanehevevo), I live the w. the Indians live; naēveoxzenoto, I w.lay him; Seozemeo, Milky Way; meo zeameoz, where the w.goes; zehešeam'netto, the w., course it has; suff.-ènetto (whose first "è" is often dropped) denotes "w., course, process"; evhanènetto or evhan'netto, it has a mere w., course, of passing importance; ekasexov'netto nivostanehevs-tonan, our life has a short course.

wayward, enotovaeoxz, he is w.; see ungodly.

we, nanēhovheme, we, ourselves (excl.); ninēhovhemâ, we, ourselves (incl.); the Ch. has two forms for "we"; the exclusive excludes the one spoken to and means "he and I" or "they and I, they and we, he and we" (not "thou" or "you"); the inclusive implies "thou and me, you and me, he and we or they and we", including the person spoken to. The coordinate cj."na-" as prefix and "-(h)eme" as suff. stand for "we, excl.", while pref. "ni-" and suff. "-hemâ" stand for "we,

- incl."; -mese- =to eat, na-mes-heme =w. (he and I, they and I, he and w. or they and we) eat; ni-mes-hemâ, w. (thou and I, you and I, he and we, they and we) eat.
- weak, naonohoma, I am w., feeble, sickly, helpless, awkward, young at it; onohomhastoz, n. of preceding; navotavona, I am w. (physically); votavonastoz, vovonastoz, weakness; vovonazeonevestoz, the being full of weakness; ehotoveoz, it becomes w., loose, unsteady, shaky; natapae, I am w., subdued; taphastoz, the being weakened; etoxzēnatto, it has a w. spot, a flaw (as a ridge pole); zevovoneozessô, the ones who get w., weaken.
- weaken, natapoého, I w. one; naonohomaovo, I w. him, make him to be weak, sickly.
- weakness, onohomastoz, w., awkwardness, faultiness; votavonhastoz, w., feebleness; taphastoz, w., the being wealth, haoovhastoz, riches. [ing subdued; see weak.
- wealthy, ehaoovae, he is w.; zehaoovaesz, the w. one; ehaoovhâtan, he wants to be w. [weaned.
- wean, napootano, I w. one (also fig.); ēšepootane, it is]
- weapon, heškovaneo, heškovaneonoz (pl.); naheszkovaneon, I have weapons; naheskovaovo, I hurt him with a w. See arm.
- wear, emataneha, it wears off (as a candle by burning, chalk by being used, etc.); ematanēoxz, it is wearing off; ematxpeoxz, it wears off, dissolves; nanaze-noz, I w. them (in.) off; emaveoz, it wears off, gets old, becomes useless; namavâhanoz namocanoz, I w. out my shoes; nahonea kokôaseo, I w. a watch; hohonoz nahonea-noz or nahevhoon, I w. bracelets; nahoxezēena, I w. slung across shoulder and breast; nahoxezēnov kaemestoz, I w. (something) in a bag (suspended from the shoulder); nahoneovo eszehe, I w. a coat; ohe eoxcevosamoetto, the river wears, washes out, digs deeper.
- weariness, mavetanoxtoz; sxseveozistoz, w., the becoming exhausted; mavstahâtoz, w. of heart; motoeozistoz, motahestoz, w., lassitude, dejection, low spiritedness; sxsevomoxtastoz, feeling (physical) of w.; názetanoxtoz, w., exhaustion in mind.
- wearisome, emavetanosohetto, it is w.
- weary, namavetan, I w.; namavetanoho, I w. him; nanâzeta-nooz, I become wearied; rad.-naz- =worn with; see worn; nasxseveoz, I get wearied, exhausted; nasxsevae, I am wearied, exhausted; nasxsevomoxta, I feel wearied, exhausted; nasxseveoto, I w., exhaust him; zesxseveozz, the one getting w.; namotoeoz, I get w., depressed, low spirited; namotae, I am w., exhausted.
- weasel, xae, xaeo (pl.), w., also mink.
- weather, epevatamano hiz ešēva, the w. is nice to-day; eonitavatamano, the w. changes; oxpevatamanoēsz, when the w. is clear, nice; eonšeōstâa, it clears up, also eonenxâa; eneešepoeōstâa, it is clearing up; see

cloud; eneevaexáa, it clears along the horizon; ene-
ešeexhotxáa, it is uncovering, clearing; eneešeenaešee-
oz, it is getting warmer (w.).

weave, nahotostotonòno, I w. it (or.); nanootonoha šeono-
neva, I w. it in the cloth; ehekonotonoe, it is wov-
en compactly; ehekonotonōeš, it looks closely woven;
eazepotonoe, it is loosely, not tightly woven; evohov-
hotonoe, it is woven apart, leaving spaces, like burlap;
evohovotōeš, it looks loosely woven; eoxcenonokxtoton-
hōo, they are woven with wide meshes (something like
the wheel of the wheel game of the Ch.); evesshoton-
hōo, they (or.) are finely woven; emhatonōo, they (or.)
are woven closely, forming one surface: nahestotonoha
venoetoxq, I w. a willow basket; navohotonoha venoe-
toxq, I w. it loosely (with spaces between); ehoxtävo-
tonoe, it is woven in; hoxtävotonenistoz, the inweaving
of pattern or designs in cloths, blankets; nahoxtävo-
tonôn, I w. in. See braid.

web, see spider; epàpoeàta šeš, the duck is webfooted.

wed, nanhōeve, I w. a wife; nhōevestoz, the wedding a
wife; navistōmo, I w. him or her.

wedding, vistōmazistoz, marriage; enoaháen, she cooks
for the w., the new couple; ehotoanistove, there
is a present making (at a w.); see marriage.

wedge, exovaēstaneo(?); naexovaēstana, I w. it; eexovaēs-
tane, it is wedged.

weed, nitavóe, nitavósz (pl.), different grass; also ni-
tavemóesz, weeds, different grasses; eohaó, it is
weedy, rank growth of vegetation; naookoenen, I w. (by
hand); naookoena, I w. it; naookoha, I w. it (with hoe);
see hoe; nitavemóesz eamoxthoneonsz pen'nhōoneva, the
weeds outgrow the wheat.

week, noka maheonešēva, one w., lit. one Sunday; zeamstoe-
nó, a w.; see day; etonstoenó, what day of the w. is
it? enoceanó, it is the first day of the w. (Tuesday);
enišeenó, it is the second day of the w.; enaheenó, it
is the third day of the w.; eniveenó, it is the fourth
day of the w.; zsaaēšemaz'nettan heto zeamstoenó, be-
fore this w. comes to an end; noka etamaheonešēve, it
is one w. (one Sunday) since: nixa etaešemaheonešēve,
it has been two weeks; mxhossemaheonešēve, next w.
(lit. Sunday).

weep, eaxaameoz, he weeps, cries; ehāaxan, he weeps much;
navovonhestaxan, I w. to the utmost; navistaxanemo, I
w. with him; nahestaxanetovo, I w. on one's account; na-
hestaxaneta, I w. on its account; inf.-omom- =with
weeping, tears; naomomaovo, I make one w.; eomomevon, it
is a sound of weeping; naomomenaenoe, I carry (with
the hands, arms) weeping, with tears; see wail. Namemo,
I w. over him; namemota, I w. over, concerning it. Axae-
mestoz, weeping, crying; hestanestoz, the weeping on ac-

count of; memazistoz, the weeping over, about one; omo-mevoešetanoxtoz, the weeping with joy; zeaxaemessó, the weeping ones.

weigh, naonistanāoz, I w. it, try its heaviness; naonist-hanāovo, I w. him, try how heavy he is; naehanāoho, I w. him; naehanāemaného, I make him w., heavy; naehanāeō-ého, I w. him (standing on scales); eehanāeo, he is being weighed (standing on the scales); nahānāstahaovo, I make it w. on one's heart; noka zehanāota, one weight; noka ehanāosē, it weighs one pound; also noka enexovhānano, it weighs one pound, lit. it is one time heavy; ehānano, it weighs much, is heavy; esaahānanohan, it does not w. much; ehānaneta, one (or.) weighs much; zehānanetaz, the one weighing much; navēpanaesān, I lay aside weight; napavhaonaosan, I make a good w., load well; see load; naōhetanona, I w., consider in mind; enšev'netto, it has a weighty meaning; ehānan, the weight itself; nahanāoz, I find its weight; hovae zehānano, something weighty, important, of weight.

weight, see weigh.

welcome, vahé! exclamation of w.; nomoto, nomoto, w., w.!

namahaosan, I w., greet; namaseztovo, I w. one; namasezta, I w. it; mahaosanistoz, the welcoming, greeting; maseztastoz, w., the receiving with willingness, courtesy; esaamaseztōehe, he is not w.; zsaamaseztovohess, the ones who do not w. him; zsaamaseztōhess, the ones who do not w. it; esaamaseztōhan, it is not w.

welfare, pavstavestoz, w., well being; vovōnhestātoz, w., good condition; pavstaomenhestoz, w., the condition of being well; pavomoxtastoz, w., well feeling, healthiness.

well, expressed by inf.-pave-, -peve-; epavhozeohe and epevhozeohe, he works w.; napevemanisz, I make it w.; napevanen, I repair, q.v.; napevomoxta, I feel w.; epeveoz, it turns out w.; esaapeveozehan, it does not turn out well; esaapevemxistonettan, it does not write w. (as a pen); napevetanoho, I prompt him to feel good, glad; napevoého, I do w. unto one; see good; epevoēta, he does, acts w., is w. doing; epevoētaeoneve, he is a good doer; napavstav, I fare w.; niešenomoxtá, art thou w. again? napevooseoneve, I am w. spoken of. have a good reputation; pevooseonevestoz, the being w. spoken of; epeveom, he looks w., fat; pavevostanehevestoz, w., good living; tomooxzevostanehevestoz, the being w., in health, not sick, from "tomooxz" = to be on one's legs, erect, not lying; vovōnitoētastoz, w. doing, deed of kindness, help; voetoētastoz, w. doing, good behavior, also voētastoz, similar to the preceding and to pevoētastoz; navoēta or navoetoēta, I do, behave w.; inf. -voeš- = w., satisfactory, with joy; evoešhota, it is w. there; evoešhoeoxz, it is w. that he arrives; evoešho-

zeohe, he works with joy, w.; inf.-ono- = "w." in the sense of correct; onoēnаноess hovae nszaaoenohenov, w. shall you sow, but nothing shall you reap; momoxepavstaomenēs nahessetamo, I wish his welfare, that he be in a good condition, lit. may he be in a w. being (condition) I think of him; namoenoevoēta, I fare w., act "proof against" (Ger. gefeit); eevhazhesta, he is w., himself again; understood only in the connection (that he was sick before); otherwise "eevhazhesta" = he is again in the former condition; epevoan, he speaks, pronounces w.; epevōsan, he sees w.; epeveamoēta, he continues in w. doing; ōxhesta epevomoxta, he keeps on being w.

well, n., votaenō, votaenonoz (pl.); evotaenoneve, it is a w.; votaenoneva, in, on, by the w.; ehāeotō votaen, the w. is very deep.

west, ešehe zistataēns, where the sun sets (common name); onxsovon, onxsovota, onxsovonahem, w., ceremonial name.

wet, ehekōva, it is w.; ehekōvansz, they (in.) are w.; nahekōva, I am w.; nahekōvoto, I w. him; nahekōvoxz, I w. it; ehekōvohe, one has been wetted; ehekōvomaο, the ground is w.; ehekōvoó, eheōvoó, the grass is w.; see dew; nahōvoxz, I w. it; nahōvoto, I w. one; similar to -hekōvoxz and -hekōvoto only in a higher degree; eotōva, it is soaking w.; also eexōva; eōxz, it wets thru (like cloth); eemaōvaō, they all are w. [emaοvaō, they have red fur]; ehekōvoevōva, his shoes are w.; nihekōvoevōvamā, we have w. shoes; also hemocanoz ehekōvanettoz', his shoes are w.; namocanoz ehekōvansz, my shoes are w.; nahekōvāta, I have w. feet; navxeon ehekōvaō, my socks are w.; nahekōvhеona, I have w. hands; nahekōvstaheona, my palms (of hand) are w.; heāzenoz ehekōvanettoz, his hands are w.; ehekōvotoxta, also ehekōvoxzenoz hesz, he wets his lips; nahekōvotoxtomovo, I w. one's lips; evovhetāzenaoz, he wets his lips, lit. he prepares his lips (before speaking); see soak, water.

wetness, hekōvātoz.

what, henova, w. is it? also henā? henovaeoxz, w. are they (in.)? toa henova emehesseneševsz, w. for should he do it? henova zetosemezess, w. are you going to give me? henova zehesso nasaaheneenō, I know not w. it is; henova tóa, w. then? nioxhevo, w. didst thou say? henova or hena zehohātto, w. doest thou want, desire? etonševetovatto, w. shape has it, how is it shaped? see shape. Etonetaeta, w. size is he? etonetao, w. size is it? oovā, w. kind? ehovaeve, w. kind of person, sex? eneevaevé, who is he (or she)? na hena emehovahan, and w. not? etonehōsta, w. time (of day) is it? hoōtama, w. cannot then be expected! "W." as a rel. pronoun is expressed by pref. ze- (zè- for past, see Ch. gr.); mēstomevsz zehesso, ex-

plain me w.it is! nasaanistô zeēsztōsz, I do not hear
w.he speaks to me; pref. eme- (gov. the sub. cj.) im-
plies "w.,may,should"; nasaaheneenô emeheševetto,I do
not know w.to do; namēstomevo zememesēsz, I explained
to him w.he should eat.

whatever, tonxhésto,w., under any circumstances; nohas
tonštonsoz,w.kind; pref. zetohetā- =all that,
every one that,w.; zetohetāhesso màpeva,w. is in the]
whatsoever, same as whatever. [water.

wheat, pen'nhôo, w.,also flour; epen'nhôneve, it is]
wheedle, see coax,deceive. [w.; pen'nhôneve,with,in w.
wheel, amoeneo heszheq,heszhekonoz (pl.),wagon w.; na-
xoaneoxtano,I grease the w.; eoninšeoxtaoz,
it gets broken (wagon w.); eniseoxtaoz, it (w.) comes
off the wagon; oxzem,play w.of the Indians; oxzevonis-
toz,the w.play (see page 827,#2); oxzevatoaneo,wood-
en frame of the play w.; amoeneo heszheq nanimaohà-
tovo,I make the wagon w.turn; enimaóaa,the w.is turn-
ing; nimaoahaseo and nimahaseo,the one that turns, a
w.(not of a wagon). [(legged) wagon.

wheelbarrow, zenocoxtatto amoeneo, the one wheeled]
wheeze, ensóe,he wheezes; nsóhestoz,the wheezing; ensó-
evon,it wheezes (sound).

whelm, expressed by rad.-mha- =over and cover; emhaō-
vatto,it whelms,the water floods over and covers,
engulfs; emhaomeeoz,he is overwhelmed by misfortune;
see over.

when, toneš; toneš ehoeoxzé,when did he arrive? "toneš"
may also mean "at a point" (of a distance); pref.
òtoneš- (with the sub.cj.) =w.,whenever; òtoneševōmo,
whenever I see him; tonexov,w.,at some time; pref.ho-
oxc- (with sub.cj.) =at the time that;hooxchāmoxtass,
w.,while you are sick; pref.zè- =while, at the time,
also place; hane zexhoeoxz,w.,at the time he arrived;
zexhaōnavoss, w., while, at the time that they were
praying; pref.-zeeše- =w.,after (past); zeešemsevoss,
w.they had eaten; matanexov, w.it will be the time;
mataešemeènsz ešehe,w.,after the sun has risen; manx-
hoeoxzz, w.he shall come hither; mataneoxzez, w.we
shall go there; neš,w., in the sense of "after that,
then"; pref.ox- (with the sub.cj.) =w.occuring, hap-
pening; oxneševstovēsz,w.it is done,at the doing: ox-
vehōmozēsz našivatamon,w.we see him we pity him.

whence, t'sa ninxhesshoéné, where doest thou come from?
zenxhestätto,w.I am; zenxhesshoeoxz, w.he came;
t'sa enxhestá,w.is he, where does he hail from? t'sa
enxhesso,w.is it? Inf.-hesse- =therefore,w.; nahesse-
axaem,therefore I cry; t'sa enxhesshāmoxtastove, w.
comes sickness?

whenever, expressed with pref.òtoneš-; nohass hooxchoo-
ko,w.it rains; nohas hooxchozeohes,w.he works;

- nohas taometoneš, w., at any time whatsoever; nohas to-neš, w., at any time.
- where, t'sa, at which place, point? toas, w., which? (as when seeking for something within the lodge); t'sa ehoe, w. is he? t'sa ehota, w. is it? t'sa nivōmovo-he, w. did you see him? t'sa nihehestana, w. doest thou take it from? t'sa zetosemohēoxzistove nasaaheneeno-he, I do not know w. the meeting will be; pref. zex- or zé- =w.; zexhoetto, w. I live; zèvōmoz, w. we saw him; zistaanaos, w. he fell, also zéanaos (before "a" and "o" the aspired sound ["x" and ""]) is oftentimes left out). [one's w. are; t'sa eēv'né, where has he his w.? whereabouts, ēvnistoz, also ēvhastoz; zexēvēns, where] whereas, rendered by pref. zeheše- =since, seeing that, w.; zehešsaapevatamanoehan, w. the weather is not nice; zehešhoemanistove, w., as the law has been passed. [neenovo, this w. I know him. whereby, expressed by inf. -vešhess-; heto navešhesshe-] wherefore, hena zehess- =why, for what cause, reason? wherefrom, see whence. [hena zehesseaseoxz,] wheresoever, nohas t'sa. [w. did he leave? wherewith, same as whereby.
- whet, naéhasen, I w., sharpen; naéhàz, I w. it; see sharp- en; éhaseo, w. stone (also file); ósēna, w. stone, rasp; eohotaxzz, smaller w. stone (for fine work); see file.
- whether, expressed by pref. eo- usually in connection with a negative; nasaaheneenovohe eoešenās, I know not w. he is dead; nasaaheneenohe eotoshoeoxzz na mo hovahan, I know not w. he will come or not; nīmēsto-mevemeno eotoseaseoxzetto, tell us w. thou wilt leave (sc. or not); pref. hota- =w., if; èneevavōmov hotanšho-zeohez', they watched him to see w. he would work; tāe-oešehemakātaemsz; w. he has money! in the sense of "let"] whetstone, see whet. [me (or us) see w. he has money"! which, tās, w. is it? tāsevoensz, w. are they (in.)? tāse-vōn, w. are they (or.)? tāsevo, w. one (or.)? tāsesz, w. is the supposed one (or.)? hen zeaenon, the one (in.) w. I own; toas, w., where is it (among several)? whiff, exazevoze naexan, he whiffs, puffs smoke in my face; nahešezevozevo heexa, I w. smoke in his face, eye; niexa nihešezevoze, I w., puff smoke in thy face; ehotoatovao, whiffs (of smoke); naexa nihešezevozeme, you w. smoke in my face; zevozistoz, w., puff.
- while, expressed by pref. zestše-, zestšena-, zistatše- (past); zestšemanoēz, w. we are together, assembled; zistatšehovanēs, w. he was absent; inf. -ninov- =a w.; inf. -momaxom- =whiling; naemomaxomèn, I walk whiling] whine, eokaoom hotam, the dog whines. [away, musingly. whip, navecòno, I w. him; see punish; nitóhōon nanitooha, I w. the top (in playing, to make the top spin);

nitóhônóe, nitóhônósz (pl.), the w. used to make tops spin; poevahaseo, w. lash, ref. specially to w. cracker; ohamevox, team w. (like quirts), "black snake"; zeheohamevoxsz, the one with a w.; veeohamestoz, buggy w.

whir, enistoneva-nitóeōstáa, it whirs (ref. to sound, as of a spinning top); enitóeōstáa, it whirs; enitóeōstax, it (or., as a top) is whirring; kòkoao enemanistoneva-vēnaxeo, the quails flutter (fly) with a w.; see whirl.

whirl, nanitóeōstax, I (myself) w.; enitóeōstáa, it whirls; nanimaoaō, I am whirled; nanimaoaovo, I make him to turn, w.; nanimaoha, I w. it, make it turn; ezevatoeō, the dust is whirling; see dust; evovozevoaxeō, they (or.) w., swarm around; hestass evovozevoax, the snow is whirling about; vovetas, w. wind; maxevovetas, tornado; evovetasoneve, it is a w. wind; see re-

whirligig, nistonevahaseo. [volve, spin.

whirlwind, vovetas (or.); evovetasoneve, it is a w.; maxevovetas, a great w., a tornado; vovetasoneva, with, by the w. [ers.

whisker, hestovoozemeàz; ehestovoozemeàz, he has whisk-]
whisky, vèhoemàp, white man's water; evèhoemàpeve, it is w.; vèhoemàpeva, with w. [emōseēszistoz, w., n.

whisper, naemōseēsz, I speak in a whisper, secretly;]

whistle, naéš, I w.; zeéšsz, the one who whistles; naéšemo, I w. him (to call him); naéšenon, I w. a tune; eéš haavhan, the wind whistles; tàpen, w. (only as mouth instrument); éšhestoz, the whistling; éšhestoz enistōhe, the w. (as of engines, etc.) is heard, sounds.

white, evokom, it is w. (small surface); evohom, it is w. (large surface); evokomene, he has a w. face; evokomeneoz, his face becomes w.; navokomana, I make it w., whiten it; navokomano, or. of preceding; evohomeno-no, it is all w.; evohomenōhe, he looks (in appearance) w.; evokomaneōetto, it makes w. (substance like paint, chalk); evokomaneova, it (or.) is of whitish fur; evokomaneōva, it is whitish (liquid); evokomanēoxz, it is getting w.; evohomatovā and evoxpatovā, it smokes w.; evokomešen, they (or.) are w. breasted; evokomoē, it is worked (beaded) with w. quills; evohomeoaseōstáa, it gets shining w.; evohomeoaseōstax, one becomes shining w.; evokomeōstáa, it becomes w. (of a sudden, at once); evokomeōstax, or. of preceding; evokomoēvaoestax, his skin becomes suddenly w.; evohomeoasea, it shines w.; evohomhoneon, he is clad in w.; evohomsan, he is dressed in w.; vohomsanistoz, w. garments; evokónaota, it sets, stands w. (of branches); evohonaehansz, they (in.) lie dry and w. (branches, bones); also evohonaeeona-hansz, evohonaeeona (sg.); evoheneoz, he has a w. spot in the eye; voheneozistoz, w. spot in the eye; rad.-voxp- also indicates w., whitish gray; navoxpoha, I paint it

w.; evoxpohe, it is painted w.; evoxpēstōnao, or evoxp-
ēstoonaō, they are w.throated; evoxpáe, he has w., gray
hair; evoxpoova, it (animal) has a w.fur, is w.furred;
evoxpoona, it is a w. morning (ref. to atmosphere);
evoxpomano, it is w., (atmosphere, sky, general aspect);
examaeš-voxpstnōèn, she has w.children; evoxpōm, it is
w.(liquid); voxpeomeš, w.oak; voxpehonehe, w.wolf; vox-
poham, w.horse; ehecevoxpoovaoxz, it quietly (slowly)
turns w.(of the fur); zevokomoao makät, w.money, sil-
ver; evohomae, he is w.; zevohomasz hōma, a w.robe; the
following terms are proper names: Ešeoxxvokomāsz, W.
sun; Voxpehoom, W.coyote; Vecesoxvokomāsz, W.bird; Vox-
penonoma, W.thunder; Voxpemasé, W.fool; Hotoavoēs, W.
nosed-bull; Voxphōhevàz, W.shield; Voxpenàko, W.bear;
Niz-vokomāsz, W.eagle; Vohozena, W.touching or Lime;
Poexā, W.skunk; Honioxvokomasz, W.wolf; Voxpoham, W.
horse; Voxpōm, W.river; Vōsta, W.buffalo-cow, also used
as name for albinos among larger wild animals that
are otherwise never w.; Voxpeexansz, W.eyes; Voxpáe,
W.haired; Voxpas, W.belly; Voxpevas, W.tail; Voxpoxno-
kas, Lone-w., also translated "W.rabbit"; Vèho, w.man;
this term has nothing to do with w., means also spi-
der; vèhoa, w.woman; vèhoka, young w.woman; vèhoc, young
w.man; vehociss, w.child. Rad.-vovoas- =spotted w., see
horse. See color.

whiten, navokomana, I whiten it; zevokomane, the whitened
one (in.); zevokomansz hōmā, the whitened robe.

whiteness, vohomhastoz, the being white, w.; zevokom, ze-
vohom, w., that which is w.; zehešohāevohomās
hesthōma, the w.of his robe.

whitewash, navoxpoha mhāo, I paint the house white, w.it;
evoxpohe mhāo, the house is painted white, is
whitewashed; navoozenaevana mhāo, I w.the house; evo-
ozenaevane mhāo, the house is whitewashed.

whither, t'sa etazeoxzé, w.has he gone? t'sa zistaneoxz,
w.he went; t'sa nitaamèn, w.art thou walking?

whittle, nazetxova, I am cutting; naemomaxomax, I w.away
(musingly); emomaxestoz, the whittling.

whiz, enistonevao, it whizzes; vèhoemaoz eamevaonsz, the
bullets are whizzing; nistonevahaseo, whizzer; eni-
stonevahaseoneve, it is a w., buzzer; nanistonevahàz, I
make it w.; enistonevahame, it is made to w.

who, nivā, nivāseo (pl.), w.? nivāesz, nivāsesto (pl.), at-
tributive form of "nivā", =some one (not known);
nivahāne, it is he w.; zevahāne, this is the one w.;
eneevaevé, w., what kind of man is he? "Nha" in connec-
tion with pref.ze- =he (or she) w.; nha zehāmoxtasz,
he w.is sick; nha zèvōmoz, the one whom we saw; nivā
emeheenovaéss, w.would know you? nivā zeēsztovata, w.
spoke to thee? nivā zeto, w.is this? nivā tato, w.is
that? nivā zenāes, w.died?

whoever, nohase nivāesz, nohase nivāsesto (pl.): nohase zehohaesz, w. desires, is eager for; nohas zevōm-ōz, w. thou seest; nohas zensetamaez, w. hates us; the pref. zehetāe- = all who, whosoever (has more a pl. meaning); zetohetāe- is the same as preceding but has a distributive meaning, "all who, every one w."; both preceding terms also denote "whatsoever, all that" in connection with the in.; zetonešetanoss, w. think so; zetonešemesess, w. eat (pl. meaning) so.

whole, inf. -mha(e)-, -ma- and -mä-; nimhastonan, the w. of us, all of us together; nimāozheme, we form a w., are all together; nimāstovatto, the w. of it; nimaestovatto, the w. of me, all my parts; inf. -hovo- = w., entire, as a collectivity, together as a bunch, collection; hovoetto is the detached form of -hovo-; ehovaseoxzeo, they all, the w. of them has left; nistxenov, nistxistove, the w. number, all of them (or.); nšematto, the w. of it; nšemätto, the w. of me; nšemaez, the w. of us; nšemaess, the w. of you; nšemaevoss, the w. of them; see all.

wholesome, epevomoxtasohetto, it is w.; evešepevomoxtas-tove, it is w., conducive to physical well being; pevomoxtasohestoz and vešepevomoxtastoz, wholesomeness. [bad. wholly, expressed by inf. -ma(e)-; emāhavseva, it is w.] whoop, nanōonoe, I w.; nōonohestoz, the whooping, w.; enōonohestove, it is a w.; nahessovaxem, I have the whooping-cough; hessovaxemestoz, whooping-cough; see shout. [prostitute.

whore, see harlot, prostitute; mashaovēhoa, white woman] whose, nivās hēszhovsz, w. is it? nivās hēmhāonsz, w. house

is it? zehēmhāonsz, w. house it is; zehēpāozistovsz, w. picture it is; zehēvostanemsz, w. person (image) it is; pref. ze- is left out in the interrogative.

why, henā followed by pref. zehess-; henā zehesseaxaemetto, w. doest thou cry? henā zehesseaseoxzess, w. do you leave? henā not followed by pref. zehess- means "what"; henā zemesess, what do you eat? henā zehessemesess, w. do you eat? henaiez' zehesseaxaemsz nasaaheneenomovohe, I know not w., for which reason he cries; nitosemēstomevazeme zehesseneševetto, I am going to tell (explain) to you w. I did it.

Wichitas, Hevsohetaneo; see Indian.

wick, šeon vohoksenanistovā, lit. cloth in the lamp.

wicked, ehavsevoētaeoneve, he is w., an evil doer; havsevoētahe, havsevoētaheo (pl.), the w. one; evo-tanxpavsz, he is w., void of good; Votanxpavsevevan, the W. One; see ungodly. Zehessenova havs, that which is w.; ahansenovātan, a w., depraved man; zeahansenovaz, the w. one; ahansenovevostanehevestoz, w. living; ahansenovevostan, w. person.

wickedly, expressed by inf.-havs- ="bad" and -ahansen-ov- =depraved,vicious,fiendish.

wickedness, havsevoētastoz,act of w.; havsevoētaheonev-estoz,the being wicked,an evil doer; ahansenovàtoz,w.,depravity; see ungodly.

wide, emahao, it is w.; emahaeta, it (or., as a robe, etc.) is w.; zemahao,the w.one (in.); zemahaetaz,the w.one (or.); emahaeoxz, it gets wider, it widens; naamsthoz,I set it on its w.side; esaahāehōmattan, it is not w.(of a body of water); ehāehōmatto, it is w.(body of water); etonetāehōmatto, how w.is it? (body of water); etonetāeneota,how w.,large is it? (ref. to interior,room),how large is the room? see size. Etonetāeoz meo,how w.,big is the road? etonetāeta, how w.,big is he? noka tāoheoneva enetāo,it is a mile w.; rad.-tā- denotes "reach,over, extending across". See big,large. Emomame-totōo,he is w.awake.

widen, namahaana,I w.it; etaešemahaeoz meo,the road has widened; emahaane,it has been widened.

wideness, mahaetàtoz,w.,bigness.

widow, hotxahee,hotxaheeo (pl.); ehotxaheēve, she is a]

widower, hotxamaha (sg.and pl.); hotxamahaheve, he is a w.

widowhood, hotxaheēvestoz,the being a widow; hotxama-]

width, zeamsetto,its w. (as of boxes, setting objects); eamse-mahaomax, it is plowed across the w.;

eamshaessō, its w. is longer than the length,it is longer across; naamseéxa,I cut it thru its w.;naamse-éso šeon,I cut the cloth(or.) thru its w.;see across.

wife, mazheem,the w.(in general); nazheem,my w., lit.my woman; nszheem,thy w.; heszheem,his w.; nszheeman-

eo,our wives; nszheemevō, your wives; heszheemevō,

their wives; neēv nēnis, (sc.he or they) with w.and

child or children; naheszheem,I have a w.; naheszhe-

emetan,I want to have a w.; naheszheemenoz, she is my

w.; naheszheemenotto,they are my wives; nihezsheeme-

to vaz,thou art my w.; nihezsheemetove, I am thy w.;

zeheszheemetto,I who have a w., or I who have her for

w.; zeheszheemsz,zeheszheemessō (pl.),the one who has

a w.,is married; zeheszheemetovaz,thou who art my w.;

zeheszheemetovetto,I who am thy w.; heszheemetanox-

toz.the wanting to have a w.; zeheszheemestovsz, the

being a w.; naheszheemeton,I am a w.; zeheszheemesto-

vessō,the ones being wives; naheszheemevōemo,I count

her as w. Suff.-eva [confound not with the preposi-

tional suff.-vâ, as: mâpevâ,in the water, hohonaevâ,

in,with the stone,mesestovâ,in,with the food] denotes

"with a w., 'wifed'" (Ger.beweibt); nanišeevâ, I have

two wives; enaheevâ,he has three wives; eniveevâ, he

has four wives; the rule was for a man to have one w.

but often she was discarded for a second, third and

fourth, seldom more; or vice versa the women would discard the man; but it was not uncommon for a man to have two wives (usually sisters), but it was seldom if more than two lived with him in the same lodge; nišeevãtoz, the having two wives; ehaestoevã, he has many wives; haestoevãtoz, the having many wives, polygamy; naasetaevã, I take a w.; nanoxtaevã, I get a w. (come to get a w.); nanehevã, I follow after (my) w.; Maenonehẽvaz, Turtle-following-(his)-w., pr.name; nanoxzeevã, I look for a w.; nanozeevã, I require a w.; eõenovaouxz, he is faithful to his w.; nanhaevaouxz, I go with (my) w. (to any place); nahoenhaevaouxz, I come with (my) w. Navéo, my co-w., the woman who is also married to my husband; nivéo, thy co-w.; hevéo, her co-w.; navéono, my co-wives; nahevéo, I have a co-w.; nahevéoneno, she is my co-w.; nahevéoneton, I am a co-w.; heszheemestovestoz, w.hood; tãé, w.beater; etãeheoneve, he is a w.beater; tãsz, beat thy w.! Tãeheo, W.beater, pr.name; enovhasz, he is jealous of (his) w.

wigwam, vẽ; see lodge, tipí.

wild, enhãe, he is w.; henen, w.rose, also =tomato; seoze-

mhãn, lit.ghost melon, ref.to the w.potato (Ipomoea pandurata), also called "man-of-the-earth"; maeveozevósz or maeveozevósz, w.hemp; toxtõmohènoham, w.horse (undomesticated); zenhász mohènoham, or nhãevoham, w.horse (unmanageable); nhãevostan, nhãevostaneo (pl.), w., savage person (primitive); toxtõ =rolling prairie, also "at random, w., unrestricted"; toxtõ hov-àn, w.beasts, beasts of the field; toxtõ-hešksẽsehotam, w.pig; toxtomonetto, wildly, at random; inf.-toxtomone- =wildly, informally, not restricted, in a free way; inf.-hehetovanov- =w., boisterous, turbulent; inf.-momáta- =furious, violent, w., raging.

wildcat, moxkav, moxkaveo (pl.); Mohave, W.woman, pr.name.
wilderness, toxtõ.

wile, see cheat, deceive; ohãoxzezevestoz, w., shrewdness;

õcevozovẽzevestoz, w., craftiness, artfulness.

wilful, etaometan and etaomeametana, he is w.; taometan-

oxtoz and taomeametanoxtoz, wilfulness; see obstinate; etóvahe, w., not willing; tóvahestoz, wilfulness, obstinacy.

wilfully, expressed by inf. -taom(e)- =self, of self;

inf.-heoms- =w.; nasaaheomseneševé, I did not do it w.; eheomstoẽta, he acts w.

will, expressed by rad.-ta- which denotes "intent, direction to"; mxhoeoxzz nãtameto heto, if he comes I w.give him this; natamese, I w.eat; t'sẽ, either alone or infixed implies "with a w., determined, on purpose, decidedly"; suff.-tan denotes "in the mind, in thot, in the w., with wanting"; naneoxzetan, I want to go, I think of going, in my mind I w.go; matšetanoxtoz, w.,

- thot; matšetan, w., mind; pavetanotsanistoz, good w.
- willing, enotohae, he is w., ready; notohaestoz, willingness; enotohätan, he is w., wants to be ready; inf. -hoto- =w., friendly; ehotoeoz, he is, becomes now w.; ehotoa, he is w., generous, liberal; hotoeozistoz and hotoastoz, willingness; inf. -mase- =willingly, gladly; masetto (when detached); emaseneševe, he does it willingly, gladly; namaseztovo, I am w. towards him; eamàtaheoneve, he is w., obedient; eamàta, he is w., agrees, obeys, consents; amàtaheonevestoz, willingness, the being willing, obedient; amàtastoz, willingness, obedience, consent; etóvahe, he is not w.; tóvahestoz, the not being w., obstinate.
- willow, menoceo (pl., or); also mešeenó; xamamenoceo, red w.; menocēva, in, with the w.; also mešēnoneva; nomaxemenoceo, kind of w.; namenokam, my w.; nahemenokam, I have w. (when using willows for bedsteads, etc.); namaenō menoceo, I stain the willows red; menocēvetoxq, w. basket; menocēhozeono or hoozeonóe, w. sticks used in Ch. bedsteads; usually at the head and foot of bed; monhoēseon, similar w. sticks but used horizontally; zemonhoēhesso, participle n. of preceding; see] wilt, see droop, wither. [bed. Menocēše, w. thicket.
- wily, eohāoxzezeve, he is w.; eōcevovozezeve, he is w., crafty, artful, treacherous; zeōcevovozezevsz, zeōcevovozezevessō (pl.), the w. one.
- win, nahotāva, I w.; zehotāvaz, the one who wins; zehotāvassō, the winners; zehotassō, the beaten ones; naešenoto and naešenoto, I w. one over; naešenosého, I cause one to be won over; ešenoxsohestoz, the cause of winning; niaestomovohamā, we w. for nothing (enjoying what others had put up, in gambling).
- wind, v., naanimotaoena, I w. it up; namomekano, I w., coil it (or.); namomekaneano, I w., coil the rope; naanimotaoneano, I w. the rope upward; naanimotaovoeno, I w., wrap (something) around one; navešeonimotaovoeno notto šeon, I w., wrap him around with a piece of cloth; nataohaestoha-hóxesz, I bandage it (by winding) several, many times; eonimotaoēnetto, it winds itself around; éeasetto eonimotaoena hoxzezeva, the vine winds itself on the tree; naanimotaoemaena, I w., roll it (as a scroll) up; naanimotaotohano, I w. it (or.) twisting around; naanho-eonimotaotohano, I w. it downward; eonimataoneanàzetto, it winds itself upward (as a vine); naonehatoena, I unwind it; naonimaohéo, I w., I come around to the same place; naxanimaoeoxz, I w. around (in walking); see around; naonistakoano, I w. it (or.) in a ball.
- wind, n., hāavhan, the w. personified; haaēš, the w.; ea-setoahansz vèpotoz, the leaves are driven off by the w.; eanoahansz, they (in., as leaves) are blown

down by the w.; emanoahansz vèpotoz, the w. makes the leaves grow (the Ch. believe that the blowing of the w. in the springs makes the young leaves to grow); eō-moaha, it is driven by the w.; eamoaha, it is driven off by the w.; eōevavoaha, it is driven to and fro by the w.; emomoxtoaha, it is agitated by the w.; enonx-poahamā haavhanó, it is shaken to and fro by the w.; easetoeōstaha, it is suddenly blown away by a gust of w.; easetoeōstax, or. of preceding; eoxeōstaha, it is suddenly torn by the w.; eonovōstaha, it is driven shoreward by the w.; enxmaxhāeōstaha, a great w. comes on suddenly (hither); eātohomaoaenax, the w. covers (with ground, sand) his tracks; eātohomaeōstaha, it is covered with ground by the w.; epēōstahansz, they (in.) are torn by the w.; epepeōstahansz, they (in.) are blown, torn to pieces by the w.; eaveōstaha, it is blown over by the w.; eoxsevoeōstaha, it is suddenly upturned by the w.; ezevatoahansz vèpotoz, the leaves are blown up in the air by the w.; evoneōstaha, it is suddenly wiped away, destroyed by w.; ehaavevon, the w. sounds; ehésta, the w. blows from; oxnenōse-héstasz, when the w. blows from (hither); t'sa oxs oxneevhās-héstasz, when it (w.) blows again from a different direction; zenšešhésta, where it blows from: evavhesta, the w. blows back (when the w. veers); enševhaa, the w. blows steady; héstan naamèn, I walk against the w.; héstan, against the w.; Héstaneō, Against-the-w.-woman, pr. name; hotonetaha, in spite of the w.; etoneshaa, it blows a cold w.; nanotameoxz, I go against the w.; vēenotamaeta, the tipi faces the w.; nanomeoxz, I go from (with) the w.; naoxksenomaeoxz, I go with any w.; the three preceding terms are also used fig.; ehaavoeoxz, the w. blows up clouds; see cloud; haavhan enepotoahamo (or.) honokon, the w. raises the carpet (from the floor); also enepotoahàz (in.); haavhan evonōahamo (or evonōahàz) honokon, the w. raises up the carpet; honokon evonōax, the carpet is raised by the w.

winding, see wind, v.; eestavatto, it is w., tortuous, meandering, also eestavon; see meander. [line pump.

windmill, hōvahaseo and nimahaseo; also name for gaso-]

window, vónhanistoz; evónhanistove, it is a w.; vónhanistovâ, in, by the w.; nahenehana vónhanistoz, I raise the w.; naanhovana vónhanistoz, I lower, let down the w.; eheseēszèn vónhanistovâ, he enters by the w.; evónhanistovensz, they (in.) are windows.

windpipe, mavešksen; hevešksen, his w. [han, it is not w. windy, ehaa, it is w.; emaxhaa, it is very w.; esaahaa-]

wine, hòpāehemenemàp, also hòpazeehemenemàp, grape water; hòpāehemenemàpevâ, with w.; ehòpāehemenemàpeve,

it is w.

wing, mazenōn; heszenōn, its (or.) w.; hestooxe, one w.

- feather; heszenōneva, with, in his w. or wings; ehezenōna, he is winged, has wings; enišezenōna, he has two wings; zenišezenōnaz, the two winged one; zeoxchešezenōnaz, the way, manner he is winged; enasòtoenōna (or enasòtoezenōna), he has six wings; enonasòtoenōnaō, they each have six wings; ezeezenōnao, he spreads his wings; epaōmo, he carries him on his wings, lit. on his back; hoxzenaheonó, hoxzenaheonósz (pl.), w., smoke flap of tipi; naomōxzenahen, I shut the wings, flaps (of tipi); also nanxphōxzenahen; nanxphōxzenahenheme, we shut the wings of the tipi; nahoxzenahen. I open the wings (one or both) of the tipi. Maezenō, Redwing, pr. name. Nanoemaso or nanoetovo, I shoot it (or.) on the w. wink, naoceneoz, I w.; naoceneozetovo, I w. at him; see] winner, see win. [blink; oheneozistoz, the winking. winnow, našéahasen, I w.; našéahàz, I w. it; našéahamo, or. of preceding; ešéahame, it is winnowed.
- winsome, emomoxenōhe, one is w., looks desirable; emomoxenono, it is w., looks desirable.
- winter, ā, ānoz (pl.), w., year; eāneva, it is w.; āneva, in w. time; eoxtaāneve, it winters, is over w.; oxtaānevēsz, when wintering, when (staying) thru the whole w.; "ā" ref. to inertia, passivity, not animate, not active [enāoz, he sleeps; enāe, he is dead; emetā, he is given by one]. See year.
- wipe, naneàtax, I w. my feet; naneonax, I w. my hands; nanevōenesz, I w. my face; neàtaxestoz, foot wiper; neonaxestoz, hand wiper, napkin, towel; nevōenhestoz, face wiper, towel; naneàtāno, I w. one's feet (with something); nanehānēno, I w. his tears (with something); nanhānēno, I w. one's tears (with the hand); nanhānen-àz, I w. my tears; nanhoha, I w. it (with something); nhōxz or nhooxz, w. it thou! nanhohomovo, I w. his (in.); nanhoenea maatano, I w. the gun; navonanen, I w. away; navonana, I w. it away, off; navonanomevo, I w. it off him; navonanomovo, I w. his (in.) off; evoneōstaha, it is suddenly wiped off (by wind).
- wire, makāt, maāta (large amount); zeamoneane makāt, fence w.; hoxtahanemakāt, telegraph or telephone w., lit. telling iron; makātaēva, w. rope; nahekononeana makāt, I stretch, tighten w.; epopooneo makāt, the w. is severed, disconnected (several times); epooneo makāt, the w. is severed (once); hoxtahanemakāt esaavesseēstoneanehan namhāo, my house is not connected with the telephone w.; hoxtahanemakāt eēstoneane namhāon, the telephone w. enters my house; ehooneane or eēstoneane namhāo, my house is reached, connected with w. (telephone); ehotxoveēstoneane namhāo na hoxtovamhāo, my house is connected with w. (telephone) with the store; navešhotono hoxtahanemakātāva, I inform him by w. (telegraph or telephone). Hekononeaneo, w. stretcher.

wisdom, otovhastoz, w., sagacity: heheenovhastoz, knowledge, w.; noxtovhastoz and noxtoetanoxtoz, understanding, w.; toxetanoxtoz, w., prudence, judiciousness; oxtovononaxetanoxtoz, w., shrewdness, the finding of ways and means.

wise, eotoxovahe, he is w.; zeotoxovahez, the w., sage one; otovätan, w. man; otovovostan, w. person; eotoxovoan, he speaks wisely; otovovanistoz, w. saying; nihèpeotoxovätöen, he is wiser than we; eotoxovenonaxetan, he is w., shrewd, finds ways and means; eheneenovahe, he is w., learned; zehäheneenovahesso, the very w., learned ones; enoxtovahe or enoxtovetanoheoneve, he is w., has understanding; etoxetan, he is w., prudent, discreet; eotaëvetoxetanonavoëta, he acts wisely, with prudence, discreetness; zetoxtetanoss, the w., prudent, discreet ones (not foolish); eöhan, he is w., prudent, cautious.

wisely, expressed by inf.-otov-; eotoxovoan, he speaks w.; eotoxovhozeohe, he works w.; eotoxovenonaxetan, he does w., shrewdly, finds a way (fig.); -toxetanona- becomes incorporated in the v. or n. to mean "with wisdom, prudence, not foolishness".

wish, pref. momox- implies w., entreaty, pleading; momoxevöhmo nahessetamo, I w. to see him, lit. could I see him I think of him; momoxevöhmasz nahessetamo, I w. he could see me, lit. could he see me I think of him; momoxevöhmo nahessetama, he wishes he could see me, lit. could I see him he thinks of me; momoxhoeoxzz, I w. he could come! momoxhesthozeetto, I w. I had a horse! nahestozeetan, I w., want to have a horse; navöhestovetan, I w., want to have a dress; suff.-tan denotes "w., want, desire"; navömatanotovo, I w., desire to see him; or, momoxevöhmo nahessetamo; the last form is stronger, nearer entreaty, pleading. Namomaxstanotovo, I w. him punishment, evil; nahethoahe, I w., like, covet, desire; hoväe zehèpepeva nimesaahethoanov, you cannot w. for anything better; nahóänoz, I w. one (or.), desire him (or her); nahozeovosetan, I w. confidently, hope; momoxeman, with a w.; momoxeman zehešetovata voston oxce-nešetoveha, as thou wishest to be done unto by one, do unto him! hoahestoz, w., desire, liking; havsevhöahestoz, evil w., desire; zetohtähesthohästovetto mähesta, whatever, all that the heart wishes, desires; see] witch, see sorcerer. [crave.

witchcraft, see sorcery.

with, expressed by inf.-veše- =by the use, thru, by means of; navešemese ameškoneva, I eat w. a spoon; navešeësztovo hoxtahanemakätäva, I speak to him by means of the telephone; naveševoešetanonotto, I am glad, rejoice w., in, thru them (or.); heto navešhozeohe, I work w. this; navešhämoxta heto esëoxz, I am sick

w., thru this medicine; -veše- is also used where we say "of" in Eng., as, navešekaneozetovo. I am tired (w.) of him; inf.-vess-, -vest- or -vist- (before "h") = "w." in the sense of association; it is usually followed by suff.-mo (or.) and -mota (in.); navessemese, I eat w.; navessemesemo, I eat w.him; navessevoešetano, I rejoice w.; navessevoešetanomo, I rejoice w.him; navesthozeohe, I work w., in company w.; navesthozeohe-mo, I work w.him; naveoxzemo, I go w.one; naveoxzemota, I go w.it; nivā zeveoxzemata, who goes w.thee? nivā zeveoxzemōz, w.whom doest thou go? navessevo, I am w.one; nha zevessevaez, the one who is w.us; naveāz, I go along, belong w.; etaaseoxz neēv nēnis, he left w. wife and children (or child); suff.-(e)mo ref. also to mutuality; nahevis'onemāzheme, we are brothers w. each other; nivoešetanomāzhemā, we rejoice w. each other; navessevostanehevemo, I live w.him; navisthoemo, I sit w.him; navisthavsevoētamo, I do evil w.him; particle "no" denotes "w., in addition to, along w., together w., also withal"; nanomxea, I write it w., in addition to; nanometonoz makātansz, I give him money w.it, together w.what I gave him; natanóta, I shall have w.it; when "w." implies "having on, characterized or marked by, expressing endowment, possession" it is expressed by suff.-a; eheszehena, he is provided w., has a coat on; ehevoxcaena, he is w.a hat, is hatted, has a hat on; eheszenōna, he is supplied w., has wings, is winged; nahevistameno, I am w., for him; see for.

withal, expressed by particle "no" (=along with, in addition) following the pronominal pref. in verbs; see with; inf.-aàze- (aàzevetto, detached) =w., at the same time, likewise, further.

withdraw, naevhašexaeoz, I have withdrawn; nahossono, I w.from him; naevhashovón, I w., step back; navovenosāz, I w.myself, disassociate from (a company, band, organization, etc.); navovenosāzemō, I w. myself from them, also navovenosāzetovō; naevhahestana, I w.it, take it back again; evhašexaeozistoz, the withdrawing; hossonazistoz, withdrawal; vovenosāzistoz, withdrawal, disassociation.

wither, enasomeoz, it has withered, wilted; enasoma, it is withered; nanasomeāzena, I have a withered hand; eoonatansz vèpotoz, the leaves are withering, drying; see rad.-nōno- under "dry"; enasomevèpovevatto hoxzz, the tree (its leaves) withers; nasomoeozistoz, the withering, getting withered; nasomhastoz, the state of being withered; see dry; enasomeozensz zepevszeavósz, the flowers w., wilt; eohāonae, he is withered, lean, q.v.;

withhold, nahōstomevo, I w.it from him; see hold, keep.

within, hotoma, w., inside; nasòtô ā niszetā, w.six years

(up to now): nasòtô ā tazetā, w. six years (from now).
without, mōesta, w., from a center; see outside; nanōse-
 mesemo or nanoosemesemo, I eat w. him; rad.-nee-
 me- =bare, naked, carries also the meaning of "w.", as,
 neemetovhòp, coffee w. sugar, bare coffee; see bare.
withstand, nanešeō, I w., stand my ground; nanešeōého, I
 w. one; see resist; natōea, I w. it; natōeovo, I
 w., resist, meet him.
witness, nanethoxtabanetovo, I w. of one: natātomevomotâ,
 I will w. the truth for him; naneevatseonaneto-
 vo, I am a w., a sign for him, on his account; zevesse-
 vehōsanesso, the witnesses, the ones who look on; ves-
 sevehōsanehe, a w., one who looks on with; navessevehō-
 san, I am w. with; see with; navessenistomon, I am w.,
 hear with; zevessenistomonessō, the witnesses, the ones
 who hear with; naoxtanōmo, I am eye w. of one; zehotx-
 heneenomomansz zèvōxto na mato zénisto, w., the one who
 makes known what he has seen or heard; also zehotxe-
 vōstomansz zèvōxto na mato zénisto; hetomhoxtaheo or
 zehetomhoxtaheonevsz, a true w., the one who tells the
 truth; taxtanōvhoestomohestoz, public witnessing; mē-
 stomosanehe and hetomemosanehe imply "w." only in the
 connection. [gler.
 wizard, maheonoētātān; emaheonoētātān, he is a w., jug-]
woe, ahahē, and hāe, w.! hāomenhestoz, w., affliction; veo-
 omenhestoz, great w.; see misfortune; ahahē ni-
 tov, w. unto me!
woful, ehāomenhestove, it is w.; ehotoanavoomenhestove,
 it is w., direful; eotašivatam, it is w., pitiful.
wolf, honehe, honeheo (pl.); ehoneheve, it is a w.; monà-
 zezess, w. puppy, sucking w.; evevševhonehe, horned
 w., also enovahonehe, magical w., these are names for
 ancient, mythological wolves. Following are pr. names
 connected with w.: Honeheonoz, W. bag; Honehevotōmā, W.
 robe; Honehemāt, W. legging; Honehess, Young-w.; Maxho-
 nehe, Bigw.; Axhonehe, Madw.; Hone-oxvokomāsz, Whitew.;
 Honeoxmahāsz, Redw.; Moxtavhonehe, Blackw.; Hone-ox-
 hāsz, Brave- or Strongw.; Hone-oxhāeōs, Highw.; Honeše-
 nomahē, Latew.; Vehonemonāzesz, Chief-young-w.; Hone-
 oxvotonevsz, Birdtailw.; Honehenistō, Howlingw.; Hone-
 heveho, W. chief; Hone-oxvāko, Bobtailw.; Hone-oxvovo-
 énsz, W. walking first; Hokom-xaaxceta, Littlew. or
 Littlecoyote; Hokom, Coyote; Hone-oxvovoasz, Spotted w.
 (implies spotted white); Hone-oxmaovaz, Redfurredw.;
 Hone-oxmoxtavāsz, W.-the-black-one or W. black; inf.
 "ox" in a name implies "the one"; Voxpehoom, Grayw.;
 Honeoxoehōsz, ?; Hone-oxnhaevasz, W.-with-his-wife; Ho-
 kom-oxseenoenosz, ?; Hone-oxzeoxz, Afraid-of-w.; Hone-
 oxsoesz, ?; Honeehac, ?; Hokomehoesta, Fire-w.; Hokom-
 oxmaevoensz, W. nose or snout; Hokom-oxvōensz, White-
 eyed w.; Hokom-oxmazevosz, W. chips (feces); Hokomehē-

- va, W. fur (skin, hair): Hokomenònika, Lamew.; the term "hokom" ref. to the prairie w. or coyote; Honehenamosz, Lefthandw.; Honemeeoxz, W. appearing; Hone-oxvootansz, W. necklace; Hone-oxnokāsz, Lone- or Onew.; Hone-oxto-hāsz, Risingw.; Hone-oxnoceeoxz, W. going-alone; Hone--neheomo, Trailingw.; Honeevahee, Shew.; Honehemeo, W. road; Honehemeona, She-w. road; Honehevèpeàz, W. -empty-mouth (or hand); Hone-oxmesēs, Eatingw.; Hone-oxhās-tāsz, Tall- or Highw.; Honiscevōz, W. skin; Honehevesto-ona, W. throat; Honiscenotam, Northern-w; Honeheszeō, W. -elbow; Honehevōene, White-face-w.; Honehāsàta, Long-footed-w.; Honeevàta, W. instep; Honeheàta, W. foot; Hone-oxmaheonevesz, Mysteriousw.; Hone-oxhāenom, Long-slumbering-w.; Honehevac, Littlew. wife; Honeheóoene, Blindw.; Honehemakse, Bigbellied-shew.; Honehetan, W. man (also name for the Pawnee); Honehemahacis, Oldw.; Honehevēs, W. tooth. Xaènóne, timber w., lit. w. of reddish pelage; this w. is claimed to be a different kind from the ordinary grayw., and does not go in packs but always solitary; vhanoevovaehonehe, or honehe zeoxce-vhanoevovas, magical, supernatural w.
- woman, hee, heeo (pl.); "héo" (sg. and pl.) is used when object to a subj. of the 3rd. pers., as, èvōmo héo, he saw a w. or women; in the passive voice "héo" is the subj., as, emehotā héo, he is loved by the w.; ehe-ēve, she is a w.; eheēveo, they are women; heēstoz, that which is w., womanhood or womankind; heeman, hermaphrodite (having more of the male element); hetaneman, hermaphrodite (having more of the woman element); nazheem, my w.; see wife; Heemazhesta, W. heart, pr. name. "Hee" is used either prefixed or suffixed to designate "female, she"; heekašgon, female child, girl; kase-hee, young w.; heehomā, she-beaver; "heeham" is used to designate the female among animals and birds in general; zeheeamsh, the w., female animal; heevoksa, cow-calf; kokōaxhee, hen, etc., etc. See under the pr. names made with "bear, bull, buffalo"; Ameoxzehee, Walking-w., pr. name. Zeheēvsz, the one being a w.; nishee, my w. friend; see friend.
- womb, maskaton; naskaton, my w.; heskaton, her w.; zetó-ešenistovaz tass nanis emomōstax naskatōeva, as soon as I heard thee, the child in my w. moved; vehanō-hestoz, membrane of w.; heecheo, os uteri (?).
- wonder, naotōstazesta, I w. at it; naotōstatamo, I w. at him; eotōstatamano, it is a w. (in general aspect, strange weather); menōs, w. how? menōs etonšheneeno, I w. how he knows! otōstastoz, w., astonishment; esaaton-šeotōhesshan, it is no w., it cannot astonish; heahama, w. if? heahama etaaseoxz, I w. if he has left (Ger. am Ende ist er fort gezogen); nazistotōetan, I w., ask myself, conjecture; see astonish, marvel, strange; eova-

- voēta, he performs wonders, miracles, magic acts: ovavo-
ētastoz, w., miracle; eovavoētastove, it is a w., a mira-
cle; ovavoētahe, a w. performer; ovavoētātan, a man who
performs wonders, miracles, makes magic, a magician.
- wonderful, eotamoonatamano, it is w., beautiful; eotaotō-
statamano, it is w., astonishing, marvelous.
- wondrous, eotōhessō, it is w.; zeotōhessō, that which is
w., strange, astonishing.
- wont, can be rendered by inf.-oxc- =in the habit of.
- wood, max, maxsz (pl.), not ref. to forest but cut w.; em-
xeve, it is w.; mǎxeva, with w.; namxem, my w., fire
w.; kamax, kamaxsz (pl.), ref. to branches, smaller piec-
es or sticks of w.; ekamxeve, it is w., a w. stick; kam-
xeheva, with a stick of w.; ekamxevstoon, it is made of
w.; ekamxevston, he builds of w.; kamxevstonevêho,
white man carpenter; kamxevetō, wooden vessel, butter
bowl; ekamxevetooneve, it is a wooden vessel; also
kamxevetoxq (smaller bowl); naexanoz max, I saw w.;
naešehanoz maxsz, I cut, chop w.; nanhoxtanoz maxsz, I
carry w.; nahemhan, I go after, for w.; [nahemanoe, I go
after water]; zemhansz, the one who goes after w.;
[zemansz, the one who is made, also the one who drinks;
zemaniszz, the one who makes it]; vokonaekamaxsz, dried
white branches; nahovxtoemhan, I haul, make a provision
of w.; hóxaekamxeoz, green w.; zeexatto kamax, dry w.;
heovekamax, yellow w.; maekamxeo, red w.; matanaemaxsz,
milk w.; these three terms ref. to certain small
trees, shrubs; the "ó" when suffixed implies "plant or
w. growth; Zēmamovóo, where the woods meet (Cantonment,
Okla.); enhāó, it is heavily wooded, is a rank growth
(of plants); zexhaó, where there is much w., growing
timber; enokovavâe, it is one kind of w.; enitavâensz,
they (in.) are different kinds of w.; hekotxaoz, rot-
ted w.; matā, woods, timber; [máta, cactus, peyote]; ma-
tāestxe and matāeše, w. grove, the woods; matāvoo, wood-
ed place, region of the woods, forest, w. land; šistato-
eše, pine woods, forest.
- wooden, ekamxevstoon, it is made of wood; ekamxeveoxta,
it is a w. leg; Kamxeveoxta, W. leg, pr. name; ekam-
xevóo, it has a w. handle; see handle. [young w.
woodpecker, see peck; ōhene, ōheneo (pl.), w.; ōheneson,]
woody, ekamxevoeve, it is w.; see handle; kamxea ehesso,
it is w., like wood.
- wool, ēva; ēvaevsanistoz, woollen garment; the name
"ēva" is now also given to cotton (as grown).
- woolen, ēvaevszehen, w. coat, jacket, shirt; ēvaevhonē, w.
clothing; ēvaevoxca, w. hat; ēvaevxeon, w. stockings.
- woolly, inf.-pēpe- =w., shaggy; inf.-mehova- =w., hairy,
fuzzy; emehovatto, it is w., fuzzy; mehovamaxeme-
noz, w., fuzzy apples (large berries), =peaches; emeho-
vaeve, it is w., wool; zemehovavehotaz, w., fuzzy cloth;

emehovavenotova, he has a w., hairy throat; see hair.
 word, ēszistoz, ēszistotoz (pl.), w., speech; eēszistove,
 it is a w.; Maheo heēszistoz, God's W.; maēszistoz,
 the w. (in general); naēszistoz, my w.; natōetanota na-
 ēszistoz, I keep my w.; oanistoz, utterance, w.; oxhes-
 toz, w., reply, utterance; omotom, breath, also inspired
 w.; Maheo heomotom, Cod's inspired W., coming from his
 very being; Maheoneomotom, inspired Word; natotaetoes-
 zého, I say w. for w. what one says; zehoxeàzenass, the
 ones with clean mouth or lips, using no bad, profane
 w.; eéoneniš, he has clean teeth, his w. is sharp; evha-
 neēszistovhan, it is mere w.

work, nahozeohe, I w.; nazetanen, I w., am busy (with
 hands); namemesz, I w. for it (Ger. besorgen); namee-
 mého, I w. for, take care for one; hozeohestoz, w.; eho-
 zeohestove, it is a w.; ehozeohenov, there is w.; zeho-
 zeōsz, the one who works; manstō, w., workmanship, handi-
 work; manstōnoz (pl. of the preceding); Maheo hemans-
 tōnoz, God's w., handiwork; emanstōneheve, it is a w.,
 handiwork; manstōneheva, by his works or w.; nahozeo-
 ho, I w. him, cause him to w., give him w.; nahozeoto, I
 w., use him; nahozeoxta, I w., use it; nahozeooxtoman, I
 give w. to, promote, cause w.; nahozeohetovo, I w. for
 one, on his account; nahozeohevomotâ, I w. for him, in
 his behalf; nahozeohetan, I want to w.; nanōhozeohe, I
 w. for my wife (serving my father-in-law as if to pay
 for my wife); nahozetxeva, I w. to get a girl, wife; ho-
 zetxeva, the one who works to get a wife; hozetxevâ-
 toz, the working for a wife (to get her); nahozetao, I
 w. for one, to supply, provide him with; nahoozého, I w.
 for one (to earn him); naótsevhozeoheta, I w. diligent-
 ly for, at it; I w. out, to completion; naexana, I w. it
 out, also prepare it; naexanomevo, I prepare, make it
 ready, complete for one; naexanomotāenon, he worked,
 prepared it in our behalf; naonisi-šēšēōevo, I try to
 w. loose from him (his grip, hold); ešēšēhōsta, it works
 loose; oneavokōz eoxcevešēhoxtanstovensz, the beads
 are inlaid, inwrought, worked in; navešēhoxtānenoz, I w.
 them (in., as beads) in (inwrought); vehonemakāt eveš-
 hoxtäva kokōaseo, the watch is inlaid with gold; kokō-
 aseo navešhoxtävaoxz vehonemakätäva, I inlay the watch
 with gold; kamax navešhoxtävaoxz exovoneva, the wood
 is worked, inlaid with pearls; see woven; mohēnoham
 navešhozeohenotto, I w. with horses (by means of the
 horses); eoanhozeohe, he ceases, pauses from working;
 emathozeohe, he completed all he had to w. (so there is
 no w. left to be done). [tion; see make.

workmanship, manstō, manstōnoz (pl.), w., handiwork, crea-]
 world, hestanov, w. (also applied to humankind); pavhes-
 tanov, good w.; havsevhestanov, evil w.; mas-
 hanhestanov, wicked, foolish w.; nazhestanovan, our w.;

see people; àtonoom, under w.; àtonoomē, in the under w.; heama hestanov, the w. above (the old Ch. understood this as the universe above, at present it is applied to the heaven of the Christians); Hestanov-oxhāhenee-novāsz, W. wise-man (in Bunyan's Pilgrim's Progress); see inhabit, live.

worm, mescses, meškson also mēneo (pl.); emēneve, it is a w.; héhe, héheo (pl.), w., maggot [confound not with héeo =women]; emēnevsevoého hoxzetto, the w. eats its way into the tree; hoxzz emēnevasehe, the tree is w. eaten; nemenistoz emēnevsettto, the music instrument (piano, organ) is w. eaten; zehéhevsz, the one which (or.) is a w. [zeheēvsz, the one being a woman]; heheeson, young worms, maggots, also name given to rice; vo-hoksenoma, glow w., firefly; mazemēnemotom, tapeworm.

worn, namotoeoz, I am worn out, depressed; naēšemotahe, I am w. out, disabled; napēananoz naoemxanonoz, I have my soles worn out; namavetanooz, I become w. out (in mind, thot); rad.-naze- =w. out entirely, exhausted from; enazetan, he is w. out; enazetohona, he is w. from swimming.

worry, naôzetan, I w., am anxious, annoyed; naôzetanoho, I w. him; namavetan, I am worried, worn out (in mind); enazetan, he is worried, worn out, exhausted in mind; nahessenazetanotovo, I am worried, worn out on his account; namāsemetano, I am worried, perplexed, oppressed in mind; emāsemetanohā, he is worried, oppressed (in mind) by one; naēveōhevešhesseôzetanoxzeve, I brood with w. about it; naheneetan, I w., am fidgety, restless; ôzetanoxtoz, anxiety, annoyance, w.; mavetanoxtoz, w., lassitude (in mind); see perplex.

worse, ehèphavseva, it is w., more evil than; ehèphāmox-ta, he is w., more sick; eohamsenova and ehèpsenova, he is w. (morally); ehosohamsenova, he is still w., "more w."

worship, nahaôn, I w., pray; nahaôna, I am worshipping, praying; haônàtoz, the w., prayer; eōeston, he worships, makes an offering, a sacrifice (in a ceremony); oestonestoz, w., offer, sacrifice; navessemomoxz, I w., implore with; namomoxzevhôna, I w. with supplication, beseeching; hoetonestoz, maxhoetonestoz (when the whole tribe gathers for it), w., offer (ref. usually to the Arrow w., ceremonial); choetoneševa, he makes, vows the Arrow w.; ehōestoneševa, he makes an offering to the Arrows; emeaevaxeva, he gets up an Arrow w., ceremonial; ehoxheheševa, he gets up a Sun dance, q.v.; momâtavoêtastoz, act of w., ceremonial; emomâtavoêtastove, it is an act of w., rite, ceremonial; zesemomâtavoêtastoz, Ch. w., rite; ezessemomâtavoêtastove, it is a Ch. ceremonial, rite; vistoêtastoz, the participation in a w., ceremony; hovae zenooêtastove, something added to a

w., ceremony; hovae zenoētastovez' zexhaōnatōs hotox-pahe, something connected, added to the worship of the young bull; mxeenosestoz, w. of spirits; maheonenháenistoz, a particular ceremony, still in vogue, but little or not known at all by the white people; the things offered (exposed outside overnight) are pieces of new calico or garments which are supposedly donned by certain spirits during the night who impart beneficial influence to them. Therefore at dawn there is a rush for the now much coveted pieces of calico. Seozevomohestoz, ghost dance; see dance; hoestomohestoz, w., religious doing; vovōnethōnàtoz, w., adoration; navovōnethōna, I w., adore; navovōnethōnatovo, I w., adore him, pray unto him with blessing, praise. Matave-anàtoz, peyote w.; this is of recent date but has many adherents especially among the younger Ch. The peyote is looked upon as a fetish, which by being chewed and eaten is believed to renew strength and vitality, to give visions of supernatural things and an understanding of divine oracles. Some Ch. regard the peyote as a mere "medicine" for the body, but holding it sacred; others firmly believe that the peyote "button" is a "person". Again some deem it to be the representative of God on earth, taking the place of the Christian "Holy spirit". In all cases there is at every peyote w. a special peyote which is not eaten, but held as a fetish in a beaded bag, which the peyote priest carries slung over his shoulder by means of a necklace of "Maheone-oneavokōz" or red Mexican beans. See peyote at the end of letter "p".

worth, expressed by suff. -(h)ōem (or.) and -(h)ōesta (in.); see count. Ehāōeme, it or one is much w.; enokōeme, it or one is w. one (sc. \$); etonetōeme, how much w. is it or he? nahēphōemo, I am more w. than he; esaahāhōstonehan, it is not w. much; see cost, value; enohōeme maxeosàzistovā, he is worthy of punishment; nahōesta, I count it w.; nanetōesta, I count it w. so much; nanohōesta, I count it w. with (in addition to), or I count it w. of; nanohōemo, I count him w. of; nanohōemo maxeosàzistova, I count him worthy of punishment; nha zenohōemsz vostanehevstova, the one w. of life; nanitázesta, I deem w. above all, the main thing; hopàp (interjection), not w. while! enexovhōeme, he is w. that much; nasaanexovhōemané, I am not w. that much; esaanexovhōemehan, it is not w. that much.

worthless, esaaxapevaehan, it is w., not good at all; esaaxatonetōemehan, it is w., has no value; esaaxatonetōemehe, he is w., has no worth; esaatonetoktahe, he is w., useless; esaatonetoksohan, it is w., useless.

worthy, nahāōeman, I am w., worth; nahāōematamo, I deem

him w.; nananotōeman, I am counted w.above all; zena-notōemsz, the most w.one; zenitōemsz, the w., prominent one in value; enohōeme, he is counted w.of; enohōeme maxeosàzistovâ, he is counted w.of punishment; zepavhōemessô, the w., well counted ones (or.); zsaapavhōemehessô, the unworthy, not w.ones (or.); pavhōemestoz, worthiness.

would, expressed by inf. -meta- (future and present), -m-, -mszeše and -msta- (past); namszešeneoxz and namstaneoxz, I w.have gone; nametaneoxz, I w.go; name-tamese, I w.eat; inf.-me- =may, w.; tozeha namhoèn, I w. have come long ago; namxheneena, I w. have known it; inf.-mesaatš- =w.not; namesaatš-nehenīnitameoz, I w. not thus give up; emetäš- is pref.of the sub.cj.=that w.; namomoxzemo emetäšeaseoxzz, I besought him to leave, that he w.leave; heva hāmoxtaeō namxhoeoxz, had he been sick I w.have come; heva ešetoxetanottonhao namstaamàtovo, had I been wise, prudent, I would have obeyed him; momoxemetasz nahessetamo, I wish he w.give to me; see wish; inf.-oxcemeha- =w., was in the habit of; eoxcemehaneoxz, he w.go there (often); eoxcemeha--amehestoveneo, they (indefinite form) w.move on (traveling).

wound, nahestáe, I am wounded (usually ref. to arrows); hestáestoz, the being wounded; zexhestás, where he is wounded; ehoehestáe, he came wounded; navešhestáe-non, we are wounded with (by means of) it; nahestáovo, I make him to be wounded, inflict a w.upon him; eam-hestáèn, he passed wounded; naheškovaovo, I w.him (with pointed instruments); naonexoevoeš, I have a skin w.; nataxeoešeš, I am gashed, cut, wounded (as by a knife); nahes'sevōva, I am wounded (bleeding); zexhes'sevōvas, by his wounds, stripes (bleeding); naahanemaso, I w. him mortally (with) by darts, missiles, etc.; namomea-evenōého, I w.him, cause him to bleed; ohaoxtoz, w., bruise, contusion.

wraith, seoxz, seotto (pl.); some Ch. claim to see many of them, hovering or dancing near the sand hills (or grave yards). [toz, the wrangling.

wrangle, ehāonovaō, they w., dispute noisily; hāonovà-]
wrap, nahohēto, I w., bundle him up; ehohē, he is wrapped, bundled; hohēšeha, w., bundle him up; nahóxesz, I w., bandage it; nahóxesztovo heàz, I w., bandage his arm; eoxcemaoēhensz, they (in., ornaments on tipi) are wraped with red; namaoēs, I w., tie it with quills (dyed red); namaeoēsan, I w. with red (ref. to tipi ornaments tied with red cloth); naheovxkoēsan, same as preceding only with yellow wrapping; naheovxkoēs, I w. it with yellow wrapping; nanimaoēsan, I w., tie around; naēva eonimaoē xomo, otter skin is wrapped, wound around the spear; nanimaoēs, I w., tie it

around; Hohēo, the wrapped, bundled ones: these are an ancient people (Eskimos?); navešemaenen, I w., fold in, enfold with, also roll it up with; navešemaena, I fold it in (with); nahoxpoemaena, I w. it in; ehoxpoemaeha, it is, lies wrapped in; ehoxpoemaeš, it (or.) is, lies wrapped in; ehoxpoemaene, it has been wrapped in; nahoxpo-ovoeno, I w. him up (entirely), enshroud him; nahovoena, I w. it in entirely (ref. to standing object); Maheo ehovoena zevónittoz', God is wrapped in, enveloped by the light; naveana, I w. it in, in a case, envelop; see bind, bundle, tie; nanhōmanàz, I w. myself in a robe, blanket. Hovae zevešhoxpoeozistove, something to w. in with.

wrapper, hohēstoto, w., wrappings (of clothes, swaddling clothes); hovae zevešhoxpoemaenenistove, the wrapping, that with which it is wrapped, folded in.

wrath, hāstahàtoz, w., anger; momátaeozistoz, w., ire, rage; momotōetanoxtoz, w., the knitting of the eyes (sc. brows), look of w.; see anger.

wrathful, emomátaeoz, he gets w., violent, raging; ehāstaha, he is w.; ehāstahaneoneve, he is a w. one; naāsého, I cause him to be w., provoke him to anger; etakōveoxz, he is getting w., angry; eataōveoxz, more intense than the preceding term; this ref. to the expression of anger, rancor in the look; etakovstaha, he is w., has rancor in his heart, is sullen hearted; emomotōetan, he is w., angry, knits the look (brow); naase-taōveoxz, I go away w., with anger. See anger.

wreath, see garland.

wreck, same as demolish, destroy.

wren, šehe, šeheo (pl.), used in the pl. form.

wrench, našešezeseno, I w., twist from him; navàkahasen, I w. away, yank from; navàkahàz, I w., jerk it away from; navàkahamo, I w., jerk him away from; naonimotašexahasen, I w. it by twisting; naonimotašexahàz, I w. (by twisting) from; naonimotašexahàz, I w. it from, with a twist; naonimotašexahàtovo, I w. it from him with a twist; nanimononaoz, I w. my ankle; nanimenstaneoz, I w. my knee; nanimaeveoseoseš, I have wrenched my finger; nanimaeveoseōstòno, I w., twist one's finger (by a sudden w.); see jerk, twist; onimaoaneo and onimotaenitane, w. (tool), the second term ref. to the "unfastener"; eonimotaenitaneoneve, it is a w., a tool to unfasten, remove, unscrew (as water pipes, bolts, etc.); eonimaoaneo, w. (in general). Nimononaozistoz, the wrenching of the ankle; nimenstaneozistoz, the wrenching of the knee; nimaaveoseostohestoz, the wrenching of a finger; vàkahamazistoz, the wrenching, jerking away from.

wrestle, naneovano, I w. with him; neovanàzistoz, the wrestling.

wretch, zeahanovaz, the one who is a w.; eahanova, he is

- a w.(wicked); eahanovnova, he is a w.(base).
wretched, eohāesenovomoxta, he is, feels w.(physically or morally); ohāesenovomoxtastoz, n.of preceding; eahanovnova, he is a wretch, w.; ahanovnovàtoz, n.of preceding; ahanovnovahe, the w.one; eahanoomen, he is w., very unfortunate, poor, afflicted; ahanoomenhestoz, n.of preceding.
wring, nahévōeno, I w.it (or., sp.of cloth); ēšhévōene, it has been wrung; hévōneo, hévōeneonoz(pl.), wringer.
wrinkle, ehéoxtane, his forehead is wrinkled; ehesceox-tane, his forehead is wrinkled (more than preceding); ehescen, his face is wrinkled; ehescetta, it is wrinkled; eheeško, it is wrinkled (of cloth); esaa-heeškohan, it is without wrinkles; hescemāmenoz, wrinkled corn =sweet corn; ehescenena, he is old, wrinkled; nahehenōan, my shoes are wrinkled; esaataxce-maohan, it is without any wrinkles; examaeoeehesc-māta, it is wrinkled by fire; see ribbed, shrivel.
wrist, maáz zexonaotto, the hand's articulation; also zexhoosemaōevoss; see knuckles.
write, namxiston, I w.; namxea, I w..draw it; namxeovo, I w., draw one; namxistonetovo, I w.about him; namxistoneta, I w.about it; namxeomovo, I w., draw his; navistxistonemo, I w.with him; eaméha, it is a writing; eamšeme, it is written (something told); ehešetovavxeoe, it is written for a purpose, object; ehestovemxeoe, it is written on both sides; enōsemxeoe, it is written on one side; enistaomēvxoe, it has been written in ancient times; nistaomēvxistonestoz, ancient writing; enistaomēvxistonstove, it is an ancient writing; hešksanōne, angle writing on robes and parflêches; these are drawings made on hides consisting of straight and sharp angular lines forming symbolic signs; ezistxiston, he writes Ch.; zistxistonestoz, Ch.writing; mxistonestoz, the writing, also means pen or pencil; éatō-evxešena, he is written, drawn with face looking upward; see print; eoxcezetxiston, he writes thus, it is his way of writing; see space.
writhe, eonistaemaeš, it (or.) lies writhing; eonemaoo-neax, he writhes; eonimotaoheszeo, they w., wrap their legs about each other; eonimotaoatovao, the smoke writhes.
wrong, etotonitoēta, he does w., acts hurtfully; etotonhess, it is w., harmful; etotonševe, he does w.; enimoēta and enohévoēta, he does w., acts deviating (sc.from the right); nimoētastoz and nohévoētastoz, w.doing; totonševestoz, w., harmful deed; ahetov, w., amiss; ahetovazistoz, the being w., amiss; inf. -eoxs=w., mistaken; naeoxsetan, I am w., mistaken; naeoxseta-noho, I lead him astray, prompt him to be w., mistaken; see mistake; eoxsemaene, it is folded w.side out; tae-

oxs, directly w., in the w. direction: *eoxxsevastanehev-estoz*, w., mistaken life.
wrought, *ninešezevomotaen*, he w., did so for us; *niexano-motāenon*, he w. it for us; *emakātaevston*, it is w., worked, made in iron, metal. See work, woven.
wry, expressed by inf. *nime-* =deviating, twisting; *nim-ēs*, w. nose; *nimàz*, w. mouth; *nanimeēnana*, I put it w., to one side; see side.

X

X in Ch. is used to designate a sound similar to the Ger. "ch" in "auch", but not as strong. Sound "x" is expressed with "ks".

No Eng. word under "x" has an equivalent in Ch.

Y

The Ch. can dispense with letter "y", altho its sound is heard, as: *ehāmoxtayō* (see sick), which is a rapid pronunciation of *ehāmoxtaeo*; we write it: *ehāmoxtāō*; also *mhayō* or *mhāō* (house); when -*oeo-* is pronounced rapidly it sounds exactly like -*oyo-* which we write -*ôō-*, thus: *kòkonhō* (bread), *pen'nhō* (flour), etc. When "a" follows "e" the pronouncing of both together sounds like "eya", as in *heama* (above), in rapid speech.
yank, *navākahasen*, I y.; *navākahàz*, I y. it; *navākahàtovo*, I y. it from him; *evākahame*, it is yanked.
yard, *tāōheo*, y. measure, q. v.; *zepoota maeto* (or *nimaoet-to* =around) *mhāon*, the open place before a house.
yarn, *hestotonōon*, y., braid; also *tōseon*, used to tie or bind around the braids (does not ref. specially to y.); *hotanon*, y., thread; *evhanhoxtahan* or *eaestomhox-tahan*, he is telling a y., falsely, merely telling; *vhanhoxtaheo* or *vhanhoxtahanistoz*, y., fable, mere telling; *aestomhoxtaheo* or *aestomhoxtahanistoz*, y., false story. [yawning one.
yawn, *natāoz*, I y.; *tāozistoz*, the yawning; *zetāozz*, the] ye, see you and vocative. [as it is, in reality.
yea, *hēhe*, yes; *hēhestoz*, the saying y., yes; *oovhan*, y.,] year, *āe*, *ānoz* (pl.), y., winter, q. v.; whenever "ā" is preceded with a word ending with an "e" it becomes contracted with it as if a "y" were between both, as: *haestoe ā* (many years) is pronounced like "*haestoe yā*" or "*haestōā*"; *enoceānama* (pronounced like *enoce yāna*-ma, he is one y. old; *enišeānama*, he is two years old; *ematòtōānama*, he is ten years old; *ematòtōānama* òtni-

šeānama, he is twelve years old; nananóeānama, I am thirty years old; haestoeānamàtoz, the being of many years, old age; see old; esaahaestoeānoehan, there are not many years; estamatòtnóeānoeneo, it was (ancient past) hundred years; nohas tonstoha matòtnóe ā, for many hundred years; nistoha āneva, every y.; zemonā ā, the new y.; naānamoz, my years; heānamoz, one's years; niānamanoz, our years; heānamevoz, their years; zemxis-toneveāessô, the ones of school age; zehāeāessô, the adult ones, advanced in years; zetocāessô, the small ones, young in years; ezeceā, he is young in years; emeševozeveā, he is of baby years, age; ānoz zehèpet-tōsz, the past years; āzehèpetto, the past y.; see age.]
 yearling, oxtāenoham (horse); oxtāevoksa y. (calf). [old. yearly, nistoha noce ā, y., every y. [crave, wish. yearn, expressed by pref. momox- or suff. -tan; see] yeast, pohaneo; epohaneoneve, it is y., baking powder. yell, namaxenistōhe, I y.; see shout.

yellow, rad.-heov- =y.; eheovae, one is y.; naheovana, I make it y.; eheovoetto, it paints, makes y.; eheovanōoxz, it turns y.; eheovene, he is y. faced; eheovōma, it is y. (the atmosphere, general aspect); eheovevovoas, he is y. spotted (with white); eheovcehema, he is y. speckled; heovoham, y. horse; heovhotoa, y. bull, also pr. name; eheovova, he has a y. fur; eheovovatto, it is (the fur, as fur robe, etc.) y.; eheovōme, it is y. (liquid); eheovaneova, he has a yellowish fur; eheov, it is y.; eheovòk, it is light y., also ref. to small y. object; heoveone, y. substance, gall; heovehànóm, y. wasp; Heoveāno, Y. hawk, pr. name; eheovhotoatovāo, y. smoke issues; zeheovasz, the y. one (or.); zeheovo, the y. one (in.); see color, horse; naheovāa, I make y. (by heat, smoke); eheovoē, it is "quilled" (a beadwork) y.; naheovomaeno, I paint him y. (as in ceremonials); eoxcheovemaē, he is painted y.; Heoveexansz, Y. eyes; Heovhotoa, Y. bull; Heoveeszehen, Y. coat; Heovemeāz, Y. beard (pr. names); heovemóesz, millet, y. hay; heovemaxemenoz, oranges, y. apples; heovemax, y. wood; heovovas vaozeva, y. white spotted tail deer.

yelp, enskoehahe, he yelps; zenskoehahesz, the yelping one; nskoehahestoz, the yelping.

yes, hēhe; hēhe naheve, I say y.; hēhe zeoxchestove, the saying y.; hēhe hešeha, say y.!

yester-, hane; han ešēva, yesterday; hane āneva, yesterday; hanetāeva, yester-evening.

yet, inf.-aāze- (aāzevetto, detached) =y., withal; inf. -vātom- (vātometto, detached) =y., nevertheless; inf. -oxtova- (oxtovavetto, detached) =y., nevertheless, notwithstanding.

yield, naamāta, I y., consent, obey, q.v.; eheceamātaheoneve, he yields easily; niotaheceamātaozhemā, we y.

too easily; navovoneoz, I y., give in, surrender; inf.]
 yoke, see span. [-novs- = y., be less than; nivénovse-]
 yonder, nhasto; see beyond. [nizesta, do not y. to doubt!
you, ninēhov, y. (thou); ninēhovheme, y., yourselves; pro-
 nominal pref. -ni- = y.; only the suff. in the
 verbal form indicates whether it is sg. or pl.; nime-
 se, y. (thou) eat; nimesheme, y. (pl.) eat; nimehota, he
 loves y. (thee); nimehotaevo, he loves y. (pl.).
young, emonae, he is y.; esómona, he is still y.; zemo-
 nasz, the y. one; zemonassô, the young ones; suff.
 -es (sg.), -son (pl.) ref. to y.; Hetanevoes, Hetanevoe-
 son, y. Arapaho; Ohoomoes, Ohoomoeson, y. Sioux; honehes,
 honeheson, y. wolf; vèhocés, vèhokson, (vèhoka, fem.), y.
 white boy; hohonaes, hohonaeson or hohonacson, y. stone;
 mohènohames, mohènohamson, y. horse, colt; nàkos, y. bear;
 kaesehotames, kaesehotameson, kitten; see diminutive
 form; monevat, y. bird, fledgeling; mesze, y. cotton wood
 tree; ehooxezeceā, he is the youngest; ehaaxceta, he is
 younger; zehaaxcetaz nàtóna, my younger daughter; eto-
 cāheo, they are y.; zetocāessô, the y. ones; kasovā, y.
 man; kasehee, y. woman; ekasovāeheve, he is a y. man;
 ekaseheeve, she is a y. woman; monemehe, y. buffalo cow.
your, expressed by pref. -ni-; nivoxca, y. (thy) hat; nivox-
 caevo, your (pl.) hat; etahane zeaenom, here is yours
 (thine); etahane zeaenomass, here is yours, that which
 belongs to you. See possessive pronouns in Ch. gr.
 yourself, tāma ninēhov (sg.); tāma ninēhovheme (pl.).
youth, monhastoz, y., youthfulness; zemonhassô, the y., the
 ones who are young; zèmonhāto, in my y.

Z

Z in Ch. is pronounced like "ts" in "nuts" or like the
 "z" in Ger.
zeal, ótsetanoxtoz, z. (in disposition, mind); ótsehestoz,
 z., zealousness; nàkastoz, z., industry, energy; ševe-
 tanoxtoz, z., diligence.
zealous, expressed by rad. -ótse-; eótsetan, he has zeal;
 eótsehe, he is z., striving; eótsevhozeohe, he is
 z. in his work; eótsevhôna, he is z. in prayer; enševe-
 tan, he is z., diligent; eoxsēnitá, he is z., strict.
 zebra, nskovaheo, the striped ones.
zenith, menhaoeveno (?); vâxsheama, the highest point;
 setovoom, the middle of the air space, firmament.
zigzag, evovoxkoeta, it is zigzagging (of the flash,
 lightning); ehoxksevoxq, it is z.; ehoešksevaxk-
 tav, it is z. (in color or bead work); mahoešksevaxk-
 tăn, I bead in z.; nahoešksevaxktaha, I bead it z.; eo-
 nimoeoxz, it is devious, z.; also eonimeax.

THE END

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